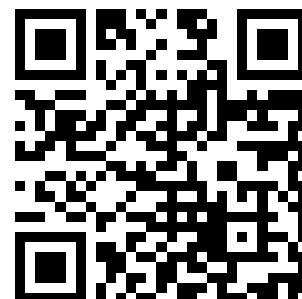
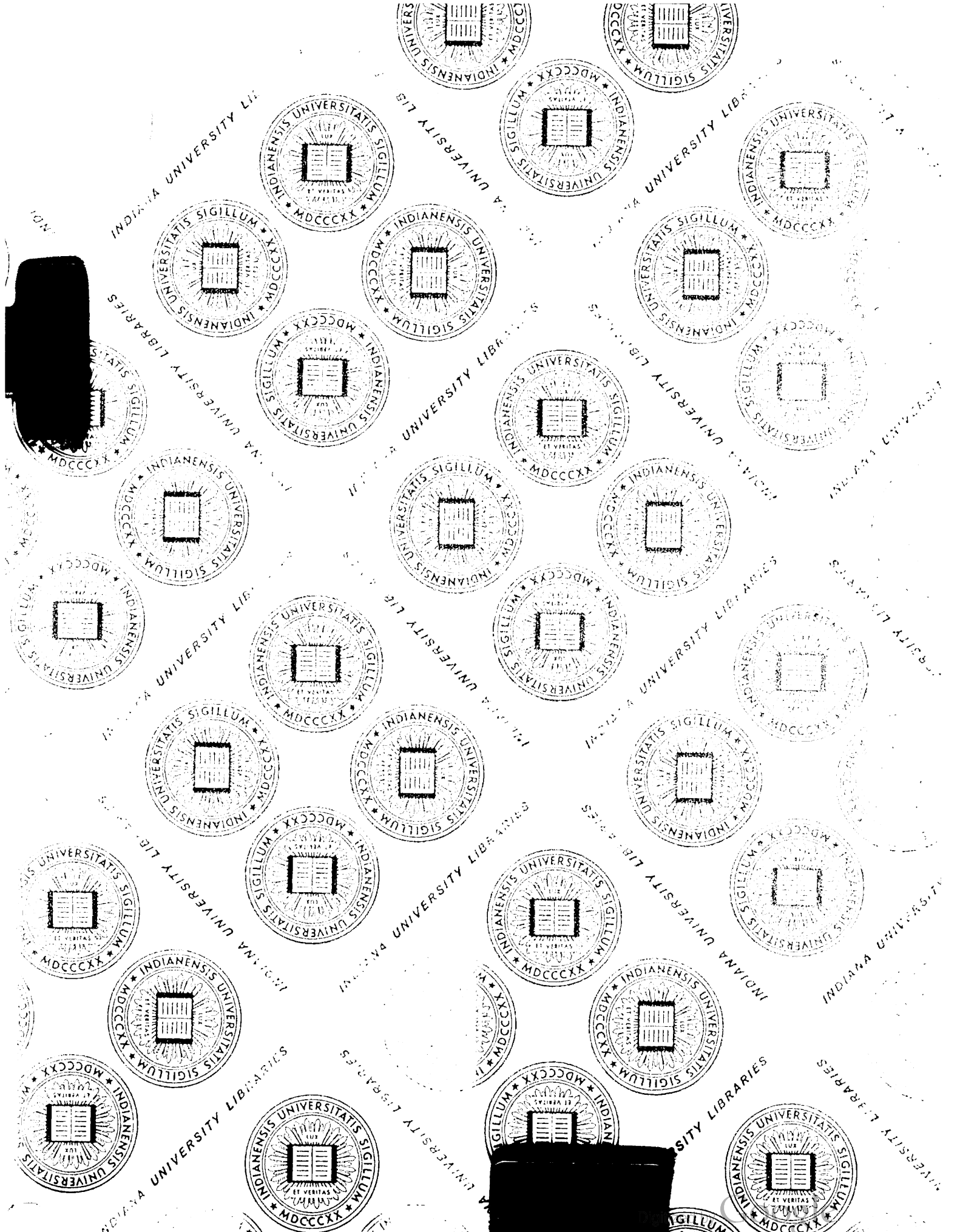

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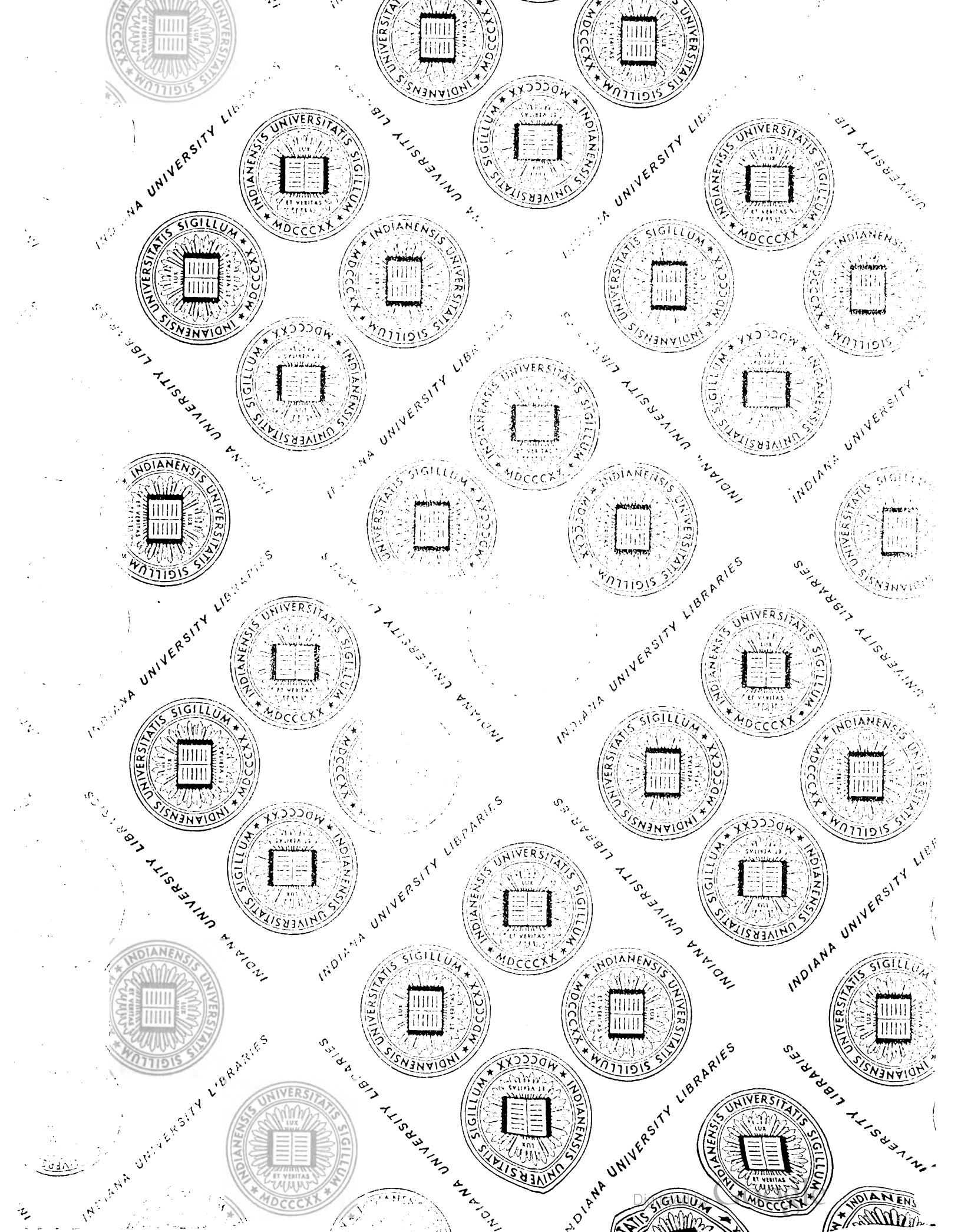
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THE ACADEMY.

*A Monthly Record of Literature, Learning,
Science, and Art.*

"INTER SILVAS ACADEMI QUÆRERE VERUM."

VOLUME I.

JOHN MURRAY
ALBEMARLE STREET

LONDON:

JOHN MURRAY, ALBEMARLE STREET,

AND

WILLIAMS AND NORGATE, 14, HENRIETTA STREET, COVENT GARDEN.

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LONDON :

PRINTED BY WILLIAM CLOWES AND SONS, DUKE STREET, STAMFORD STREET,
AND CHARING CROSS.

WILLIAM CLOWES AND SONS
PRINTERS

CONTENTS OF VOL. I.

General Literature and Art.

Reviews.

	PAGE
About's <i>Ahmed la Fellah</i>	6
Anglo-Indian Books	35
Arnold's <i>St. Paul and Protestantism</i> ..	282
Auerbach's <i>The Country House on the Rhine</i>	176
Austen-Leigh's <i>Memoir of Jane Austen</i>	118
Austen's (Jane) <i>Sense and Sensibility</i> ..	118
Barranca's <i>Ollanta: A Peruvian Drama</i>	89
Baudelaire's <i>Oeuvres Complètes</i>	4
Boehmer's <i>The Provencal Poetry of the Present</i>	252
Bordeaux's <i>Brocs à Cidra en Falence de Rouen</i>	95
Brisbane's <i>Early Years of Alexander Smith</i>	32
British Museum: a Guide to the <i>Second Vase Room, &c.</i>	149
Burckhardt's <i>The Cicerone</i>	147
Burton's <i>Vikram and the Vampire</i>	94
Clough's <i>Poems and Prose Remains</i> ..	3
Comparetti's <i>Sindbad</i>	277
Conington's <i>Satires and Epistles of Horace</i>	63
Coak's <i>Purpose and Passion</i>	281
Joquerel's <i>Rembrandt et l'Individualisme dans l'Art, and Michel-Ange, Penseur et Poète</i>	120
Creasy's (Sir Edward) <i>The Old Love and the New</i>	253
Cunningham's <i>Works of Christopher Marlowe</i>	308
De Jouy's <i>Les Gemmes et Joyaux de la Couronne</i>	310
Delaborde's <i>Life and Works of Ingres</i> ..	310
De Senancour's <i>Obermann</i>	1
<i>Designs for Gold and Silver Plate</i> ..	36
D'Heylli (G.) and F. de Marescot's <i>Théâtre Complet de Beaumarchais</i> ..	223
Disraeli's <i>Lothair</i>	200
<i>Dream Book, A</i> , by E. V. B.	145
Eastlake's <i>Contributions to the Literature of the Fine Arts</i>	174
—— (Lady) <i>Life of John Gibson</i> ..	117
Emerson's <i>Society and Solitude</i>	172
Esquiros' <i>L'Emile du dix-neuvième Siècle</i>	250
Gautier's <i>Épôtes Françaises</i>	5
<i>Ginx's Baby: his Birth and other Misfortunes</i>	253
Gonzenbach's (Laura) <i>Folk-lore of Sicily</i>	171
Green's <i>Shakespeare and the Emblem Writers</i>	173
Grettitis <i>Saga</i>	33
Gruyer's <i>The Virgins of Raphael</i> ..	306
Heaton's (Mrs.) <i>Life of Albrecht Dürer</i>	119
Hemans's <i>Medieval Christianity and Sacred Art</i>	34
Hoffweiller's <i>Modern Sicily</i>	308
L'Estrange's <i>Life of Miss Milford</i> ..	91
Liebrecht's <i>Schiller's Bride of Messina</i>	62
Linton's <i>Scenery of Greece and its Islands</i>	65
Lowell's <i>Among my Books</i>	252
Lübke's <i>Studies in Art-History</i>	7
Mézières' <i>Pétrarque</i>	279
Michelet's <i>Nos Fils</i>	250
Morris's <i>Earthly Paradise</i>	121
—— <i>Story of the Volungs and Niblungs</i>	278
Palliser's (Mrs.) <i>Britany and its Byways</i>	122

GENERAL LITERATURE AND ART—continued.

	PAGE
Patterson's <i>The Magyars</i>	175
Pattison's <i>Pope's Essay on Man</i>	174
Pottier's <i>Falence de Rouen</i>	95
Prisse d'Avennes' <i>L'Art Arabe</i>	123
Quérad's <i>Les Supercherias Littéraires Dévoilées</i>	146
Rock's <i>Textile Fabrics</i>	147
Rossetti's (Dante Gabriel) <i>Poems</i> ..	199
Rossetti's <i>Poetical Works of Percy Bysshe Shelley</i>	172
Rossetti's (Christina G.) <i>Common-place, and other short Stories</i> ..	252
Rowland's <i>Welsh Bibliography</i>	94
Ruskin's <i>Lectures on Art and Catalogue of Examples</i>	305
Sainte-Beuve	31
Schafarik's <i>Slavonian Language and Literature</i>	61
Scott's <i>Albert Dürer</i>	119
Sembera's <i>Bohemian (Czech) Literature</i>	226
Springer's <i>Medieval Art in Palermo</i> ..	64
Strodtmann's <i>Heine's Life and Works</i> ..	35
Tennyson's <i>Holy Grail, and other Poems</i>	91
Unger's <i>Saga of Thomas à Becket</i> ..	307
Van Lennep's <i>Missionary in Asia Minor</i>	224
<i>Vigée Le Brun, Souvenirs de Madame</i> ..	148
Witte's <i>Researches on Dante</i>	143
Woodward's <i>Specimens of the Drawings of Ten Masters</i>	249

Contents of Journals.

Blackwood, 150; <i>Contemp. Rev.</i> , 178; Cornhill, 201; <i>Dubl. Univ. Mag.</i> , 150; <i>Fortnightly Rev.</i> , 178; <i>Gaz. des Beaux Arts</i> , 178; <i>Gosche's Archiv</i> , 9, 150; <i>Grenzboten</i> , 9, 178; <i>Journ. Romanc and Eng. Lit.</i> , 9; <i>Macmillan</i> , 178, 201; <i>North Amer. Rev.</i> , 150; <i>North Brit. Rev.</i> , 201; <i>Nuova Antol.</i> , 178; <i>Revista de Esp.</i> , 66; <i>Revue des Deux Mondes</i> , 9, 66, 150, 178, 201; <i>Zeitsch. f. bildende Kunst</i> , 178.
--

Selected Articles.

On art criticism, 37 (2), 125, 284.
On Assyrian art, 312 (2).
On autobiography, 125.
On biblical criticism, 9, 37.
On bibliography, 201.
On biography, 9 (3), 37 (6), 125 (2), 228, 283, 284, 312 (2).
On education, 37.
On ethnology, 96.
On general literature, 9 (2), 37, 96, 125, 201, 255.
On historical subjects, 37, 228, 283.
On legend, 37, 228 (2), 312.
On literary criticism, 37, 255.
On novels, 228 (2), 255.
On painting, 96, 125, 255.
On poetry, 37, 96 (3), 125 (3), 201 (3), 228 (2), 255, 312.
On recent discoveries, 37.
On religion, 312.
On Rembrandt, 312.

Notes.

Alhambra, Restoration of the	228
Allagheris, Dante de	66
Ammergau Passion-play, actors in ..	254
Archæology in Russia, progress of ..	96
Arndt, tower in memory of	124
Art Arabe, l', Prisse d'Avennes' ..	9

GENERAL LITERATURE AND ART—continued.

	PAGE
Art Treasures, discovery of in Italy ..	201
Ballad-Poetry, Grundvig's researches in	178
Beulé, M., at Pompeii	96
Bibliothèque Internationale Universelle	66
Blätter für literarische Unterhaltung ..	96
Books on Art, Universal Catalogue of ..	283
Brontë, Charlotte, letters of	201
Byron, Lord, document by	1
——, Autobiography of	8
——, heart of	9
Castagno, Andrea del, story respecting ..	255
Castellani Frescoes, the	123
Catullus, Sirmio of	96
Ceramics and Archæology, Museum of ..	66
Counterblast to Tobacco, Arber's reprint of	96
Cranach, Schuchardt's work on	66
Creation, a Slavonian account of ..	124
Czech Literature, Sembera's	96
Dante, ancient Spanish translations of ..	66
<i>Der Hausball</i> , poem by Goethe	254
Dupré, M. Jules, exhibition of works of ..	96
Dürer, Albrecht, Life of	9
Excavations in Palermo	96
French Art	9
Frescos of Gherardo Starnina	96
Garibaldi as a novelist	9
German Literature, Heinrich's	9
Goethe, unpublished scrap of	255
Gotha Almanack for 1869-70	95
Hamerton's Artistic Journal	96
Heine Manuscripts, the	36
Heyse, Paul, new novel by	177
Histoire des Peintres, Charles'	66
Huss, John, centenary of	95
Idyll, History of the	149
Intarsio, art of	255
Junius, discovery of	9
——, handwriting of, Twisleton's ..	37
Lambeth Library, illuminated MSS. in ..	124
Layard's collection of Italian paintings ..	96
Leonardi da Vinci, two lost years in life of	123
Lessing's dramas, hypothesis as to plots of	124
Leyes, Baron, exhibition of works of ..	66
Louvre, bequest to, by M. Lacaze ..	37
—— Collection, Reiser's catalogue of ..	66
Löwenstein, new monthly journal by ..	96
Ludwig, Otto, complete works of ..	228
Luther, portrait of	283
Lyons, Universal Exhibition at	66
Macaulay's Lays, Bartolini's translation of	96
Marco Marziale	311
Materials of Art, Ruskin's lectures on ..	37
<i>Mlada Serbadia</i> , monthly review ..	228
Mosaic, ancient Roman, discovered at Lillebourne	177
Mystery of Edwin Drood, Dickens' ..	201
Narrenschiiff, Brand's	201
National Gallery, purchase of pictures for	150
Nestor's Chronicle, Smith's translation of	124
Nibelungen-Lied, the, in blank verse ..	124
Nibelung Story, Morris' work on ..	150
"Novelle," Heyse's	201
——, Auerbach's	201
Obituary	228
Old Folk-Lore, by "Laginiensis" ..	201
Old Masters, collection of at Royal Academy	66, 96
Orioli, Giovanni	255
<i>Oriitch</i> , monthly journal	228

GENERAL LITERATURE AND ART—continued.

	PAGE
Overbeck, Frederick, death of	66
Pictures by Old Masters, arrangements for Exhibition of	66
Poetesses, German	254
Pompeii, latest excavations in	177
Popular Tales and Traditions, Asbjørnsen's	201
Popular Tales, recent researches on ..	177
Puymaigre, new book by	201
Rietschel, museum of the works of ..	37
Romances, the Period of, in Greece ..	177
Roman Exhibition, the	226
Rossetti's Poems	37
Royal Academy of Arts, members of ..	96
Sachpeil, latest excavations in	254
Sainte-Beuve's Library	150
"San Donato" collections, sale of ..	150
Savonarola, pamphlet by, copy of contract for printing	255
Schiller's <i>Bride of Messina</i> , Max Müller's argument on	254
Schiller and his Publisher	254
Servian and Croatian Literature	95
Shaftesbury, Mr. Hatch's	66
Shakespeare, Simrock's	201
—— Museum	228
——, Bacon and	283
Shelley, Life of, Rossetti's	9
——, Poems of, the re-edition of ..	36
Société de l'Histoire de l'Art français ..	37
'Super Flumina Babylonis' Swinburne's ..	9
Tales for Autumn, Morris's	9
Tesoro of Brunetto Latini	124
Thuringian Tales, Fräulein Marlit's ..	9
Tireurs d'Arc, the	283
Torno, discovery of ancient arms and coins at	177
Turin, international exhibition at, in 1872	150
"Union Centrale des Beaux-Arts," Exhibition of	8
Universitäten, die preussischen	228
Vodnik's Poems	124
Wood of the Cross, the Legends of ..	228
Works of Art, Exhibition of	96

Theology.

Reviews.

Alexandre's <i>Oracula Sibyllina</i>	126
Bleek's and Keil's <i>Introductions to the Old Testament</i>	97
Blenkinsopp's <i>Doctrine of Development in the Bible and in the Church</i> ..	125
De Wette's <i>Introduction to the Old Testament</i>	284
Ewald's <i>Prophets of the Old Covenant</i> ..	11
—— <i>History of Israel</i>	201
Krummacker, Friedrich Wilhelm	70
Kuhn's <i>Introduction to the Study of Dogmatic Theology</i>	67
Lightfoot's <i>S. Clement of Rome</i>	255
Maret's (Mgr.) <i>Du Concile général et de la Paix religieuse</i>	257
Maybaum's <i>Anthropomorphisms of Onkelos</i>	314
Mohammedan Critical Theology	322
Newman's <i>Essay in aid of a Grammar of Assent</i>	228
Nöldeke's <i>Old Testament Literature, and Researches for the Criticism of the Old Testament</i>	69
Renan's <i>Saint-Paul</i>	120, 37
Rothe's <i>Theological Ethics</i>	178

THEOLOGY—continued.

Schenkel's <i>Roth's Dogmatics</i> ..	PAGE	286
Schulz's <i>Old Testament Theology</i> ..	97	
Sincker's <i>Testaments of the XII. Patriarchs</i> ..	39	
Stuart's <i>The Book of Deer</i> ..	150	
Tischendorf's <i>Vetus Testamentum Graece</i> ..	179	
Vercellone's and Tischendorf's <i>Sep-tuagint</i> ..	179	
Zöckler's <i>Prophet Daniel</i> ..	69	

Contents of Journals.

Delitzsch, 71; Gött. gel. Anz., 315; Heidenheim, 152; Hilgenfeld, 12, 40, 98, 315; Jahrbücher, 71; J. of Philology, 286; Merx, 12; Stud. u. Krit., 40, 315; Theol. Quartalschr., 152; Theol. Lit-blatt, 71, 99, 231, 315; Theol. Tijdschrift, 232.

Selected Articles.

- On history of religion:—
1. Comparative, 72, 180 (2), 204, 231, 258.
 2. Religion of Israel, 12 (2), 40, 99 (3), 127, 128, 180, 204, 258, 287.
 3. Christianity, 12 (4), 72 (2), 128, 180.
 4. Mohammedanism, 40, 72; Buddhism, 40; and Parsism, 204.
- On Old Test. criticism, &c., 40 (2), 72 (2), 99 (3), 127 (3), 128, 180, 204 (4), 232, 286.
- On New Test. criticism, &c., 72 (2), 99 (2), 128, 204 (2), 258 (2).
- On texts of Versions and Fathers, 12, 40 (2), 99 (4), 128, 180 (2), 232 (3), 287.
- On systematic theology, 72 (2), 127, 180, 204 (2), 287.
- Miscellaneous, 12, 72, 99 (2), 127, 204, 258, 315.

Notes.

- Authorized Version, revision of .. 203
- Bar Hebraeus, Syriac Chronicle of .. 39
- Hebrew Philology .. 127, 315
- Isaiah lxi. 1, the Septuagint renderings of .. 231
- Lectures, German Theological .. 12
- New Testament, text of the .. 315
- Psalms I. Letter to Editor on .. 98
- Psalms lxxxix. 21, Hebrew text of .. 257
- Religions, Comparative Study of .. 180
- Sinai, true site of .. 39
- Stabat Mater, author of .. 98
- Wiclif, Oxford edition of .. 151

Science and Philosophy.

Reviews.

- Austin's *Lectures on Jurisprudence* .. 154
- Bence Jones's *Faraday* .. 204, 232
- Charles' *La Logique de Port Royal* .. 207
- Crops, how they Grow* .. 154
- Crum Brown's *Idea of Chemical Composition* .. 74
- Finlay's *Pre-historic Antiquities of Switzerland and Greece* .. 101
- Fouillée's *Philosophy of Plato* .. 318
- Fowler's *Inductive Logic* .. 260
- Freudenthal's *Dominion of Reason* .. 15
- Fungi in connection with Epidemic Diseases* .. 259
- Galton's *Hereditary Genius* .. 235
- Gegenbaur's *Comparative Anatomy* .. 258, 287
- Geometry, the Axioms of* .. 128
- Haeckel's *Natural History of Creation* .. 13, 40
- Kopp's *Contributions to the History of Chemistry* .. 315
- Mill's *Phenomena of the Human Mind* .. 43
- Müller's *Facts and Arguments for Darwin* .. 14
- Oliver's *Indian Botany* .. 99
- Rolleston's *Forms of Animal Life* .. 234
- Rosenkranz's *Hegel* .. 182
- Schaarschmidt's *Spinoza* .. 74

SCIENCE AND PHILOSOPHY—continued.

Semper's <i>Philippine Islands</i> ..	PAGE	152
Taine's <i>De l'Intelligence</i> ..	290	
Thurot's <i>Recherches historiques sur le Principe d'Archimède</i> ..	181	
Trimen's and Dyer's <i>Flora of Middlesex</i> ..	99	
Tyndall's (Prof.) <i>Diamagnetism and Magneto-Crystalline Action</i> ..	289	
Williams' <i>Nicomachean Ethics of Aristotle</i> ..	44	
Zeller's <i>Philosophy of the Greeks</i> ..	101	

Contents of Journals.

Amer. Naturalist, 264; Ann. des Sci. Nat., 133; Fichte's Journ., 18, 186; Jenaische Zeitsch., 264; La Philos. Positive, 18, 48; Nature, 45, 105, 185, 264, 320; Phil. Trans. Royal Soc., 48; Rev. des Cours scien., 264; Rev. des deux Mondes, 264; Siebold u. Kolliker's Zeitschrift, 264; Silliman's Amer. Journ., 133; Sitzungsber. d. Akad. d. Wiss. zu Wien, 264; Zeitsch. f. exacte Philos., 48; Zeitsch. f. Parasitenkunde, 133.

Selected Articles.

- On anatomy, 105 (2), 185.
- On animal worship, 18, 210.
- On anthropology, 48, 186.
- On astronomy, 18, 105.
- On bibliography, 186.
- On biography, 264 (2).
- On botany, 18, 78, 105 (2), 133, 264, 321.
- On chemistry, 18 (2), 48 (2), 105 (2), 158 (2), 210 (2).
- On Darwinism, 105 (2).
- On deep-sea researches, 18, 78, 105, 185, 264 (2).
- On engineering, 264.
- On entomology, 18, 105, 133, 264 (3).
- On ethnology, 18, 185, 210, 238 (2).
- On geography, 158 (2).
- On geology, 78, 132, 158, 185, 264, 321.
- On history, 18, 48, 186, 264.
- On ichthyology, 264.
- On idioecy, 105.
- On logic, 48, 186.
- On mathematics, 105 (2), 185.
- On metallurgy, 321.
- On nature-worship, 18.
- On optics, 78, 264.
- On ornithology, 18, 320.
- On palaeontology, 48, 105, 158 (2), 185, 264 (2).
- On pathology, 18 (2), 320, 321.
- On philosophy, 18 (2), 78, 186 (5), 210 (2).
- On physics, 78, 105 (2), 133 (4), 185, 186 (3), 264 (7), 320, 321 (2).
- On physiology, 105 (3), 185, 186, 238, 264 (2), 320, 321 (2).
- On psychology, 18.
- On religion, 18.
- On scientific education, 18, 264, 321 (2).
- On stereoscopy, 78.
- On telegraphy, 264.
- On theology, 18.
- On vegetable physiology, 48 (2).
- On zoology, 18, 48 (2), 105, 158 (2), 186, 238, 264 (3).
- Miscellaneous, 18, 48 (3), 78, 105 (2), 133 (2), 158, 185, 186 (2), 264 (4).

Notes.

- Absorption spectra of nitrous and hypoxic anhydrides .. 209
- Academy of Sciences of Paris, election of corresponding members .. 104
- Acclimatisation of forest trees .. 77
- Algae, reproduction of .. 184
- Alkaloids, investigations on the .. 77
- Ammonium amalgam, constitution of .. 263
- Animal electricity, origin of .. 131
- Anthens, cause of the dehiscence of .. 320
- Anthropophagi .. 156
- Approach caused by vibration .. 104
- Archaeological chemistry .. 209

SCIENCE AND PHILOSOPHY—continued.

Aristotle, Probl. xv. ..	PAGE	102
Ascidia, development of ..	262	
Atomic theory, the ..	16	
Baumann, Dr., lectures of ..	132	
Bell, Sir Charles, writings of ..	78	
Bert, M. P. ..	104	
Biliary secretion, the ..	236	
Blood, colouring-matter of ..	184	
— and life ..	208	
Blow-fly, anatomy and physiology of the ..	103	
Boric acid, origin of in the Lagoons of Tuscany ..	320	
Botany, Professorship of, in Dubl. Roy. Coll. of Sci. ..	104	
—, <i>Journal of, Seemann's</i> ..	104	
Brain, matrix of convolutions of ..	47	
—, substance of the, and vegetable base ..	185	
Branches of trees, direction of growth of ..	263	
Bread, change of, into flesh ..	132	
"Brighton Aquarium Company" ..	132	
Bunsen (Prof.) to investigate mineral waters ..	48	
Canal of Petit, the ..	292	
Candle-flame, spectrum of ..	185	
Cannon-balls, velocity of ..	320	
Carbon, condensation of combinations of ..	156	
Chemical combinations, contraction in formation of ..	237	
Chlorophyll, movements of ..	131	
Cinchona cultivation ..	156	
Coal-tar colours ..	17	
Coccoliths, new discovery respecting ..	208	
— in the Adriatic ..	292	
Colour of flowers, changes in the ..	263	
Commensalism in the animal kingdom ..	319	
Congress, pre-historic, at Bologna ..	208	
Conifers, the leaves of ..	77	
Continuity of gaseous and liquid states of matter ..	17	
Copley Medal, Royal Society's ..	104	
Corpuscles of Pacini ..	208	
Corti's Rods ..	47	
Crops, unsown ..	16	
Crystalline sulphur, conversion of ..	157	
Currents, spontaneous, in plants ..	46	
—, electrical, in fluids ..	104	
Cyclopic acid ..	263	
Darwin, new work by ..	15	
Deep Sea Life ..	16	
Diamonds ..	157	
Does with horns ..	103	
Dragon of Lyme Regis, the ..	17	
Drops, different sizes of ..	47	
Echinoderms, respiratory organs of ..	184	
Eclipse of Aug. 7 (1869), the ..	17	
Electric light, regulator for ..	238	
— machine, new ..	293	
Electricity of plants ..	131	
Electro-metallurgy ..	237	
Electro-typographic machine ..	158	
Eocene Flora, the ..	237	
Erdmann, Otto Linné ..	238	
Error in electroscopic experiments, cause of ..	209	
Essay on Man, Büchner's ..	158	
Ethyl-Vinyl, isolation of ..	77	
Evaporation of water from vegetables ..	46, 263	

- Excitation in the motor nerves of man .. 292
- Fermentation, new theory of .. 132
- Ferns, fertilization of .. 209
- Fishes, respiration of .. 184
- Floating solids, movements of .. 104
- Flora Indica*, Hooker and Thomson's .. 132
- Food, value of different articles of .. 184
- Forms of Animal Life, Rolleston's .. 208
- Fossil Flora of the Devonian Period .. 48
- birds and reptiles of America .. 319
- Fossils, new American .. 102
- Frazer (Prof.) in Ireland .. 210
- Freezing, expansion of water in .. 157
- Fungi, edible .. 47
- on insects .. 103

SCIENCE AND PHILOSOPHY—continued.

Fungi, alternation of generation in ..	PAGE	156
—, disengagement of ammonia by ..	184	
Fuschine, detection of arsenic in ..	157	
Gases exhaled by fruit ..	47	
Geological survey of Ireland, Director of ..	104	
Geology, vacant chair of, in King's Coll. ..	105	
German science, Bavarian histories of ..	48	
— Scientific and Medical Association ..	29	
Germ-theory, Schwann's ..	104	
—, applied to putrefaction ..	184	
Glacial periods, ancient ..	293	
Gold-refining by chlorine gas ..	237	
Göttingen, University of, Beneke Prize ..	238	
Graham, Thos., M.A., F.R.S. ..	17	
Gregarinade ..	156	
Heat, radiation, absorption, and reflection of ..	157	
—, new method of applying ..	264	
Helmholtz (Prof.) to succeed Prof. Magnus, at Berlin ..	293	
— on the history and development of science in modern times ..	29	
Hemp, poison of ..	320	
Herbart, philosophers of School of ..	43	
Hermaphroditism in plants normally unisexual ..	103	
Hume, David, new edit. of works of ..	17	
Hydrogen, metallic ..	237	
— in a voltaic couple ..	293	

- Implements, perforated, of the Stone Period .. 46
- Innsbruck Faculty of Medicine .. 60
- Insects, music of .. 207
- Isomeric sulpho-toluic acids .. 238
- Italy, pre-historic remains in .. 293
- Jargonium .. 157
- Journal de la Philosophie Positive, Littré's .. 158
- Kitchen-midden in Scotland .. 236
- Labour, muscular, and electricity .. 236
- Lactic acid, varieties of .. 104
- Leaves and carbonic acid .. 76
- , variegation of .. 156
- Libri Guglielmo .. 45, 75
- Liver, nerves of the .. 47
- , structure of the .. 155
- Lungs, absorption of carbonic oxide by the .. 292
- Magnetic needles, aperiodic movements of deadened .. 237
- Magnus, Heinrich Gustave .. 207
- Mammoth, sketch of .. 132
- Man, antiquity of, in the United States .. 102
- and the Apes .. 236
- , remains of, in California .. 319
- Manganese in milk and blood .. 237
- Matter, liquid states of .. 17
- Mayer's dynamometer .. 29
- Mayer on the conservation of force .. 29
- on terrestrial magnetism .. 29
- Meteorites, our knowledge of .. 185
- Meteors, November shower of .. 104
- Miasma, causes and cure of .. 102
- Microscopic objects, Martin's .. 104
- Milk, adulteration of .. 293
- Mineral chemistry, the province of .. 209
- Mint, Master of the .. 104
- Mole, eyes of the .. 262
- Molecular movement .. 157
- weights of some oxides .. 320
- Moon, heat of the .. 77
- Mountain chains, east and west sides of .. 156
- Muscle, structure of .. 156
- Muscular fibre, structure of .. 76
- strength, fermentation and source of .. 185
- Nerve-centres of the frog, functions of .. 131
- Nerves, temperature of the .. 183, 208
- Neutralizing acids, heat evolved by .. 77
- Newton-Paschal papers .. 158
- Newton, Sir Isaac, letter of .. 73
- Nitrogen, preparation of pure .. 209
- Observatories in the Southern Hemisphere .. 264

Contents of Vol. I.

V

SCIENCE AND PHILOSOPHY— *continued.*

	PAGE
Organic matter in the air, detection of	209
Oxygen, evolution of, from potassic chlorate	237
Orone, theory of	293
Pale-ethnological remains in Italy	263
Palms, alternation in function of	184
—, germination of	319
Petrified forest near Cairo	263
Petroleum in locomotives	77
Philosophers, Congress of	17
Phosgene gas, condensation of	48
Phosphoric chloride, vapour-density of	293
Phosphoric oxide, the	77
Phosphorus, the luminosity of	157
Plants, fertilization of	16
—, foliar organs of	293
Poisoning by phosphorus	104
— by strychnine, antidote to	131
Prussic acid, physiological effects of	131
Pyrometer, a new	104
Pythagorean philosophy, prize for dissertation on	17
Quaternary strata of Paris, paleontology of the	102
Reversion-spectroscope, Zöllner's	47
Round Island, fauna of	156
Rotation, electrical phenomena of	293
"Rukh" of Madagascar, the	45
Sars, M., biographical sketch of	105
Scales of Lepidoptera	156
Sea-water, analysis of	132
Silk-worm disease, the	262
Skull-measurement	16
Sleep, new agent for procuring	48
— of plants, the	103
Smees' battery, modifications of	209
Smell, the sense of	131
Snake-poison, new remedy for	319
Solar prominences, motion of the	238
Solar system, prize for best essay on	48
Spectroscopic observations of the sun	264
Spectrum, wave-length of the	104
Spectrum-lines, breadth of the	238
Spinoza literature	78
Spontaneous generation theory, the	261, 262
Stalactite cavern, a new	17
Stamens, irritability of	46, 237
Starch in muscles	47
Steam, over-heating by	77
Sulphide of carbon, solid	132
Sun, dynamic power of the	238
Tissues of man, Stricker's work on	105
Tongue, structure of the	262
Torpedo, electric organs of the	292
Touch, sense of, in the skin	184
Tyrosin, constitution of	77
Urea in the organism	103
—, transformations of	103
Vacuum, the electric light in	132
Vegetable oils	209
Virchow on the present state of pathology	30
Vision, certain limits of	47
Vogt on the Copenhagen Congress of Palaeontologists	30
Water telescope, a	238
— type, the	157
—, blue colour of	77
Weidmann, announcements of	48
Wine, preservation and improvement of by electricity	104
Winnecke's comet	47
Yeast fungus, the	37
Zoological Society, Liverpool	132

History, Geography, and Archæology.

Reviews.

Baker's College of St. John, Cambridge	219
Bell's New Tracks in North America	105
Bollaert's Wars of Succession of Portugal and Spain	323

HISTORY, GEOGRAPHY, AND ARCHÆOLOGY—*continued.*

	PAGE
Brasseur de Bourbourg's <i>Manuscrit Trévans</i>	264
Brue's <i>Journal de la Campagne du Grand Vésir Ali, &c.</i>	266
Bursian's <i>Geography of Greece</i>	107
Carrew MSS., <i>Calendar of the</i>	21
Cobbe's <i>Norman Kings of England</i>	134
De Laborde's <i>Musée des Archéologues de l'Empire</i>	239
Delisle's <i>Historiens des Gaules et de la France</i>	51
Eckardt's <i>Baltic and Russian Civilization</i>	51
Elliot's <i>India</i>	78
Freeman's <i>Norman Conquest of England</i>	20
— <i>Old English History</i>	212
Froude's <i>Elizabeth</i>	108
Gardiner's <i>Prince Charles and the Spanish Marriage</i>	81
Gindely's <i>Thirty Years' War</i>	294
Holm's <i>Sicily in Antiquity</i>	162
Hook's <i>Lives of the Archbishops of Canterbury</i>	791
Hosack's <i>Mary Queen of Scots and her Accusers</i>	135
Hübner's <i>Sixte-Quint</i>	321
Inhe's <i>Rome</i>	295
Janus, <i>On the Pope and the Council</i>	18
Krause's <i>Byzantine Life in the Middle Ages</i>	162
Long's <i>Decline of the Roman Republic</i>	240
Margoliouth's <i>Historic Anglo-Saxons in East Anglia</i>	187
Mayor's <i>Ricardi de Cirencesteria Speculum Historiale</i>	50
Möbius' <i>Arv's Islendinga-bók</i>	160
Parthey's <i>Dicwili Liber de Mensura Orbis Terræ</i>	240
Pearson's <i>Historical Maps of England</i>	133
Probst's <i>University of Innsbruck</i>	161
Robinson's <i>Anticipations under the Commonwealth of Changes in the Law</i>	135
Rolleston's <i>Researches and Excavations at Frilford</i>	295
Schliemann's <i>Ithaque, Le Péloponnèse, Troie</i>	22
Siever's <i>Life of Libanius</i>	241
Smith's (Toulmin) <i>English Guilds</i>	322
Stanhope's (Earl) <i>History of England</i>	240
Tozer's <i>Highlands of Turkey</i>	48
Volkmann's <i>Synesis of Cyrene</i>	81
Von Arneth's <i>Correspondence of Joseph II. and Catherine of Russia</i>	110
Von Ranke's <i>Wallenstein</i>	158
— <i>Correspondence of Frederick the Great, &c.</i>	239
Wallington's <i>Historical Notices of Events in Reign of Charles I.</i>	186
Williams's (Jane) <i>Wales</i>	187

Contents of Journals.

Archiv. Stor. Ital., 213; Atlantic Monthly, 163; Ausland, 268; Bulletino dell' Inst. de Corrip. Archeol., 190, 242, 268, 324; Centralblatt, 269; Contemp. Rev., 268; Forsch. zur deutsch. Gesch., 213; Fraser, 241, 268; Grenzboten, 163, 214, 242, 268; Hermes, 190; Journ. des Savants, 190, 214, 241; Macmillan, 214, 268; Nachr. von d. k. Ges. d. Wiss. zu Gött., 242; N. Brit. Rev., 214, 297; Preuss. Jahrb., 214; Raumer's Hist. Taschenb., 163; Rev. Archéol., 163, 190, 242, 324; Rev. des deux Mondes, 269; Rev. des Quest. Histor., 190; Sitzungsber. d. philos.-hist. Classe, 214; Sybel's Hist. Journ., 22, 82, 136, 297; Trans. Berl. Acad., 163.
--

Selected Articles.

On antiquarian researches, 324 (3).
On Archæology:—
Arabia, 190.
Christian, 190.
Egypt, 190.

HISTORY, GEOGRAPHY, AND ARCHÆOLOGY—*continued.*

	PAGE
Greece, 190.	
Italy, 190.	
On geography:—	
Africa (Central), 53 (a); (North), 110; (South), 53.	
America (Central), 53; (South), 110; (North), 110.	
Asia, 53 (a).	
Russia, 53.	
On history:—	
Armenian, 82.	
Assyrian, 297.	
Ecclesiastical, 136.	
English, 297 (2), 324 (3).	
French, 190 (2), 297, 324.	
German, 82, 324.	
Indian, 82, 324 (2).	
Irish, 136.	
Polish, 324.	
Portuguese, 324.	
Roman, 82, 110, 136, 190, 324.	
Scandinavian, 324.	
Spanish, 82 (2), 297.	
Swiss, 324.	
Turkish, 110.	
Miscellaneous, 82, 110, 190 (4), 324.	

Notes.

Abban, St., ancient life of	267
Academy of Inscriptions and Belles-Lettres, Gobert prizes	22
—, prize proposed by	82
Albigenses in Russia, Ossokine's Hist. of the	190
Alphonse de Poitiers, Boutaric's Hist. of	22
Amsterdam, conversion into a North Sea port	52
Arval Brothers, Litany of the	81, 136
Athens and Neopatra, duchies of	163
Belgrade, Literary Society of	190
Bogomiles, Raczki's hist. of	190
Bonnefaut, execution of	110
Cambodia River, French expedition on	82
Campaigns de l'Armée de l'Afrique, Duc d'Orléans	214
Comynnes, Philip de	163
Constance MS., facsimile of	268
Corporation of London, Mr. Orridge's report to	189
Cuba, History of, Jacobo's	241
Don Carlos, Bergenroth's Life of	163
Dryasdust's coins, sale of	110
Duruy, M., his six years of office	214
Études sur la Marine, &c., Prince de Joinville's	257
Excavations on Mount Palatine	52
— in the grove of the Fratrus Arvales	52
— at Besançon	163
—, recent	267
Flight of the Earls, Mechan's	190
German Historical Commission	136
Geschichte der römischen Literatur, Teuffel's	189
Guizot's History of France	268
Historical MSS., Report of Commission on	188
Inscriptions of Attica, Coumanoudis'	136
Irish Inscriptions, ancient	136
Itinéraire Général de la France, Joanne's	267
Jaffé, Philip	213
James I.'s burial-place	163
Le Saint, M., journey through Central Africa	82
Livia, paintings discovered in the house of	267
Livingstone's discoveries	60
Livy	110
—, unprinted fragment of	163
—, discovery of missing books of	241
—, the Liegnitz manuscript of	266
Ludovicus Pius, copy of diploma of	267
Mommsen's History of Rome	52
Norman Historical Society	22
North Holland, canal and harbour through	52

HISTORY, GEOGRAPHY, AND ARCHÆOLOGY—*continued.*

	PAGE
North-Polar Exhibition, French	82
Origine des Basques, Bladé's	82
Paris, a sea-port	53
Peintinger Tables, Desjardins'	82
Photographs of Rome, Parker's	27
Pompeii, discoveries at	52
Roman remains at Vienne	52
Russia, public opinion and parties in	163
Russian poems, two old	190
Rymer's <i>Foedera</i> , Cooper's report on	268
Simanca archives	267
Slavonic historical literature, new	241
Spalding Club, dissolution of	110
Stadium at Athens	110
"Study of History," lecture on	151
Tanaquil, Bachofen's discussion on	181
Todd, Dr., library of	52
Trajan's Column, Fröhner's	189
Ursinos, La Princesa de los	241
Visconti, correspondence of the	267
Voltaire, Strauss's biography of	241
Wickham, Hon. W., diary of	22
Yang-tse-kiang, French expedition to	82

Oriental and Comparative Philology.

Reviews.

Aufrecht's <i>Catalogue of Sanskrit MSS.</i>	84
Benfey's <i>History of the Science of Language and of Oriental Philology in Germany</i>	164
Bleek's <i>Origin of Language</i>	136
Boucher's <i>Divan de Ferasdah</i>	216
Buddhagoshia's <i>Parables</i>	137
<i>Chronicle of Tabari, The</i>	325
Derenbourg's <i>Le Dhwān de Nabiga Dhobyani</i>	165
Dumichen's <i>Prussian Expedition to Upper Egypt: Fleet of an Egyptian Queen: Rock Temple of Abu-Simbel</i>	53
Ebers' <i>Egypt and the Books of Moses</i>	24
Elliot's <i>Races of the North-western Provinces of India</i>	215
Ferrari's <i>Comparative Grammar of Sanskrit, Greek, and Latin</i>	192
Frankel's <i>Introductio in Talmud Hierosolymitanum</i>	191
Geiger's <i>Origin of Language</i>	242
Hayyug's <i>Two Treatises on Verbs</i>	243
Kasulin's <i>Cosmography</i>	111
Mar Jacob, Letter by	53
Max Müller's <i>Rig-Veda Prātishkhyā</i>	269
Praetorius' <i>Mashafa Tomar and Fabula de regina Sabaca apud Aethiopes</i>	165
Roediger's <i>De Nominibus Verborum Arabicis</i>	327
Sachau's <i>Theodori Mopsuesteni Fragmenta Syriaca</i>	83
Schröder's <i>Phoenician Language</i>	83
Voglié's (Comte de) <i>Syrie Centrale</i>	23
— <i>Mélanges d'Archéologie Orientale</i>	112
Wright's <i>Aphraates</i>	54
— <i>The Kāmil of El-Mubarrad</i>	298

Contents of Journals.

Archives paléog., 272; Beiträge zur vergleich. Sprachf., 194; Gött. gel. Anz., 328; Journ. Asiatique, 113, 166, 218, 328; Journ. Germ. Orient. Soc., 24, 166, 327; Journ. Roy. As. Soc. 55; Lit. Centralt., 328; Zeitsch. f. Aegypt. Sprache, 218, 244, 300, 328; Zeitsch. f. vergl. Sprachf., 327.

Selected Articles.

On Arabic literature, 85, 166, 194.
On Armenian literature, 55.
On Assyrian philology, 55, 113 (2), 139 (2), 194.
On Chinese literature, 139.

ORIENTAL AND COMPARATIVE
PHILOLOGY—continued.

	PAGE
On comparative philology, 85 (2), 113, 139, 244, 272.	
On Egyptian philology, 166, 194, 244 (2), 300.	
On epigraphy (Semitic), 24 (2), 85, 113, 139, 166 (2), 194, 300 (2).	
On Firdausi (passage in), 113.	
On Hebrew philology, 85, 244, 272, 328.	
On Indian literature, 24, 55 (3), 85, 113 (2), 218 (3), 244 (2), 272, 300 (3).	
On Oriental history, 194.	
On Pahlavi, Zend, and Persian, 24, 85, 194, 218.	
On Phœnician passage in Plautus, 113.	
On Syriac literature, 55, 194.	

Notes.

Academy of Inscriptions, &c., prizes by	24
Bopp Foundation	272
Brugsch, Prof., at Boulac	24
Buddhist Canon, the	166
Chinese collection at Brit. Museum, new	112
Dard languages, the	84
Haram Wall, letters or marks on .. .	24
Hebrew literature	113
Himyaritic inscriptions	113, 217
Holtzmann, Prof.	299
Jacollie, M.	166
Mariette, M., discovery of a tomb ..	139
Moabite Stone, the .. 193, 217, 272, 327	
Pahlavi studies	113, 166
Páli literature	113, 138, 166, 327
Phœnicia and Canaan, names of .. .	218
Pushtu grammar, Trumpp's	217
Sanskrit, &c.,	60, 139, 166, 217, 299
Sikh religion, Dr. Haug on	166
Silk-worms, Japanese treatise on .. .	139
Sindhi Grammar, Trumpp's	217
Socin, Dr., at Bagdad	139
Syriac literature	24, 139, 166
Thesaurus, Persian	84
Tibet and Tibetan	55, 299
Turkish tribes of Siberia, Radloff's ..	217
Ugrian languages, the	84
Viceroy of Egypt, present to Oxford University by	194
Watts' printing office, works delayed by fire at	194

Classical and Modern Literature and Philology.

Reviews.

	PAGE
Bergk's <i>Contributions to Latin Grammar</i>	301
Bernay's <i>Letters of Heracitus</i>	56
Blass's <i>Hyperidic Orations</i>	220
Boot's <i>Commentatio de Sulpicia Sattira</i>	87
Deecke's <i>De Reduplicato Latinae Linguae Praeterito</i>	247
Egger's <i>L'Hellénisme en France</i>	218
Ellendt's <i>Lexicon to Sophocles</i>	115
Eyssenhardt's <i>Apuleii Metamorphoses</i> ..	330
Frederick M. (<i>Emperor</i>), <i>Four Greek Letters of</i>	141
Gladstone's <i>Juventus Mundi</i>	58
Hertz, <i>De Scævo Memore</i>	168
Hübner's <i>Corpus Inscriptionum Latinarum</i>	300, 328
Joyce's <i>Irish Names of Places</i>	303
Korn's <i>Ovid's Epistles from Pontus</i> .. .	113
Legrand's <i>Monuments Néo-helléniques</i> ..	245
Maehly's <i>Biography of Richard Bentley</i>	85
Marquard's <i>Aristoxenus on the Theory of Music</i>	166
Martin's <i>Le Besant de Dieu</i>	331
Mayor's <i>Thirteen Satires of Juvenal</i> ..	168
Müller's <i>Classical Philology in the Netherlands</i>	25
Neubauer's <i>Commentationes Epigraphicæ</i>	140
Nigra's <i>Glossæ Hibernicæ, &c.</i>	169
Nutzhorn <i>On the Genesis of the Homeric Poems</i>	26
Peile's <i>Greek and Latin Etymology</i> .. .	244
Petrequin's <i>Petronius</i>	273
Pierron's <i>L'Iliade d'Homère</i>	245
Ramsay's <i>Mostellaria of Plautus</i>	27
Ribbeck's <i>Latin Particles</i>	87
Ritschl's <i>New Excursions on Plautus</i> ..	114
— <i>Opuscula Philologica</i>	275
Robertson's <i>Gaelic Topography of Scotland</i>	303
Rönsch's <i>Primitive Itala and Catholic Vulgate</i>	56
Schweizer-Sidler's <i>Latin Language</i> .. .	168

CLASSICAL AND MODERN LITERATURE AND PHILOLOGY—continued.

	PAGE
Seyffert's <i>Sophocles</i>	194
Sheppard and Evans's <i>Thucydides</i> .. .	246
Smith's and Hall's <i>Eng.-Lat. Dict.</i> .. .	196
Tournier's <i>Tragédies de Sophocle</i> .. .	86
Umpfenbach's <i>Terence</i>	196
Usener's <i>Scholæ in Lucani Bellum Civile</i>	88
Vigfusson's <i>Icelandic-Eng. Dict.</i> .. .	221
Wagner's <i>Terence</i>	55
— <i>Medieval Greek Texts</i>	274
Wecklein's <i>Curæ Epigraphicæ</i>	57
Weidner's <i>Commentary of the Aenid of Vergil</i>	27
Westphal's <i>Poems of Catullus</i>	195
Wilkins's <i>Thucydides</i>	246
Wordsworth's <i>Lectures on Latin Language and Literature</i>	139

Contents of Journals.

Beiträge zur vergl. Sprachf., 28; Ebert's Jahrb., 198; Hermes, 88, 198; Jahrb. f. Philolog. u. Paed., 170; Jahrb. f. roman. u. eng. Lit., 247, 332; Journ. of Philology, 116, 304; Philologus, 59, 170, 332; Rev. Celt., 247; Rev. Crit., 28, 59, 88, 116, 142, 170, 198, 248, 276, 304; Rev. des Lang. Romanes, 198, 247; Rhein. Mus., 88, 116, 222; Scelta di Curios. Lett., 276; Studien zur Gr. u. Lat. Gram., 332; Zeitsch. f. deutsch. Philol., 248, 304; Zeitsch. f. d. österr. Gymn., 170; Zeitsch. f. vergleich. Sprachf., 28, 116, 142, 248; Zeitsch. für Völkerpsych. u. Sprachwissensch., 198.
--

Selected Articles.

On Homer, 248.	
On Italian literature, 248 (2).	
On Oscan Phonetics, 248.	
On Prakrit, 248.	
Notes.	
Ambrosian palimpsest, Studemund's ..	276
Aussprache und Vokalismus, Corsen's	276

CLASSICAL AND MODERN LITERATURE AND PHILOLOGY—continued.

	PAGE
Badham, Dr., work by	170
Beroic, Jean, death of	304
Böhmer, periodical by	276
Callimachus, Schneider's	198
Catullus, translation of, by M. R. Ellis	170
Dialects of Italy, Flechia on the .. .	59
Dindorf, Latin works by	88
—, <i>Historici Graeci miseres</i>	276
Ecole des hautes Etudes	28
France, works of royal family of .. .	59
Germany, Lives of scholars of	28
—, activity in publishing world of	276
Greek texts, medieval	142
Haase, Prof., library of	88
In Memoriam (Conington)	58
Institute, Imperial, of France, medal by	59
Irish Annals of Loch Cé	59
Irish glosses, ancient, Ascoli's	276
Jahn, Otto, library of	116, 198
—, successors of	170
Langues Romanes, Société pour l'étude des	59
—, <i>Revue des</i>	170
Latin words, vocabulary of	115
Linguistiques de Paris, Société de .. .	59
Marcellinus, Ammianus, Eyssenhardt's ..	276
Matthias Corvinus, books belonging to library of	116
Old French, etymological Diet. of .. .	170
Paris association "pour l'encouragement des Etudes Grecques"	115
Paris, M. Gaston	88
Philological Congress at Kiel	28, 58
Poetae Scenici Graeci	115
Polish language, Malinowski's grammar of	198
Revue Celtique	28, 170
Romanischen Sprachen, Diez's	59
Romaansch Dictionary, new	304
Teuffel's <i>Roman Literature</i>	88
Vigfusson's <i>Icelandic-Eng. Dict.</i> .. .	142
Voss, biography of	116
Wackernagel, death of	115
Welsh Language, Dict. of, Evans's .. .	88

ERRATA IN No. 12.

Page 331 (a) line 8, for "19, 4, cuis" read "202, 4, eius."
„ 332 (a) for "The proposed meeting of the philologists is proposed," read "The proposed meeting, &c., is postponed."

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NOTICE	PAGE	BIBLICAL CRITICISM, ETC. :-	PAGE	ORIENTAL PHILOLOGY :-	PAGE
THE LATE LORD BYRON	1	Renan's <i>St. Paul</i>	10	Comte de Vogüé's <i>Syrie Centrale</i>	23
GENERAL LITERATURE AND ART :-		Ewald's <i>Prophets of the Old Covenant</i>	11	Ebers' <i>Egypt and the Books of Moses</i>	24
De Senancour's <i>Obermann</i>	1	News, Lectures, Contents of the Journals, &c.	1	Intelligence, Selected Articles, &c.	25
Clough's <i>Poems and Prose Remains</i>	3	SCIENCE AND PHILOSOPHY :-		CLASSICAL LITERATURE, ETC. :-	
Baudelaire's <i>Œuvres Complètes</i>	4	Haeckel's <i>Natural History of Creation</i>	13	Müller's <i>History of Classical Philology in the Netherlands</i>	25
Gautier's <i>Épopées Françaises</i>	5	Müller's <i>Facts and Arguments for Darwin</i>	14	Nutzhorn <i>On the Genesis of the Homeric Poems</i>	26
About's <i>Ahmed le Fellah</i>	6	Freudenthal <i>On the "Dominion of Reason"</i>	15	Weidner's <i>Commentary on the Æneid of Vergil</i>	27
Lübke's <i>Studies in Art-History</i>	7	Scientific Notes, Contents of the Journals, &c.	15-18	Ramsay's <i>Mostellaria of Plautus</i>	27
<i>Destruction of Byron's Autobiography</i>	8	HISTORY, GEOGRAPHY, ETC. :-		Intelligence, Periodicals, Most Recent Publications	28
Intelligence, Contents of the Journals, Selected Articles, New Publications	8-10	Janus <i>On the Pope and the Council</i>	18		
		Freeman's <i>History of the Norman Conquest of England</i>	20		
		<i>Calendar of the Carew MSS.</i>	21		
		Schliemann's <i>Ithaque, Le Péloponnèse, Troie</i>	22		
		Intelligence, &c., &c.	23		

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It was intended that THE ACADEMY should consist of 32 pp., but the number of Advertisements received has necessitated the addition of an extra half-sheet.

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Readers are reminded that the mention of New Publications, Articles, &c., in our lists is intended as a guarantee of their importance.

THE LATE LORD BYRON.

THE following document is printed as a contribution to literary history. It was drawn up by Lord Byron in August, 1817, while Mr. Hobhouse was staying with him at La Mira, near Venice, and given to Mr. Matthew Gregory Lewis for circulation among friends in England. It was found amongst Mr. Lewis's papers after his death, and is now in the possession of Mr. Murray.

The document speaks for itself sufficiently to need no comment on our part.

"It has been intimated to me, that the persons understood to be the legal advisers of Lady Byron, have declared 'their lips to be sealed up' on the cause of the separation between her and myself. If their lips are sealed up, they are not sealed up by me, and the greatest favour they can confer upon me will be to open them. From the first hour in which I was apprized of the intentions of the Noel family to the last communication between Lady Byron and myself in the character of wife and husband (a period of some months) I called repeatedly and in vain for a statement of their or her charges, and it was chiefly in consequence of Lady Byron's claiming (in a letter still existing) a promise on my part to consent to a separation if such was really her wish, that I consented at all; this claim and the exasperating and inexpiable manner in which their object was pursued, which rendered it next to an impossibility that two persons so divided could ever be re-united, induced me reluctantly then, and repentantly still, to sign the deed, which I shall be happy—most happy—to cancel, and go before any tribunal which may discuss the business in the most public manner.

"Mr. Hobhouse made this proposition on my part, viz., to abrogate all prior intentions—and go into Court—the very day before the separation was signed, and it was declined by the other party, as also the publication of the correspondence during the previous discussion. Those propositions I beg here to repeat, and to call upon her and hers to say their worst, pledging myself to meet their allegations—whatever they may be—and only too happy to be informed at last of their real nature.

(Signed) "BYRON.

"August 9, 1817.

"P.S. I have been, and am now, utterly ignorant of what description her allegations, charges, or whatever name they may have assumed, are; and am as little aware for what purpose they have been kept back—unless it was to sanction the most infamous calumnies by silence.

(Signed) "BYRON.

"La Mira, near Venice."

General Literature and Art.

Obermann.—Par De Senancour. Nouvelle édition, revue et corrigée avec une Préface, par George Sand. Charpentier, Paris, 1863.

THE most recent edition of *Obermann* lies before me, the date on its title-page being 1863. It is, I believe, the fourth edition which has been published; the book made its first appearance in 1804; three editions, and not large editions, have sufficed for the demand of sixty years. Yet the book has lived, though with but this obscure life, and is not likely to die. Madame George Sand and Monsieur Sainte-Beuve have spoken in prose much and excellently of the book and its author. It may be in the recollection of some who read this that I have spoken of *Obermann* in verse, if not well, at least abundantly. It is to be wished, however, that Obermann should also speak to English readers for himself; and my present design is to take those two or three points where he is most significant and interesting, and to present some of his deliverances on those points in his own words.

It may be convenient, however, that first I should repeat here the short sketch which I have already given elsewhere of the uneventful life of the personage whom we call Obermann. His real name is Senancour. In the book which occupies us,—a volume of letters of which the writer, calling himself Obermann, and writing chiefly from Switzerland, delivers his thoughts about God, nature, and the human soul,—it is Senancour himself who speaks under Obermann's name. Etienne Pivert de Senancour, a Frenchman, although having in his nature much that we are accustomed to consider as by no means French, was born in 1770, was trained for the priesthood, and passed some time in the seminary of St. Sulpice, broke away from his training and country to live some years in Switzerland, where he married, came back to France in middle life, and followed thenceforward the career of a man of letters, but with hardly any fame or success. His marriage was not a happy one. He died an old man in 1846, desiring that on his grave might be placed these words only: "*Eternité, deviens mon asile.*"

Of the letters of Obermann, the writer's profound inwardness, his austere and sad sincerity, and his delicate feeling for nature, are, as I have elsewhere remarked, the distinguishing characteristics. His constant inwardness, his unremitting occupation with that question which haunted St. Bernard—*Bernarde, ad quid venisti?*—distinguish him from Goethe and Wordsworth, whose study of this question is relieved by the thousand distractions of a poetic interest in nature and in man. His severe sincerity distinguishes him from Rousseau, Chateaubriand, or Byron, who in their dealing with this question are so often attitudinising and thinking of the effect of what they say on the public. His exquisite feeling for nature, though always dominated by his inward self-converse and by his melancholy, yet distinguishes him from the men simply absorbed in philosophical or religious concerns, and places him in the rank of men of poetry and imagination. Let me try to show these three main characteristics of Senancour from his own words.

A Frenchman, coming immediately after the eighteenth century and the French Revolution, too clear-headed and austere for any such sentimental Catholic reaction as that with which Chateaubriand cheated himself, and yet, from the very profoundness and meditateness of his nature, religious, Senancour felt to the uttermost the bare and bleak spiritual atmosphere into which he was born. Neither to a German nor to an Englishman, perhaps, would such a sense of absolute religious denudation have then been possible, or such a plainness and even crudity, therefore, in their way of

speaking of it. Only to a Frenchman were these possible ; but amid wars, bustle, and the glory of the *grande nation* few Frenchmen had meditateness and seriousness enough for them. Senancour was of a character to feel his spiritual position, to feel it without dream or illusion, and to feel, also, that in the absence of any real inward basis life was weariness and vanity, and the ordinary considerations so confidently urged to induce a man to master himself and to be busy in it, quite hollow.

"People keep talking," says he, "of doing with energy that which ought to be done ; but, amidst all this parade of firmness, *tell me, then, what it is that ought to be done.* For my part I do not know ; and I venture to suspect that a good many others are in the same state of ignorance."

He was born with a passion for order and harmony, and a belief in them ; his being so utterly divested of all conventional beliefs, makes this single elementary belief of his the more weighty and impressive.

"May we not say that the tendency to order forms an essential part of our propensities, our *instinct*, just like the tendency to self-preservation, or to the reproduction of the species ? Is it nothing, to live with the calm and the security of the just ?"

And therefore, he concludes, "inasmuch as man had this feeling of order planted in him, inasmuch as it was in his nature, the right course would have been to try and make every individual man sensible of it and obedient to it." But what has been done ? Since the beginning of the world, instead of having recourse to this innate feeling, the guides of mankind have uniformly sought to control human conduct by means of supernatural hopes, supernatural terrors, thus misleading man's intelligence, and debasing his soul. "*Depuis trente siècles, les résultats sont dignes de la sagesse des moyens.*" What are called *the virtues*, "are laws of nature as necessary to man as the laws of his bodily senses." Instead of teaching men to feel this, instead of developing in them that sentiment of order and that consciousness of the divine which are the native possession of our race, Paganism and Christianity alike have tampered with man's mind and heart, and wrought confusion in them.

"Conquerors, slaves, poets, pagan priests, and nurses, succeeded in disfiguring the traditions of primitive wisdom by dint of mixing races, destroying memorials, explaining allegories and making nonsense of them, abandoning the profound and true meaning in order to discover in them absurd ideas which might inspire wonder and awe, and personifying abstract beings in order to have plenty of objects of worship. The principle of life — that which was intelligence, light, the eternal — became nothing more than the husband of Juno ; harmony, fruitfulness, the bond of all living things, became nothing more than the mistress of Adonis ; imperishable wisdom came to be distinguished only through her owl ; the great ideas of immortality and retribution consisted in the fear of turning a wheel, and the hope of strolling in a green wood. The indivisible divinity was parcelled into a hierarchical multitude torn by miserable passions ; the fruit of the genius of primitive mankind, the emblems of the laws of the universe, had degenerated into superstitious usages which the children in great cities turned into ridicule."

Paul at Athens might have set forth, in words not unlike these, the degradation of the Unknown God ; now for the religion of which Paul was a minister : —

"A moral belief was wanted, because pure morality was gone out of men's knowledge ; dogmas were wanted, which should be profound and perhaps unfathomable, but not by any means dogmas which should be absurd, because intelligence was spreading more and more. All religions being sunk into degradation, there was needed a religion of majesty, and answering to man's effort to elevate his soul by the idea of a God of all things. There were needed religious rites which should be imposing, not too common, objects of desire, mysterious yet simple ; rites which seemed to belong to a higher world, and which yet a man's reason should accept as naturally as his heart. There was needed, in short, what only a great genius could institute, and what I can only catch glimpses of.

"But you have fabricated, patched, experimented, altered ; renewed I know not what incoherent multitude of trivial ceremonies and dogmas, more fitted to scandalize the weak than to edify them. This dubious mixture you have joined to a morality sometimes false, often exceedingly

noble, and almost always austere ; the one single point in which you have shown sagacity. You pass some hundreds of years in arranging all this by inspiration ; and your slowly built work, industriously repaired, but with a radical fault in plan, is so made as to last hardly longer than the time during which you have been accomplishing it."

There is a passage to be meditated by the new Œcumenical Council ! Not that Senancour has a trace of the Voltairian bitterness against Christianity, or against Catholicism which to him represented Christianity : —

"So far am I from having any prejudice against Christianity, that I deplore, I may say, what the majority of its zealous adherents never themselves think of deploring. I could willingly join them in lamenting the loss of Christianity ; but there is this difference between us, that they regret it in the form into which it settled, nay, in the form, even, which it wore a century ago ; whereas I cannot consider such a Christianity as that was to be much worthy of regret."

He owns that religion has done much ; but, "*si la religion a fait des grandes choses, c'est avec des moyens immenses.*" Disposing of such means, it ought to have done much more. Remark, he says, that for the educated class religion is one of the weakest of the motive-powers they live by ; and then ask yourself whether it is not absurd that there should be only a tenth part of our race educated. That religion should be of use as some restraint to the ignorant and brutal mass of mankind, shows, he thinks, not so much the beneficence of religion as the state of utter confusion and misery into which mankind has, in spite of religion, drifted : —

"I admit that the laws of civil society prove to be not restraint enough for this multitude to which we give no training, about which we never trouble our heads, which we bring into the world and then leave to the chance of ignorant passions and of habits of low debauchery. This only proves that there is mere wretchedness and confusion under the apparent calm of vast states ; that the science of politics, in the true sense of the term, is a stranger to our world, where diplomacy and financial administration produce prosperity to be sung in poems, and win victories to figure in gazettes."

This concern for the state and prospects of what are called the masses is perpetually recurring with Senancour ; it came to him from his singular lucidity and plain-dealing, for it was no commonplace with his time and contemporaries, as it is with ours. "There are men," he says, and he was one of them, "who cannot be happy except among men who are contented ; who feel in their own persons all the enjoyment and suffering they witness, and who cannot be satisfied with themselves except they contribute to the order of the world and to man's welfare." "Arrange one's life how one will," he says in another place, "who can answer for its being any happier, so long as it is and must be *sans accord avec les choses, et passée au milieu des peuples souffrans* ?" This feeling returns again and again : —

"Inequality is in the nature of things ; but you have increased it out of all measure, when you ought, on the contrary, to have studied to reduce it. The prodigies of your industry must surely be a baneful work of superfluity, if you have neither time nor faculties for doing so many things which are indispensable. The mass of mankind is brutal, foolish, given over to its passions ; *all your ills come from this cause.* Either do not bring men into existence, or, if you do, give them an existence which is human."

But as deep as his sense that the time was out of joint, was the feeling of this Hamlet that he had no power to set it right. *Vos douleurs ont flétri mon âme*, he says : —

"Your miseries have worn out my soul ; they are intolerable, because they are objectless. Your pleasures are illusory, fugitive ; a day suffices for knowing them and abandoning them. I enquired of myself for happiness, but with my eyes open ; I saw that it was not made for the man who was isolated : I proposed it to those who stood round me ; they had not leisure to concern themselves with it. I asked the multitude in its wear and tear of misery, and the great of earth under their load of ennui ; they answered me : We are wretched to-day, but we shall enjoy ourselves to-morrow. For my part, I know that the day which is coming will only tread in the footsteps of the day which is gone before."

But a root of failure, powerlessness, and ennui, there certainly was in the constitution of Senancour's own nature ;

so that, unfavourable as may have been his time, we should err in attributing to any outward circumstances the whole of the discouragement by which he is pervaded. He himself knew this well, and he never seeks to hide it from us. "Il y a dans moi un dérangement," says he; "*c'est le désordre des ennuis.*"

"I was born to be not happy. You know those dark days, bordering on the frosts of winter, when mists hang heavily about the very dawn, and day begins only by threatening lines of a lurid light upon the masses of cloud. That glooming veil, those stormy squalls, those uncertain gleams, that whistling of the wind through trees which bend and shiver, those prolonged throes like funeral groans—you see in them the morning of life; at noon, cooler storms and more steadily persistent; at evening, thicker darkness still, and the day of man is brought to an end."

No representation of Senancour can, however, be complete without some of the gleams which relieved this discouragement. Besides the inwardness, besides the sincerity, besides the renouncement, there was the poetic emotion and the deep feeling for nature.

"And I, too, I have my moments of forgetfulness, of strength, of grandeur; I have desires and yearnings that know no limit. But I behold the monuments of effaced generations; I see the flint wrought by the hand of man, and which will subsist a hundred centuries after him. I renounce the care for that which passes away, and the thought of a present which is already gone. I stand still, and marvel; I listen to what subsists yet, I would fain hear what will go on subsisting; in the movement of the forest, in the murmur of the pines, I seek to catch some of the accents of the eternal tongue."

Nature, and the emotion caused by nature, inspire so many beautiful passages in Obermann's letters that one is embarrassed to make a choice among them. The following, with which we will end our extracts, is a morning and night-piece from the north end of the Lake of Neufchâtel, where the river Thiele enters the lake from Bienne, between Saint Blaise and Morat:—

"My window had remained open all night, as is my habit. Towards four o'clock in the morning I was wakened by the dawn, and by the scent of the hay which they had been cutting in the cool early hours by the light of the moon. I expected an ordinary view; but I had a moment of perfect astonishment. The midsummer rains had kept up the waters which the melting snow in the Jura had previously swollen. The space between the lake and the Thiele was almost entirely flooded; the highest spots formed islands of pasture amidst the expanse of waters ruffled with the fresh breeze of morning. The waves of the lake could be made out in the distance, driven by the wind against the half-flooded bank. Some goats and cows, with their herdsman, who made a rustic music with a horn, were passing at the moment over a tongue of land left dry between the flooded plain and the Thiele. Stones set in the parts where it was worst going supported this natural causeway or filled up gaps in it; the pasture to which the docile animals were proceeding was not in sight, and to see their slow and irresolute advance, one would have said they were about to get out into the lake and be lost there. The heights of Anet and the thick woods of Julemont rose out of the waters like a desert island without an inhabitant. The hilly chain of Vuilly edged the lake on the horizon. To the south, this chain stretched away behind the slopes of Montmirail; and farther on than all these objects, sixty leagues of eternal snows stamped the whole country with the inimitable majesty of those bold lines of nature which give to places sublimity."

He dines at the toll-house by the river-bank, and after passing the afternoon there, goes out again late in the evening:—

"The moon had not yet risen; my path lay beside the green waters of the Thiele. I had taken the key of my lodging that I might come in when I liked without being tied to a particular hour. But feeling inclined to muse, and finding the night so warm that there was no hardship in being all night out of doors, I took the road to Saint Blaise. I left it at a little village called Marin, which has the lake to the south of it. I descended a steep bank, and got upon the shore of the lake where its ripple came up and expired. The air was calm; not a sail was to be seen on the lake. Every one was at rest; some in the forgetfulness of their toils, others in the forgetfulness of their sorrows. The moon rose; I remained there hours. Towards morning, the moon shed over earth and waters the ineffable melancholy of her last gleams. Nature seems unspeakably grand, when, plunged in a long reverie, one

hears the washing of the waves upon a solitary strand, in the calm of a night still enkindled and luminous with the setting moon.

"Sensibility which no words can express, charm and torment of our vain years! vast consciousness of a nature everywhere greater than we are, and everywhere impenetrable! all-embracing passion, ripened wisdom, delicious self-abandonment,—everything that a mortal heart can contain of life-weariness and yearning, I felt it all, I experienced it all, in this memorable night. I have made an ominous step towards the age of decline; I have swallowed up ten years of life at once. Happy the simple, whose heart is always young!"

There, in one of the hours which were at once the inspiration and the enervation of Senancour's life, we leave him. It is possible that an age, breaking with the past, and inclined to tell it the most naked truths, may take more pleasure than its predecessors in Obermann's bleak frankness, and may even give him a kind of celebrity. Nevertheless it may be predicted with certainty that his very celebrity, if he gets it, will have, like his life, something maimed, incomplete, and unsuccessful about it; and that his intimate friends will still be but a few, as they have hitherto been. These few will never fail him.

MATTHEW ARNOLD.

The Poems and Prose Remains of Arthur Hugh Clough, with a selection from his Letters and a Memoir, edited by his Wife. 2 vols.; Macmillan and Co.

FEW books could be more thoroughly welcome to those who take an interest in all that helps to fill up the intellectual and literary history of Oxford than this new and complete edition of Clough's writings. Clough exercised the fascination, not of an intellect exceptionally powerful or of a very vivid imagination, but of a character in which singular unworldliness and sincerity were combined with a truly sympathetic mind, active indeed and penetrating, but still more remarkable for its power of grouping rare and high sentiments around a critical philosophy. The natural result of this was often a fine irony caused by his keen sense of the cleft between poetry and science on the one hand, and between his own inner phases and the plain rough and ready world on the other.

It is a gain also to have *Easter-day* and *Dipsychus*, which were before only known by a small portion of Clough's admirers, in their full form and connection. The beautiful Venetian episodes, which appeared as fragments in the old edition, lost half their charm in being detached from their context, so that their re-appearance in their proper place is gratifying; while the *Shadow* serves as an excellent prelude to *Easter-day*, which ought rather to be considered as in spirit, though not in form, the first act of the tragedy, and perhaps the real explanation of the whole poem. Clough's prose writings are unfortunately very short and fugitive, but he has left sufficient to be an interesting complement to his poems. His lecture on the *Development of English Literature*, and his fragment on *The Formation of Classical English* are so excellent, although slight and sketchy, that one regrets that Clough did not write more prose, and indeed that he did not cultivate his purely literary instincts far more than he ever appears to have done. In some respects his *Review of some Modern Poems* is equally attractive. One passage in it is especially significant, as, strangely enough, it points out the cardinal defect of Clough's own mind; which may be variously described as a kind of intellectual superstitution, a tendency to ascribe an undue sanctity to each and all of the results of the destructive reason, or as a want of faith in his own imagination. This want of "clinch," to use a familiar word, in Clough's intellect, as has been pointed out with great clearness in a recent review, may be regarded simply as a mental weakness; and the remark is as old as Dugald Stewart, that the tendency of science is directly

against scepticism, for a sceptical mind, in the more popular sense, is profoundly unscientific. The fatal effect of this pyrrhonism on the imagination has been less noticed; but without entering more fully into the subject, it may be enough to point out how it was the Christian dogmatism of Wordsworth that gave such firmness and solidity to his brilliant touch, and the anti-Christian dogmatism of Shelley that made him so unquestionably the great modern poet of the pagan type. And yet Clough himself condemns this very weakness. In his *Review* he speaks of "a disposition to press too far the finer and subtler intellectual and moral susceptibilities; to insist upon following out, as they say, to their logical consequences the notices of some single organ of the spiritual nature; a proceeding which perhaps is hardly more sensible in the grown man than it would be in the infant to refuse to correct the sensations of sight by those of the touch." It was the following, however, of these susceptibilities which made Clough's poetry too esoteric to be perfect, for universality in its true sense is necessary to constitute the highest poetry. Before passing on to Clough's poems we may mention his review of Mr. Frank Newman's book on *The Soul* as bold and sensible, although it would have been better if more free from the half Carlylese mannerism which disfigures it, as well as many of Clough's letters; but in contrast to this (and perhaps after all this censure may be hypercritical), we should not forget to name his simple and masculine *Notes on the Religious Tradition*, fragmentary as they are. As for his poems, we may be certain that they will never be read with sincerer sympathy than now, when it is possible by their aid to run over all the chords of Clough's emotional nature, and to feel at one moment the reverent delicacy of the earlier religious sentiments in his first poems, at another the humour of a satirical trifle like *The Latest Decalogue*, and at another the genuine dash and fun of his famous *Bothie*. His *Amours de Voyage* contain many fine passages, but on the whole they leave an unsatisfactory impression; and the character of Claude, with its eternal vacillation between a faint artistic sympathy and a will that never knew itself two days running, is poor. Such a character might be well worked in a light dramatic piece, but in the form that Clough chose it grates upon the taste. The *Mari Magno* poems are pretty enough in their way, but are, of course, the least important of his writings. Among his poems of high excellence we must notice his attempts in classical metres. Of these, perhaps, *Acteon* is on the whole the best, notwithstanding the sculptresque finish of the *Alcaics*. His fragments of translations from Homer show how much of the Homeric spirit can be reproduced even if the peculiarities of the Greek text are rigorously rendered. There is a suggestion of power, the power of accurate simplicity. In conclusion, we cannot forget his *Seven Sonnets on the Thought of Death*. Of these the most striking is, in our judgment, the third one, which begins

"To see the rich autumnal tint depart."

But of all that Clough wrote nothing deserves more praise, and nothing probably will be less appreciated, than the quasi-dramatic series of the *Shadow*, *Easter-day*, *Dipsychus*, which have been already touched on. Like Moore, Clough saw how much the effect of a serious composition can be heightened by the playful self-criticism of an imaginary prose censor, and the old uncle with his sound Pagan morality and his dislike of anything so "goody" as introspection, together with his secret respect for a plain old-fashioned sin, is a capital character to play the critic. The resemblance to *Faust*, so far from being a demerit, seems to us exactly the reverse, as it shows the flexibility of the spiritual master-

piece of Goethe, not to mention the broad difference that *Faust* with all his sins, and "they are seventy times seven," is a man to the core, while *Dipsychus* represents a man in whom the pure intellectual element co-exists with cowardice and an inability to face definite evil as much as definite good. In the life of her husband Mrs. Clough has given us a clear and charming sketch of a character quite as remarkable as any of its literary results.

H. DE B. HOLLINGS.

Oeuvres Complètes de Charles Baudelaire. Edition définitive.
Four volumes. A. Levy. Paris, 1868-9.

THE interest of Baudelaire's writings is almost purely literary and intellectual, and this is the chief reason that they have remained in an obscurity disproportionate to their merits. His subjects, indeed, are often repulsive; and in his most characteristic work, six poems, not more horrible nor more seductive than the rest, were condemned by the French courts, and accordingly do not appear in the present edition.* But a repulsive subject is itself a source of fascination when handled with so much talent as Baudelaire possessed, and therefore we must look elsewhere for the cause of his unpopularity. As two volumes out of the four which contain his works are devoted to criticism, we are not left in uncertainty as to the theories on which he worked, and these theories are sufficient to account both for his success and his failure. His activity began after the Romanticists had definitely subdued the Classicists and had produced their most splendid works, and younger talents began to look for a fresh direction. Baudelaire believed that it was the mission of art to discover and to portray "l'héroïsme dans la vie moderne;" his instances are characteristic—one is a minister in a dismal frock-coat, defying and controlling an excited chamber; the other is an assassin, in high condition, bursting from the priest and rushing on the guillotine. For Baudelaire, modern life and Parisian life were practically synonymous. His theory determines the subject of his art; it is the ideal aspects of the life of Paris, just as Whitman's subject is the ideal aspects of American democracy. Baudelaire is the laureate of a corrupt and stationary society—Whitman of a fresh and growing society. Of all pessimists Baudelaire is the calmest and most reasonable; he regards human misery, like human pleasure, as a self-imposed deceit. His quarrel is with nature, especially human nature, not with destiny or duty: duty is a deliverance; destiny rewards every man after his work; the heart is weak, wicked, and miserable. It is this profound sense of omnipresent sin which more than anything else restricts Baudelaire's range. It excludes the conception of progress, and makes the past unmeaning. The world is but a vast treadmill, whichever way it is turned the few diligent earn their release, the many loiterers are crushed sooner or later. The only subjects it affords are noble raptures and debasing and ruinous excitements: these are to be found everywhere, the emotion is everything, the circumstances are nothing, their only value is to be analysed, and for this the nearest circumstances are the best. If we add to this an extremely fastidious taste, to which ordinary happiness "fait l'effet d'un vomitif," which regards the indulgences of the many as torturers driving a gang of slaves, the delights of the few as vampires continually brought to life by the kisses of their victims, we have nearly completed the outline of Baudelaire's talent with its feverish craving for an ever fresh ideal, and its long trances of helpless disgust. The collection entitled *Spleen et Idéal*

* They were republished at Brussels, with some new pieces mostly included in the present collection, under the title of *Les Épreuves* par Charles Baudelaire.

is really more typical, though less striking, than the smaller collections called *Fleurs du Mal* and *Révolte*. The first represents the chronic bent of his mind; the others only represent passing through intenser moods where ennui, the curse of the race, relieves itself by outbreaks of savage luxury or rebellious unbelief. The writer's own theory is perfectly clear through all the different half-dramatic disguises which serve as organs. Suffering and effort and high desires lead to salvation; the narrow way is quite plain and quite straight, but very narrow: it is enough for the artist to show the lights and shadows of the broad way with its prison flowers, without hiding or shewing the end too much. Art is to be a colourless mirror: if it is true it cannot contradict the moral law; if it endeavours to reinforce the moral law, art and morality are falsified together. Art is not to glorify pis-allers or promise impossibilities; *les Drames et les Romans honnêtes* are vicious in their very conception. Art is not to construct a theory in honour of the lowest rib of our nature; *l'école Néopagane* is to be branded without mercy. Baudelaire's critical judgments upon contemporaries are always ingenious and seldom satisfactory. The fact is that he criticised from a purely subjective point of view. What can the author or artist under review contribute to the relief of ennui? This standard explains his admiration for authors like Poe, and artists like Constantine Guys, who supplied the *Illustrated London News* with sketches during the Crimean war. *Les Paradis Artificiels*, one of the best known of his works, might all be summed up in two lines of Keats, with whom he seems to have been unacquainted.

"I will fly to thee

Not chariotted by Bacchus and his pards."

His description of the effects of Haschisch, though immeasurably less brilliant than De Quincy's opium rhapsodies, is decidedly more intelligible and credible. The delicate little collection entitled *Petits Poèmes écrits en prose* did not satisfy their author, who had intended a closer modern equivalent of the *Famous Gaspard de Nuit*. They are always subtle and pathetic, we are not sure that they confirm the dictum that French prose is more poetic than French verse. Once or twice, as in the *Examen de Minuit*, a theme already used in verse, is reproduced and not improved in prose. At the end of the volume are two early tales written by the author. They show, especially *La Fanfarlo*, a strange precocity. The hero is a satire upon Baudelaire, living an aimless life, nursing an imaginary genius and imaginary troubles, until he falls into the hands of La Fanfarlo, a dancer who takes an interest in pushing her paramour, and turns him into a thriving hypocrite, the author of successful works on the Gospels, and on political and scientific subjects. Another proof of the same precocity is the *Counsels to Young Authors*, which date from the same year as *La Fanfarlo*. They are perfectly paternal in tone, though there is enough irony to prevent the appearance of conceit. The writer always believed, like De Vigny, that misery was the portion of genius; but in theory he accepted the penalty as a privilege. The only ransom, he says in one of his latest poems, is art or love: to live for beauty, or to live for home.

G. A. SIMCOX.

Les Épopées Françaises, Étude sur les Origines et l'Histoire de la Littérature Nationale. Par Léon Gautier. Ouvrage auquel l'Académie des Inscriptions et Belles Lettres a décerné le grand prix Gobert, en 1868. Paris, Victor Palmé. Royal 8vo.; vol. i. pp. xv. 671; vol. ii. pp. xvi. 690; vol. iii. pp. x. 529.

It is only from a comparatively recent date that the study of French mediæval literature, and especially of metrical romances, has been earnestly taken up. For a long time the artificial code of taste promulgated by Boileau held

absolute sway amongst our Gallican neighbours; and by virtue of that code, the intellectual history of France was made to begin with Corneille, the whole tract of land extending beyond being a kind of *terra incognita*, through which only a few archæologists, such as Ducange, Mabillon, and Montfaucon, were rash enough to make their way. Towards the end of the last century, however, some efforts were made to diffuse a knowledge of early French literature, and the researches of M. de Paulmy and M. de Tressan, ridiculously insufficient as they may appear to us, were remarkable for the time when they appeared. The real, serious study of mediæval romances cannot be said to have been attempted with anything like success before 1830, and it was a German, M. Immanuel Bekker, who pointed out to the French the treasures contained in the old *Chansons de Geste*. Messrs. Duméril, d'Héricault, Guessard, Paris, Michelant, following in the footsteps of Messrs. Raynouard and Fauriel, have at last turned their attention to the ante-classical literature of their country, and the latest result of this movement is M. Léon Gautier's splendid production, of which we purpose saying a few words here.

It consists of a series of lectures delivered, we believe, at the Paris *École des Chartes*, and it is conceived on such a gigantic plan that the four volumes which are announced as the limits of the undertaking will be barely sufficient for the discussion of half the subjects introduced. M. Gautier has divided his work into three parts. Under the title *Origin and History of the French Epics*, he studies, in the first place, the destiny of the French *Chansons de Geste*, examined in themselves, and quite independently of the events which they profess to relate. But what is an epic? Must we admit in the same category the *Nibelungen*, for instance, and Tasso's poem? Does the *Iliad* belong to the class of compositions which includes the *Aeneid* or the *Henriade*? In answer to this question, M. Léon Gautier points out the difference between the *natural epic*—that spontaneous and *naïve* production of heroic ages, and the *artificial* one—a work of reflection, of taste which is perfectly consistent (as in the case of Voltaire, to quote only that one) with want of faith, and with the absence of all enthusiasm.

The difficult problem of the origin of French mediæval romances comes next, and our readers are aware of the amount of discussion that has been carried on about that subject. M. Fauriel's exaggerated views have long since been discarded, it is true, but many *savants* of the present day are still in favour of the *romane* origin of the *Chansons de Geste*, and M. Paul Meyer has maintained this idea with considerable talent in the *Bibliothèque de l'École des Chartes*. M. Léon Gautier is in favour of the German or Teutonic parentage. The two opinions seem to us equally true, and it would not be difficult to show the probability of a kind of eclectic theory based upon the fact that the *romane* civilisation, leavened and modified throughout by the influence of the German invasion, resulted, intellectually, in the special branch of literature which M. Gautier has so patiently attempted to analyse.

The *Chansons de Geste*, our author thinks, resulted from the aggregation, the crystallisation, if we may so say, of a number of *cantilènes* or short songs, warlike in their character, very dramatic, very powerful, which were composed at the time when the events they relate took place, and which were sung by the soldiers on their march against the enemy. Repeated from one generation to another, modified as they went on, and sometimes very different, ultimately, from the appearance they at first presented, these *cantilènes* arranged themselves as a cluster around the biography of a leading warrior, and, by a kind of fusion, produced the *Chanson de Geste*. Thus, in the famous *Chanson de Roland*

M. Gautier professes to find the points at which the various original *cantilènes* were soldered together, and the same remark can be made with almost certainty for all other works of the same kind.

The central figure of the French mediæval romances is Charlemagne; M. Gautier is thus led to discuss the manner in which the political character of that great man contributed to mould the *Chansons de Geste*—an examination of the chronicle of the pseudo-Surpin follows, and the first book of the *Épopées Françaises* terminates with a thorough critique of the late M. Fauriel's theory on the Provençal origin of the poems here considered.

We suppose the *Chansons de Geste* formed; it is now necessary to find out how they were brought under the notice of the public, how they have been preserved, and in what manner the knowledge of them has been diffused. This topic, as it will be seen, is a very wide one, for it includes an account of early French versification, a history of the *jongleurs* (*joculatores*) or wandering minstrels, whose business it was to amuse the people by singing to them the old *cantilènes*, a bibliographical sketch of the various editions of the romances, &c., &c. M. Gautier has taken up in succession all these subjects, and discussed them with the utmost care.

The second part of the work under notice, entitled *Legends and Heroes of the French Epics*, occupies the whole of the second and third volumes, and is not nearly finished yet. The author begins by classifying, according to certain cycles or series, the innumerable *Chansons de Geste* which have been handed down to us, and he analyses in the first instance what he calls *La Geste du Roi*, that is to say, the poems immediately devoted to the history of Charlemagne. His plan, which we think an excellent one, is to give in the body of the volume the sketch of each poem, with translated extracts; whilst he adds in the foot notes a short appendix, containing all the details that could be collected about the date of the composition, the author, the various MSS., printed editions, imitations in foreign languages, the critical works to which it has given rise, &c., &c.

The *Geste de Guillaume au cort-nez*, comprising a number of *Chansons*, takes up the third volume, and even then is not entirely disposed of; M. Gautier has prefixed to it a disquisition or introductory notice on the *Geste* itself, full of most valuable details, and which will amply repay perusal. The only fault we are disposed to find with the work refers to the style, which is perhaps too florid and rhetorical.

GUSTAVE MASSON.

Ahmed le Fellah.—Par Edmond About. Paris.

M. ABOUT has long been favourably known as an indefatigable advocate of the latest thing in nationalities, an enlightened lecturer on "Progress" in whatever country has last been undergoing the searching process of regeneration, and a fluent inventor of romances that just steer clear of the absurd. He is in his element in doing the honours of the Suez Canal, the soil of Egypt, the virtues of Fellahs educated in France, and the points of union between Mahomedans and Calvinists. The proportion of physic and sugarplum is duly observed, and every piece of information about manures and irrigation is balanced by a love-passage or a startling trait of character in the English "Miss" who is destined to make the conjugal felicity of *Ahmed le Fellah*. The said Ahmed had been sent by the Egyptian Government to France, when sixteen, to be instructed in all the learning of the Occidentals. When recalled by the then ruler, Said Pasha, he heard his patron reviled in a *café* at Marseilles, fought a duel in defence of his honour, and was made rich—such is

Oriental gratitude—with some 50,000 francs and as much land as he liked to ask for. A pretty episode shows the now wealthy Fellah in search of the family he has not heard of for four years. He finds his father dead, his mother and sister gone to Cairo, where he seeks them many days amongst the impenetrable veils of their sex. Then, in despair, he composes the song of Ahmed, the son of Ibrahim, who seeks his lost doves Fatma and Zeinab, and he sings through the streets till they come to his embrace. Ten years after this a Frenchman, the narrator, who had met Ahmed before his duel, finds him transformed into a rich and devoted patron of native agriculture. The inevitable family of English tourists appear on the scene, in whose company the writer and Ahmed "do" Cairo, the Nile, the Suez Canal, and Ahmed's model farm. M. About is not happier than most of his compatriots in his view of the manners and customs of young Englishwomen; but in estimating the capacities of Egypt he is not obliged to depend on the imagination alone, and his representations are comparatively trustworthy. The complaints of European greed and indifference, and still more, the demands upon European patience and co-operation which are put into the mouth of Ahmed, seem reasonable and moderate. A climate in which nothing is matter of accident is evidently the promised land of scientific farming. If the granary of ancient Rome now only produces acid and musk-tasted corn, the fault must be in the seeds or the husbandry, not the unchanging Nile. The idea of planting the edge of the desert with forests, naturally recommends itself to a Frenchman familiar with the vast tracts of barren waste afforested—if one may apply the word to so laudable an undertaking—by the present Government in France. It is more doubtful whether grass pastures would succeed on the belt adjoining the trees, but the number of experiments open to the believer in the resources of Egypt is in itself a guarantee of their variety and promise. The difficulty is to carry out improvements on a sufficiently large scale to ensure a conspicuous success. The system of forced labour is condemned by Ahmed, whose father died at the works of the Suez Canal, not merely as arbitrary, but as taking from the daily cultivation of the soil arms that are already too few. All public works he would have executed by European labour, while European capital would find an ample return from the cultivation of cotton, coffee, tobacco, sugar—everything, in fact, of which the country already produces an inferior quality. On the other hand, in the face of the monuments of Egyptian greatness which haunt even the farmer—Ahmed is at much pains to restore the breed of the short, powerful ox of the sculptures—it is not much to ask that Europeans shall treat Egypt as a responsible member of the Western confederacy, and respect a nationality which is too large to be absorbed, too strong in Oriental self-respect to be Gallicized or exterminated, and is at present of cosmopolitan liberality. After a sketch of viceregal hospitality, M. About has only to allay the scruples with which the fair Miss Grace receives the adoration of the admirable Ahmed. She explains her difficulties with startling *naïveté*; she is uneasy as to what would happen if Ahmed should suddenly take a fancy for another wife or two; she does not wish to wear an opaque veil; she is afraid of being locked up in a harem, for Ahmed bows before public opinion so far as to turn a key upon his mother and sister, though the old lady has a duplicate in her pocket; last and gravest, she has visions of a nursery as the abode of *petits anges blancs et roses, aux longs cheveux bouclés*, and the thought of a dusky colour is quite too much for even her robust imagination. The *dénouement* is in M. About's most heroic manner. Miss Grace is inexorable; Ahmed will not be denied. The steamer is to start, he refuses to believe it: there is no

signal to him; it moves. The hero composedly takes off his clothes, fastens them upon his head, and walks calmly into the water in pursuit. He swims fast; the steamer is mercifully slow; a rope is thrown to him, and he is on deck; in a moment he is clad; from the shore two figures are seen in earnest converse; anon they melt into one. The steamer backs water, and the reader is rewarded for all the useful information he has been inveigled into acquiring.

H. LAWRENNY.

Studies in Art-History [*Kunsthistorische Studien*].—By W. Lübke. Stuttgart, Ebner und Seubert, 1869.

In the present volume Dr. Lübke of Stuttgart, a critic distinguished among the many distinguished German critics of art, has brought together ten previously published essays on miscellaneous branches of his subject. Those which are likely to have most attraction for general readers are the three that treat of the careers of the great Italian painters Michelangelo, Titian, and Paolo Veronese. Each of these studies comprises a lively and intelligent summary of the circumstances, so far as they are known to us, of the artist's life, and a careful analysis of his chief works. Dr. Lübke has one precious quality of a critic, in that he is not the disciple of any special sect or school; in that, when he discusses the work of a master ancient or modern, he does not demand that it should conform to a special canon or a special set of predilections, and condemn it out of hand in case of nonconformity. He tries to put himself at the point of view of the artist or the school that he has to deal with. This is what makes him much more just and much more cordial than among his idealizing and spiritualizing countrymen is usual, in his admiration of the fleshly splendours of Venetian painting. That our author, when he has with commendable readiness placed himself at the required point of view, proceeds in his interpretation with the penetrating and illuminating power of genius, can scarcely, I think, be said of him: but that he proceeds with candour and intelligence is undeniable. The weak point of all three of the essays above named is, I should say, that in them Dr. Lübke treats each artist too rigidly and too singly in the light of such general conception as he may have formed of him. Thus, he has formed a general conception of Michelangelo as pre-eminently the painter of the human spirit in its aspirations and heroic passions, and as the greatest master of psychical expression in painting; a general conception of Titian as pre-eminently the painter of the human body in its glory, and as the greatest master of rich but grave and simple harmonies of the elementary colours; a general conception of Veronese as pre-eminently the painter of gay apparel and festal pageantry, and as the greatest master of brilliant and complex harmonies of subtly diversified colour and lustre. For the common purposes of classification these conceptions will serve well enough. But Dr. Lübke seems to hamper himself by interpreting the entire character of each artist strictly through these. He leaves too much out of notice, on the one hand what there was of spiritual and ethical significance in the work of the two Venetian masters, on the other the consummate physical as well as psychical nobleness of the creations of Michelangelo; and thus, by insisting wholly on certain salient qualities of each of the three, he leaves an impression of them all, which is distinct and definite rather than quite accurate or adequate.

There is another painter, and of a different epoch, who has also an essay to himself in the present volume,—the celebrated Cornelius. To transport himself to the point of view needful for the appreciation of Cornelius is for a German critic of course easy. But for a critic of another nation it is difficult. Every one must acknowledge that the move-

ment which was for German art the equivalent (with whatever difference) of the English præ-Raphaelite movement of forty years later, possessed in the person of Cornelius a leader of great courage, extensive learning, infinite ambition, large range of intellect. But I think that for foreigners generally it is not easy to trace in his work the hand of a great or greatly successful artist. Dr. Lübke's essay will help us to see what it is that the countrymen of Cornelius find to enjoy and extol in his painting; and all the more inasmuch as it is not the expression of a blind or superlative admiration. Dr. Lübke admits that the tendency towards abstract hyper-idealization that has been the strength of German art has by its excess degenerated into a weakness. He allows that "the new art of Germany assumed a character too one-sidedly spiritual, and even fell into the fault of despising its own medium, in which it discerned a merely sensuous element. And thus the truth soon passed completely out of sight, that the sensuous charm of form and colour should never by true art be despised, but should be ennobled and exalted to the expression of the highest truths." To have lost sight of the truth here so cautiously expressed is surely almost as ruinous a charge as could be brought against a painter or school of painters.

If those essays in which Dr. Lübke treats of illustrious personalities are the most attractive in his book, there are two others, in which he treats of questions of general art-history, which must be set down as the most suggestive. The first is a review of Dr. Guhl's little book called *Women in Art-History*; the second an essay headed *The Gothic Style and the Nationalities*. No question can be more interesting to the student of art, or of life, than that of the place which women have held in the artistic sphere, whether as producers or causes of production. Dr. Lübke's limits naturally force on him a slight and summary mode of handling the matter. He does not attempt a philosophical inquiry into the reasons of the fact, which Mr. Mill has noticed in his recent book, that no woman has hitherto belonged to the first or even to the second rank of creators in any of the fine arts except poetry. He makes the general remark that the period of active female participation in artistic labour usually occurs at the time when the great personalities of an epoch have passed away, and left behind them a widely diffused artistic culture of the traditional kind. He closes the matter by saying that "we men least of all have reason to complain that the peculiar greatness of women lies in housewifery. So long as they make excellent daughters, wives, and mothers, we may, I think, easily put up with them for making no Rafaels or Michelangelos." With these remarks—remarks, be it said in passing, of a class profoundly distasteful to some of us who believe in the higher destinies of women—Dr. Lübke passes on to what is the real theme of his essay. Its real theme is the history and development of the feminine type, or rather types, in Italian painting, from the conventional straight-eyed ideal of the fourteenth and earlier centuries, through the homely motherhood of the Florentine realists, down to the subtilized and developed "Frauenseele" or woman-spirit as exhibited in Leonardo da Vinci's woman-faces. This development is thoughtfully sketched; although much of what the author has to say of the improved dignity and intellectual refinement of Italian women after the Renaissance cannot but seem doubtful when one thinks of the women of Dante and Boccaccio. It is hard to believe that Monna Vanna and Monna Bice were persons of the cramped understanding and ungraceful *bourgeois* manners, which our author attributes to the ladies of mediæval and republican Italy. Critical speculations, however, of the kind in question, must always be more suggestive than convincing. So it is with the speculations

by which, in the other essay I have named, Dr. Lübke endeavours to trace the expression of national character in each of the national modifications that Gothic architecture underwent after it had spread abroad from its birthplace in France. That he does this with a thoroughly adequate knowledge of the artistic facts in question, it is needless to remark: that his inferences are always satisfactory I do not think, any more than the similar inferences of M. Taine are always satisfactory. The remaining articles in this valuable volume consist of descriptions of ancient works of decorative art existing in Switzerland; an account of a tour in Mecklenburg-Schwerin; and an essay on the modern German sculptors who have carried out the realistic revolution initiated by Schadow. This last will be found specially instructive to English readers imperfectly acquainted with the contemporary art of the Continent.

SIDNEY COLVIN.

Destruction of Byron's Autobiography.

TO THE EDITOR OF THE ACADEMY.

SIR,

Oct. 6. *Albemarle Street.*

There are a few points connected with the destruction of Byron's Autobiography upon which a great deal of misconception exists, and upon which I should therefore be glad to say a few words.

1. To those who doubt the entire destruction of the MS., I may state that I was eye-witness to the burning of it and of the only copy existing of it, in the drawing-room of 50, Albemarle Street.

2. The proposal to destroy it originated, I believe, with my Father, the late Mr. John Murray; and his reason for making it (as he has stated in a letter to Mr. R. W. Horton, printed in No. 185 of the *Quarterly Review*), was his "regard for Lord Byron's memory, and respect for his surviving family" . . . "since it was surmised that the publication might be injurious to the former and painful to the latter." The friends of Lord and Lady Byron "united in wishing for its destruction." The following persons were previously consulted, as a matter of courtesy, and were present at the burning—Mr. Hobhouse, as executor and friend of Lord Byron, Colonel Doyle, as a friend of Lady Byron (who had actually offered 2000*l.* for the MSS, which she did not pay), Mr. Wilmot Horton, as friend of the Hon. Mrs. Leigh, my Father, and Mr. Moore, who alone was for some time opposed to the destruction.

3. The MS. was, at the time of its destruction, the absolute property of my Father, having been purchased by him in November, 1821, from Mr. Moore (to whom Lord Byron had given it) for 2000*l.*, in consideration of which sum Moore covenanted to edit the papers, and to supply an account of the subsequent events of Lord Byron's life. On May the 6th, 1822, however, a second deed was executed, at Mr. Moore's request, giving to him the power of redeeming the MS., "during the life of the said Lord Byron," on the repayment by either of them of the 2000*l.* This condition Moore did not fulfil: consequently his interest in the MS. entirely ceased on Byron's death, by which event the value of the MS. was greatly enhanced, probably doubled. This fact, no doubt, rendered Mr. Moore more than ever anxious to recover the Autobiography, and he had secured the advance of 2000*l.* on loan from friends in the city to enable him to do this.

The MS., however, by general consent, was destroyed, Mr. Moore, though reluctantly, concurring. Moore then paid to Mr. Murray the 2000*l.*, for which payment Byron's friends offered to reimburse him; but he refused. So matters rested until 1828, when the appearance of Leigh Hunt's *Byron and his Contemporaries* convinced my Father that an authentic life of Byron was demanded, for which only Moore and he were possessed of the necessary materials. He therefore arranged with Moore to prepare the *Life, Letters, and Journals of Lord Byron*, published in 1830. For this Moore received the sum of 1600*l.* But (and this is the point which, in justice to my Father's memory, I am anxious to state) *over and above the sum so paid*, Mr. Murray discharged Moore's bond with his creditors, upon which he had raised the 2000*l.* paid by him immediately after Byron's death; together with the interest thereon and other charges, amounting to 1020*l.* more. Thus making a total sum of 4620*l.*

(Signed) JOHN MURRAY.

Intelligence.

Exhibition of the "Union Centrale des Beaux-Arts appliqués à l'Industrie" at Paris.

ON the 11th of August last the members of the "Central Union of the Fine Arts applied to Industry" opened their third exhibition, at the Palais de l'Industrie, in the Champs Elysées.

The grand feature in the modern section is the reproduction, by Christoffe, of the important collection of Roman silver vases, called the Treasure of Hildesheim, lately discovered in Hanover. As the circumstances under which they were found may not be familiar to our readers, we venture to relate them here. In October of last year some soldiers of the garrison of Hildesheim, being employed in excavating the soil at the foot of a small mountain, came upon some fragments of oxydised metal, resembling in appearance pieces of old leather, which they cast aside, but, the number of the fragments increasing, an officer was called, who immediately recognised them to be silver, and a few minutes after, the pickaxes brought to light a treasure of some fifty vases, the smaller ones packed within the two largest, evidently placed there for the purpose of concealment. They were immediately transferred to the museum at Berlin. This buried treasure represents a complete service for the table, vases to contain liquids, to mix them, and serve them out to the guests, cups, plates, dishes, saltcellar, a candelabrum, and even a dish with twelve wells round the edge to hold eggs. The largest piece, one of the two which contained the others, is a cup resembling in form an inverted bell, of most original decoration. The whole of the surface is covered over with a kind of network of scrolls, issuing from chimæras at the base, and in the midst of these arabesques, groups of naked children are sporting, most of them armed with harpoons or tridents, warring most vigorously with lobsters and cuttlefish they are striving to pierce. The subject is exquisitely chased, and the design simple and graceful. But the capital piece of the treasure is the Cup of Minerva, having a medallion in the interior, representing the goddess seated, with her familiar attendant, the owl, on a rock facing her; a charming composition, in full relief. The whole surface of the cup, except the flesh parts of the figure, has been gilded—a frequent custom among the ancient goldsmiths. Then there are also three more cups, less perfect in design than Minerva's. Within the first is, in alto-rilievo, the infant Bacchus strangling the serpents of Juno. The second is adorned with a bust of Cybele, with mural crown and her customary attributes; and on the third, the companion cup, is Lunus, the young god of the Moon, with Asiatic cap studded with stars, and a necklace resembling the Celtic torque. The drinking-cups are decorated with the usual ornaments—masks, flutes, cymbals, wreaths of ivy and the vine gracefully and poetically entwined with the simple elegance which distinguishes ancient art. The great question is to whom this service belonged. Being found not far from the great battle-field of the Teutoburg forest, where the Roman Legions were destroyed by the Cherusci, it was at first naturally supposed to have been the table-plate of the unfortunate Varus, for we know the Romans to have been passionately fond of silver plate, and that their public functionaries when they travelled used to carry with them whole services of silver. But, unfortunately for this suggestion, on about twenty-seven of the pieces have been found microscopic inscriptions indicating the name of the artist or the weight of the metal, from which it appears that they cannot be referred to an earlier period than that of the Emperor Marcus Aurelius. Be their date what it may, Messrs. Christoffe have conferred a great benefit by executing fac-similes of some twenty-six of these vases in galvanoplastic. Christoffe's incrustated bronzes after the Japanese, or the delicate jewellery in cloisonné enamel in pure gold, executed by Mr. Alexis Falize in the same manner as those of China and Japan, we have only space to mention.

We cannot too highly extol Dulud's imitations of the old embossed leather hangings of Venice and Cordova, which he has admirably reproduced with the richest designs, vivid in colours and gold, upon a kind of waterproof paper, easily cleaned by washing, and which he sells at a very low cost.

In the compartment of Messrs. Chevreux Aubertot, Mr. Guichard, the esteemed President of the Central Union, exhibits his painted tapestry. By an ancient process, re-discovered or re-adapted, he paints on the tapestry canvas so as to imitate the works of the needle, and thus is able to copy the elaborate productions of the Gobelins at probably one-fiftieth of the price of the costly originals.

The contents of the Oriental Museum exhibit the history of art in China, Japan, India, and Persia, and so trace its early influence over European industry.

The collection of porcelain is splendid; the Duke de Martina, Madame Henriot, Messrs. Dutuit, Malinet, Gasnard, and Michelin, among its chief contributors. Crackle and celadon of every hue; delicate grey vases, soufflé with red; pieces of imperial yellow with blue flowers or green dragons; turquoise decorated with black; plum-coloured, panache with blue; sea-green, blueish grey, and pale blue, engraved or ornamented

in relief; vases black, bronze, deep and light green; egg-shell plates; boxes in the form of the Nelumbium, and endless other rarities.

Mr. Dutuit has a set of five reticulated double vases (à double paroi) of a fine coral red, brought from Italy, where they are inscribed in an inventory of the 15th century, showing how early Oriental porcelain found its way into that country. He has also a pair of pilgrim's bottles (gourdes) with the procession of the Feast of the Dragon painted on their sides. Madame Henriot is richest in that class of enamelled porcelain called by Mr. Jacquemart the "Famille verte," because green is the predominant colour in its ornamentation. Of these, she exhibits a "garniture" of seven vases; the whole series is rarely met with. Mr. Bizo has a display of above a hundred Chinese snuff bottles of porcelain, glass, jade, agate, lapis lazuli, and every imaginable substance. Then of animals there are kyilins, ducks, the dog Fo in violet and blue, and a tortoise in green céladon with the Greek border in gold round its shell, a very ancient production. A pair of tall vases, of turquoise blue, are magnificent examples of the Chinese cloisonné enamels.

One room is assigned to the products of Persia and Asia Minor, and contains perhaps the largest collection of these rich and rare objects that has ever been brought together. One end of the room is lined with plates of Rhodes, Damascus, and Persia, and in the cases are the choicest specimens, with lovely turquoise grounds. One exhibited by Count de Nieuwerkerke, with birds in the centre, is of remarkable size and beauty. Mr. Parvillée exhibits a collection of tiles blue, green, red, and white, from the tomb of Sultan Mahommed I. at Broussa; Mr. Collinot some with characters inscribed, and on others is the figure of a Persian dignitary on horseback. Mr. Jacquemart has a blue and white bottle with Persian inscription, and Admiral Jaurès and M. Charles Schefer contribute largely to the collection. The latter has a case entirely of his own treasures, a Persian bottle decorated with white, turquoise and cobalt blue; another green with a hunting subject and dogs; and one encrusted with precious stones. Also his Arabian lamp of faïence, with black ground and blue and white characters incised in the paste, similar in form to that in the possession of Mr. Drury Fortman; which last is white with blue decoration. It is evidently of Persian origin, and is unique.

Ranged in the centre of the room are no less than seven lamps of glass, made like the preceding for hanging in mosques, whence they probably have been derived. They belong to the Barons Alph. Rothschild and Basilewski, Messrs. Schefer, Carraud, and Goupil. A metal lamp for similar use hangs over the doorway. Two glass cups heightened with gold and a bottle with bands of gold and colours are of great beauty and rarity. There are also various specimens of Persian inlaid metal work, among which two candlesticks are most remarkable.

The exhibition of Oriental arms is small, but there is a peacock-feather fly-flapper and several daggers, with jade handles, richly encrusted with precious stones.

The more modern products of India are in another room; Betel trays encrusted with mother o' pearl and silver, from Cochin China; cups of solid gold of a red colour, peculiar to Siam; the china of Satzouma, and the more recent importation from the Japan Island of Kaga, of white ground, elaborately diapered with red, and medallions of a darker red ground, diapered with gold, the subjects sometimes in colours. Two tents in the centre of this room are trophies taken by Sobieski at Vienna, when he rescued Europe from the Turks.

Supplementary to the Oriental Museum is a room containing such European products as show how, from the earliest times, the East has served as a guide in art to the West. Among these are the Hispano-Moresque faïences, the Siculo-Moresque vases, and the Damascene work of Northern Italy, all of which bear evidence of Oriental teaching. In this room hangs a singular painting, representing a Venetian lady in a kind of fancy Persian dress, with the high clog or bath slipper, common alike to Venice and Persia, and over her transparent dress is thrown a mantle of Venetian point of rich geometric pattern. On a table by her side is a Persian bottle, identical with specimens in the Persian collection.

Such is the Oriental Museum, besides which a room is filled with photographs of all the buildings and ruins in Rome, the laborious work of Mr. Parker, and another containing a collection of prints belonging to Mr. Dutuit, of Rouen, illustrative of the history of engraving. Among these are some of the choicest of the etchings of Rembrandt: Christ healing the sick, "the hundred guilder piece," as it is called, which cost its possessor 1240*l.*; the Raising of Lazarus, Young Haaring, the Burgomaster Six, and others.

In the remaining rooms are the drawings and models sent in for competition by the French schools. The great prize for drawing and modelling given by the Union consists of a sum to be allowed for an artistic tour—the labours of this Society being the development of industry conformable with the principles of art and good taste.

A series of documents relative to French Art will shortly appear under the title 'Les Artistes français.' The first volume will contain inedited papers respecting Poussin, Van Champagne, &c. The publishers are Messrs. Guiffrey et de Montaignon of Paris.

The Discovery of Junius so often announced has at length, we have every reason to believe, been placed beyond doubt by the researches of the Hon. Edward Twisleton, who has for the first time called in the aid of a scientific Expert in hand-writing, the well-known Mr. Ch. Chabot. The results will shortly be made public, together with facsimiles of the autographs of Junius's Letters to Woodfall and George Grenville.

The Heart of Byron.—Few are probably aware of the fate of the poet's heart. After his death at Missolonghi in 1824, his body was embalmed and sent to England, but the heart was begged and obtained by the Greeks, who enclosed it in a silver case. Four years later, after the protracted siege of Missolonghi, a sallying party, carrying the relic with them, cut a way with great sacrifice of life through the Turkish lines; but the heart was lost in crossing the marshes.

General Garibaldi is about to appear as a novelist. His work, which will be published by Messrs. Cassell, is founded on facts, and bears largely on the social and ecclesiastical condition of modern Italy.

Messrs. Macmillan announce a new Life of Albrecht Dürer, with a Translation of his Letters and Journals, by Mrs. C. Heaton.

M. Morel, a Paris publisher, announces "L'Art arabe d'après les monuments du Kaire depuis le VII^e siècle jusqu'à la fin du XVIII^e, par Prisse d'Avennes."

Mr. William Morris will publish in November the Tales for Autumn, forming part of the 'Earthly Paradise.'

Mr. A. Swinburne has published a new poem called 'Super Flumina Babylonis' in the *Fortnightly* for October.

Fräulein Marlitt, authoress of 'Gold-Elac,' announces a collection of Thuringian tales.

A French History of German Literature is about to appear from the pen of M. Heinrichs, Professor at Lyons.

Mr. W. M. Rossetti is about to publish his long-expected Life of Shelley, with a critical text of the poetical works.

Contents of the Journals.

Revue des deux Mondes. Octobre.—Droz: Autour d'une Source.—Esquiros: L'Angleterre et la Vie anglaise (xxxiv. Le Port de Liverpool et les Institutions municipales).—Du Camp: Les Prisons de Paris.—Saporta: L'Ecole Transformiste et ses derniers Travaux (Gaudry, Schimper, Darwin).—Radan: Un Naturaliste dans l'Archipel malais (d'après A. R. Wallace).—Nougaret: La Pêche de la Baleine.—Blaze de Bury: Stances satiriques.

Die Grenzboten. Vol. xxviii. No. 80.—The Session of the Italian Parliament, 1867-1869.—The Exhibition of Pictures of Old Masters in Munich: Holbein and Dürer.—The Countess, Tragedy in Five Acts.—Recollections of the Last Days of the Independence of Courland.

Gosche's Archiv für Literaturgeschichte. No. 1.—I. Sainbart: Euripides' Manner of Sketching Character, in connexion with the Development of Culture.—Liebrecht: The Literary History of Hug- and Wolf-district.—Cholevins: Goethe's Story of the Serpent.—II. Lotze: On Jewish-German Literature.—Gosche: The First German Romance.—Hildebrand and Köhler: The Author of the Chemnitz "Rockenphilosophie."—Bernays: Supplement to Bürger's Works.—Gosche: A Parable under Bürger's name.—Goethe's Report on Schiller.—III. Chau-lieu and Gosche: French Literature from 1865 to 1867.

Nos. 2 and 3 will contain, amongst other articles: Gosche: Idyll and Village-tale in Antiquity and in the Middle Age.—Aigner: The Popular Poetry of Hungary.—Gosche and Hamilton: English Narrative Poetry, 1865-1867.

Journal of Romanic and English Literature. Vol. x. No. 3.—Scheler: Lexicographical Gleanings.—Kaust: A Contribution to the Knowledge of the Escorial Library.—Liebrecht: Schiller's *Bride of Messina*.—Review: Merangis de Portlesquez, romance of the round table, by Raoul de Houdeac (Paris, Tross, 1869.)

Selected Articles.

Alphonse de Lamartine, in the *Grenzboten*, July 30.

Unprinted Letters of Goethe, in the same, August 6.

The Duc de Luynes, in the same, September 17.

The Works of A. H. Clough, in the *Westminster Review*, October.

St. Paul and Protestantism, by Matthew Arnold, in the *Cornhill Magazine*, October.

Samuel Richardson, as Artist and Moralist, by W. B. Forman, in *Fortnightly Review*, October.

New Publications.

- AUERBACH, B. Das Landhaus am Rhein. In drei Bänden. Stuttgart: Cotta. 16mo.
- BELL, W. A. New Tracks in North America. In 2 vols. London: Chapman and Hall. 8vo. pp. 236, 322.
- EDWARDS, H. SUTHERLAND. Life of Rossini, with Portrait. London: Hurst and Blackett.
- FOSTER, ERNST. Geschichte der italienischen Kunst. Leipzig: 1ster Band.
- GARNETT, RICHARD. Idylls and Epigrams, chiefly from the Greek Anthology. London: Macmillan.
- HOTHO, H. G. Geschichte der christlichen Malerei. Stuttgart: Ebner. 8vo. pp. 376.
- HUMBOLDT, A. VON. Briefe an Bunsen. Leipzig: Brockhaus. 8vo. pp. 212.
- KRUMMACHER, F. W. An Autobiography: ed. by his daughter: transl. by Easton. Clark, Edinburgh.
- MORRIS, J. P. A Glossary of the Words and Phrases of Furness, North Lancashire, with Illustrative Quotations principally from the Old Northern Writers. J. R. Smith, London.
- NEWMAN, F. W. Miscellanies, Academical and Historical. London: Triibner.
- OVERBECK, J. Geschichte der griechischen Plastik. Band I. Mit Illustrationen. Leipzig: Hinrichs. 8vo. pp. xvi. 398.
- POUGEois, A. Vausleb, Savant Orientaliste et Voyageur. Paris: Didier. 8vo.
- SCHLAGINTWEIT-SAKÜNLÜNSKI. Reisen in Indien und Hochasien. Band I. Jena: Costenoble.
- STOWE, MRS. H. B. Oldtown Folks. 3 vols. London: Sampson Low. 8vo.
- TSCHISCHWITZ, B. Shakspeare's sämtliche Werke. Englischer Text; berichtigt u. erklärt. London: Williams and Norgate.
- TURGUENIEF, J. Liza. Translated by W. R. S. Ralston. 2 vols. London: Chapman and Hall. 8vo.
- WIDMANN, J. V. Buddha. Epische Dichtung in zwanzig Gesängen. Bern: Dalp. 8vo.
- WITTE, Karl. Dante-Forschungen; Altes und Neues. Halle: Barthel. 8vo. pp. 512.

Biblical Criticism, &c.

Saint-Paul.—Par Ernest Renan, Membre de l'Institut, avec une carte. Michel Lévy, Paris, 1869.

THE third volume of M. Renan's work, like its predecessors, contains a preface, discussing the genuineness of the documents on which the history of the period depends. To this introductory matter we shall confine our attention in the present article, intending to review the main body of the work in a future number.

M. Renan had shown in his earlier volumes that his historical sense revolted against the extreme results of the negative school, while on the other hand he was not prepared for a frank reception of the traditional canon. The position which he takes up in his *Saint-Paul* is analogous. Of the epistles bearing the name of the apostle, he accepts seven without any hesitation: Romans, 1, 2 Corinthians, Galatians, Philippians, 1, 2 Thessalonians. He refers, indeed, to objections against the three last mentioned, but dismisses them curtly, promising to discuss the question of the Antichrist—which he regards as the only serious difficulty in the Epistles to the Thessalonians—in a future volume. Of the remaining six (excluding the Epistle to the Hebrews) he makes three classes:—(1) Colossians, Philemon, probably authentic, though grave objections have been raised against them; (2) Ephesians, doubtful; (3) 1, 2 Timothy, Titus, spurious. It is obvious, however, that as regards the first class, the probability to his own mind amounts almost to certainty. The connexion of the Colossian Epistle with the "note to Philemon" is justly regarded by him as an important element in the decision; and, as no one else but St. Paul, "so far as we can see (autant qu'il semble) could have written this little masterpiece," the other must be regarded as genuine also. We may remark in passing that M. Renan, after others, refers to the expression, "Paul the

aged," in Philem. 9, as presenting a difficulty. Whether or not, St. Paul would naturally have described himself so at this period of his life, we will not stop to enquire; for we believe the writer's meaning to have been wholly different. Bentley, and more than one recent critic, independently comparing the expression *ἰνὰ οὐ πρεσβεύω ἐν ἀλύσει* (Ephes. vi. 20), have conjectured that in Philem. 9 we should read *πρεσβυτέρῃ νυνὶ δὲ καὶ δέσμιος Χριστοῦ Ἰησοῦ*, thus obtaining a close parallel by the slight alteration of *πρεσβυτέρῃ* into *πρεσβυτέρῃς*. We are inclined to go a step further and express a doubt which the orthography of the oldest MSS. seems to us to justify, whether the Apostle's amanuensis would have strictly observed the distinction of meaning between the two forms. Thus, without the change even of a single letter, we get an adequate sense: "an ambassador, and now also a prisoner of Christ Jesus."

The objections to the Epistle to the Ephesians M. Renan holds to be much more serious; and here two questions present themselves, intimately connected the one with the other—the *destination* of the letter, and its *genuineness*. In his treatment of these questions M. Renan appears to us to show an inadequate appreciation of their bearing. He justly regards the Epistle as a circular letter addressed to the Churches of Asia, and yet he somewhat strangely refuses to accept it as the letter which the Colossians were to receive from Laodicea (Col. iv. 16), though this supposition gives a compactness and consistency to the theory which is the strongest evidence of its truth. Laodicea was the chief town of the district in which Colossæ lay, and a considerable Christian community existed there at an early date (Rev. iii. 14). To Laodicea therefore a copy of the letter would be sent, and from this centre it would naturally be circulated at Colossæ. Again we know that Marcion held one Epistle to be a letter to the Laodiceans; and it is far more probable that he should have seen a copy bearing this superscription, so that his statement was made on direct evidence, than that he should have arrived at a not very obvious result from internal criticism in this early and far from critical age. As M. Renan has failed to see this important fact, we are the less surprised at the language which follows: "le doute sur les destinataires de l'Épître dite aux Ephésiens *pourrait fort bien se concilier* avec son authenticité" (p. xvi.). Yet this sentence shows a strange misappreciation of the bearing of the one question on the other. Not only is the view that the letter was not written to the Church of Ephesus singly, but to the Churches of Asia collectively, reconcilable with the genuineness, but it affords the strongest indirect testimony thereto. For, besides disposing of the serious objection that a letter written to a Church with which the Apostle personally had very intimate relations could not possibly be so devoid of every personal allusion, it presents a mass of circumstantial evidence gathered from several diverse and inobtrusive facts all converging to one definite result; facts which no forger could have invented and combined, and which it would not be in the power of any individual to control.

The Pastoral Epistles are regarded by M. Renan as unquestionably spurious. They present, no doubt, substantial difficulties; but, though great, they are not insuperable. Of these the divergence of style is not the least; but here M. Renan has unwittingly supplied the key to the solution. Writing of the Epistle to the Colossians, which he allows to be genuine, he says, "Le style a plus d'emphase et de rondeur, moins d'élan et de naturel; par moments il est embarrassé, déclamatoire, surchargé, *analogue au style des fausses épîtres à Timothée et à Tite*, etc." (p. vii.). The Apostle's style in fact changed with his advancing years; and the circumstance that the degree of divergence keeps pace with the chronology of the Pauline

Epistles, as ascertained in other ways, tends strongly to show that this line of argument is valid. On the other hand, M. Renan omits to call attention to passages which bear the very impress of St. Paul's style and tone. To take one instance—it is not very easy to conceive that the passage 1 Tim. i. 12-17, could have been written by any one else, whether we regard the matter or the mode of the writer.

Unable to resist this argument, some critics have allowed the Pastoral Epistles to be genuine in part, though they have supposed considerable interpolation, but it is wholly ignored by M. Renan. To the external authorities, again, he has done less than scanty justice. Thus, for example, he gives only one reference to Polycarp's Epistle (§ 4), and speaks of the allusion there as doubtful. Yet this letter contains several other references (§§ 5, 9, 12) so patent that even De Wette, who denied the genuineness of the Pastoral Epistles, was obliged to confess that they were composed before the date of Polycarp's writing.

M. Renan's novel and ingenious theory respecting the Epistle to the Romans will doubtless command the attention which it deserves. He supposes that it was a circular letter, with different endings attached, to suit the several Churches to which copies were sent, and that the editor who first issued it in its present form combined four such endings, addressed respectively to the Romans, to the Ephesians, to the Thessalonians, and to some unknown Church. This theory rests mainly on the assumed fact that the Epistle, as we have it, contains four distinct final benedictions—xv. 33, xvi. 20, xvi. 24, and xvi. 25-27. We have not time to discuss this view in detail, but must content ourselves with two remarks. *First*, M. Renan has apparently not looked beyond the received text in this instance; otherwise he would have found that in the best authorities this fourfold ending disappears. The two benedictions of xvi. 20 and xvi. 24 are in fact one and the same, which occupies one or other position in the oldest copies, though in some MS. and in the common text it appears in both places. *Secondly*, We believe M. Renan himself will feel some misgiving as to his theory if he observes that, of his four Epistles, the first—to the Romans—ends with practical precepts, and without any salutation, general or special; the second—to the Ephesians—with salutations to divers persons; the third—to the Thessalonians—with salutations from divers persons; and the fourth—to some unknown Church—with merely an expanded doxology; so that, when all four are combined, the patchwork presents a complete whole, in which the topics follow one after the other in a natural and regular sequence.

J. B. LIGHTFOOT.

The Prophets of the Old Covenant. [*Die Propheten des alten Bundes*: von H. Ewald.] Göttingen, 1867-8.

It is now twenty-eight years since the first edition of Ewald's *Propheten*. Those two closely printed volumes have done more to stimulate the study of the Prophets among critics of all schools than any previous or succeeding publication. It might therefore seem at first unnecessary to linger on the general principles, but as the new edition indicates an increasing confidence in them on the part of the author, we venture to refer briefly to their salient features.

The whole of Ewald's criticism rests on the pre-supposition that the prophetic literature was much more prolific and much more artistic than is commonly imagined. The oracles, in his opinion, were arranged in four volumes of nearly equal length for the sake of convenience; but we have a full right as critics to analyse them into their component parts. The method employed in this analysis is to

collect the philosophical and historical data as indications of the time to which each oracle belongs. A close examination, so the great critic believes, demonstrates to a certainty that this branch of authorship was both widely and artistically developed. Strophic divisions are found, not only in Hosea and Isaiah, but even in such late productions as Daniel, the first and second portions of Baruch, and the Greek Epistle ascribed to Jeremiah. In this respect many alterations may be found in the new edition, e.g. Isa. xix., xxx., xxxiii. Compare the enlarged account in the Introduction, pp. 60-62.

These results are regarded by Ewald as demonstrated facts. Indeed his intellectual nature as revealed in his works is highly positive. Neither in science nor in religion can he tolerate doubts. The only justification which for the most part he cares to offer is the harmony of the system into which his results are built. He at once relieves the reader from those wearisome wrangles as to genuineness and authenticity, as well as of such confused and inaccurate expressions as Pseudo- and Deutero-Isaiah. Hence, the subject of prophecy in all its parts is treated by Ewald historically. The Prophets were witnesses of Divine truth; he leaves dogmatic definitions unaffirmed as well as undenied. Some have complained, from a more advanced point of view, that he omits the comparison of Hebrew prophecy with analogous phenomena of other nations, especially those of the Arabs. But this arises from his strong reluctance to distort the image of the pure Hebrew spirit, and his equally strong anxiety to explain the Bible from itself.

In the new edition, the passages relating to the nature of prophecy are left unaltered. But several delicate hints are quite original, e.g. the distinction drawn (vol. i. pp. 63-66) between *dabar*, *hazon*, and *massā*. See also the account of the collection of the so-called Minor Prophets and of Isaiah (pp. 73-84), which has been considerably modified.

Leaving the Introduction, we shall find many alterations in the details. They are most of them perhaps more dubious in their nature than the author's earlier results, many of which, as is well known, have been widely accepted. We regret that Ewald's lack of dialectic power so often prevents us from doing justice to his theories. A truth not proved may drop unheeded for several centuries, and when it rises again, we say, "A pity it had not been proved before!"

The largest number of changes is naturally to be found in Isaiah. Let us take an instance. It has been long accepted by a large class of critics that the oracle of Moab in ch. xv. was adopted by Isaiah from an earlier prophet, possibly Jonah, with the mere addition of a short epilogue. Ewald's present view, however, is that it contains passages from two older oracles, viz. ch. xv. and ch. xvi. 7-12, from a contemporary of Joel, living on the east of the Jordan, and ch. xvi. 1-6, from a more recent prophet about fifty years before Isaiah's appearance. A similar view is propounded as to the origin of Obadiah.

A still more surprising discovery is gained from Micah, the sixth chapter of which, we are told, is not by that prophet himself, partly from the philological and historical data, and partly from the elaborately dramatic plan. This portion is now assigned (see v. 16) to the idolatrous reign of Manasseh, when the more pious scarcely ventured even to name the king in public. (Compare v. 9: "Hear, O tribe, and the convoker thereof," i.e. nation and king.) Here we cannot but miss a more detailed statement of the grounds for the hypothesis.

Amongst the minor changes we may notice Isa. ii. 18, "the idols shall one leave entirely behind;" x. 27, "a child

is destroyed by reason of fat;" xxi. 11, "oracle of silence," a witticism, implying that the answer of the prophet is no better than silence; xxii. 5, Kir and Shoa as names of Assyrian tributaries; xxvi. 16, "a magic ring was thy chastening to them;" Hos. iv. 16, "the stumbling-block giveth him refreshment;" v. 11, "because of his own will he followed the stake," *i.e.* the idol; ix. 13, "Ephraim is like pleasure-groves of Tyre planted in a meadow."

The work appears in three volumes instead of two. This is caused partly by the larger type, and partly by the addition of (to adopt Ewald's order) Jonah, Baruch, the Greek Jeremiah and Daniel. In the original edition the first and last of these were merely touched upon in the Appendix.

T. K. CHEYNE.

Intelligence.

Dr. Dillmann, of Giessen, the well-known Æthiopic scholar and editor of Hirzel's Commentary on Job, has been appointed Hengstenberg's successor at Berlin. The late professor has been often represented as a violent enemy of free criticism. We learn, however, from a biographical sketch in *Dahrim* for Aug. 21, apparently based on original authority, that he recommended Gesenius on Josiah and Hupfeld on the Psalms as model commentaries.

Dr. Newman is said to be engaged on a new treatise on Rationalism, the first part of which will appear shortly.

Professor Lightfoot, of Cambridge, is engaged on a critical edition of the Apostolical Fathers, the first part of which, containing the Epistles ascribed to S. Clement of Rome, is mentioned above.

Professor Volkmar, of Zürich, is carrying through the press a new work on the Gospels and their historical explanation.

Professor Döllinger, of Munich, has in the press a new work on the Religious Sects of the Middle Age.

Professor Lipsius, of Kiel, announces a work on the Chronology of the Roman Bishops during the three first centuries.

The Rev. O. J. Reichel, Vice-Principal of Cuddesdon College, will publish shortly a work on the See of Rome in the Middle Ages.

The Abbé Bargès, Professor at the Sorbonne, will publish shortly an edition of Saadia's Arabic version of Isaiah from the Bodleian MS. The edition of Paulus is well known to be full of errors.

The valuable Commentary on Genesis by the late Professor Tuch has long been expensive from its scarcity. A new edition is announced under the care of Professors Merx and Arnold, the latter of whom, however, has been unhappily cut off by death.

Lectures.

The Theological Lectures for the winter half-year will begin next week in all the German Universities. Many of the subjects are common to all; as, for instance, Introduction to the Old and New Testaments, Church History, and Dogmatics. Among the more distinctive courses we may notice—*Genesis*, by Lagarde of Göttingen, Delitzsch of Leipsic, and Schrader of Zürich; *Isaiah*, by Bertheau of Göttingen; *The Minor Prophets*, by Dillmann; *Daniel*, by Hitzig of Heidelberg; *The Song of Songs*, by Delitzsch; *The Book of Wisdom*, and *The History of the Creation*, by Reusch, of the R. C. faculty at Bonn; *The Synoptic Gospels*, by Tholuck of Halle, Holtzmann of Heidelberg, and Keim of Zürich; *The Life of Jesus*, by Keim; *St. Matthew*, by Delitzsch; *St. Mark*, by Langen, of the R. C. faculty at Bonn; *Ephesians, Philippians, and Colossians*, by Hitzig; *The Biblical Theology of the New Testament*, by Ritschl of Göttingen; *Augustine de Consensu Evangelistarum*, by Langen; *History of the More Recent Theology*, by Lipsius of Kiel.

Contents of the Journals.

Hilgenfeld's Journal of Scientific Theology. Vol. xii. Part IV.—Hilgenfeld: the Clementines and their latest critic.—Pfleiderer: the Latest Hypothesis as to the Johannine Gospel.—Hilgenfeld: Nero the Antichrist.—Holtzmann: the Relation of John to the Synoptics.

Merx's Archives for the Scientific Examination of the Old Testament. Part IV.—Rabbi Emanuel's Commentary on the Pentateuch (continued).—An Apocryphal History of Daniel.—Siegfried: Rashi's Influence on Lyra and Luther.—Nöldeke: Contributions to Hebrew Grammar.—Schröter: Passages explained.—Graf: The primary document of the Pentateuch.—Vaibinger: Passages explained.

Selected Articles.

Dr. Hanna's Life of Christ, in North British Review for July.

The Primitive Religion of Israel, by M. Réville, in *Revue des Deux Mondes*, Sept. 1.

Archbishop Cramer's Theology, by Rev. J. Hunt, in *Contemporary Review*, October.

The Jewish Messiah, by Dr. Davidson, in *Theological Review*, October.

Lagarde's Genesis, by Prof. Kamphausen, in the *Studien und Kritiken*, No. 4, pp. 722-758.

The Apostle Paul, by Professor Lipsius of Kiel, in the *Jahrbuch des deutschen Protestanten-Vereines*.

Renan's Saint-Paul, by Prof. Langen of Bonn, in the *Theologisches Literaturblatt*, Sept. 13.

The same, by L. in the *Grenzboten*, Sept. 17.

New Publications.

I. On the Old Testament.

BAER, S. *Liber Genesis. Textum Masoreticum accuratissime expressit . . . notis criticis confirmavit S. Baer. Præfatus est F. Delitzsch.* Leipzig: Tauchnitz. 8vo., pp. 96. 1s. 6d.

DILLMANN, A. *Hiob; nach L. Hirzel u. J. Olshausen neu bearbeitet.* Leipzig: Hirzel. 8vo., pp. xxix. 370. 5s. 6d.

EHRT, CARL. *Abfassungszeit u. Abschluss des Psalters zur Prüfung der Frage nach Makkabäer-Psalmen.* Leipzig: Barth. 8vo., pp. x. 144. 3s.

GALLOWAY, W. B. *Egypt's Record of Time to the Exodus of Israel critically investigated.* London: Rivington. 8vo.

HENGSTENBERG, E. W. *The Prophecies of the Prophet Ezekiel elucidated.* Translated by Murphy. Edinburgh: Clark. 8vo., pp. 538. 10s. 6d.

HITZIG, FERD. *Geschichte des Volkes Israel. Erster Theil. Bis zum Ende der persischen Oberherrschaft.* Leipzig: Hirzel. 8vo., pp. 320. 5s.

JONES, T. F. *Egypt in its Biblical Relations.* London: Smith and Elder. 8vo., pp. 320. 7s. 6d.

KUENEN, A. *De Godsdienst van Israel. Eerste deel. Tot den val van Jerusalem in 586 v. Chr.* Haarlem: Kruseman. Large 8vo., pp. xviii. 504.

SCHULZ, H. *Alttestamentliche Theologie. Erster Band.* Frankfurt a. M.: Heyder. 8vo., pp. xii. 480. 8s.

II. On the New Testament.

ANON. *The Jesus of History.* London: Williams and Norgate. 8vo., pp. xx. 426.

CASPARI, C. E. *Chronologisch-geographische Einleitung in das Leben Jesu Christi.* Hamburg: Agentur des Rauhen Hauses. 8vo., pp. xvi. 263. 5s. 6d.

LIGHTFOOT, J. B. S. *Clement of Rome. The Two Epistles to the Corinthians. A Revised Translation with Introduction and Notes.* London: Macmillan. 8vo., pp. 220. 8s. 6d.

NOYES, G. R. *The New Testament. From the Greek Text of Tischendorf.* Boston. 12mo., pp. vi. 570. 7s. 6d.

RENAN, ERNEST. *Saint-Paul.* Paris, Lévy. 8vo., pp. lxxx. 572. 6s. 6d.

SCHENKEL, D. *Sketch of the Character of Jesus: a Biblical Essay. Translated from the Third German Edition.* London: Longman. 8vo., pp. 412. 12s.

TISCHENDORF, C. *Monumenta sacra inedita. Vol. VI. Apocalypsis et actus apost. cum quarti Maccabæorum libri fragmento, item quatuor evangeliorum reliquiæ, ex duobus codd. palimpsestis.* Leipzig: Hinrichs. Large 4to., pp. xix., 340.

TREGELLES, S. P. *The Greek Testament. Part IV.: Romans to 2 Thessalonians.* London, issued to subscribers, 4to., pp. 200.

WIESELER, DR. KARL. *Beiträge zur richtigen Würdigung der Evangelien und der evangelischen Geschichte.* Gotha: Perthes. 8vo., pp. 344. 5s. 6d.

ZUMPT, A. W. *Das Geburtsjahr Christi. Geschichtlich-chronologische Untersuchungen.* Leipzig: Teubner. 8vo., pp. xii. 306. 6s.

III. On Church History, &c.

BAUR, F. C. *Geschichte der christlichen Kirche. Dritter Band. Die christliche Kirche des Mittelalters.* Leipzig: Fries.

MÜLLER, J. G. *Erklärung des Barnabasbriefes.* Leipzig: Hirzel. 8vo., pp. iv. 395. 6s.

PFANNENSCHMID, H. *Das Weihwasser im heidnischen u. christlichen Cultus.* Hannover, Hahn. 8vo., pp. 230.

Science and Philosophy.

The Natural History of Creation.—By Dr. Ernst Haeckel. [*Natürliche Schöpfungs-Geschichte.*—Von Dr. Ernst Haeckel, Professor an der Universität Jena.] Berlin, 1868.

FIRST NOTICE.

CONSIDERING that Germany now takes the lead of the world in scientific investigation, and particularly in biology, Mr. Darwin must be well pleased at the rapid spread of his views among some of the ablest and most laborious of German naturalists.

Among these, Professor Haeckel, of Jena, is the Coryphæus. I know of no more solid and important contribution to biology in the past seven years than Haeckel's work on the *Radiolaria*, and the researches of his distinguished colleague Gegenbaur, in vertebrate anatomy; while in Haeckel's *Generelle Morphologie* there is all the force, suggestiveness, and, what I may term the systematizing power, of Oken, without his extravagance. The *Generelle Morphologie* is, in fact, an attempt to put the doctrine of Evolution, so far as it applies to the living world, into a logical form; and to work out its practical applications to their final results. The work before us, again, may be said to be an exposition of the *Generelle Morphologie* for an educated public, consisting, as it does, of the substance of a series of lectures delivered before a mixed audience at Jena, in the session 1867-8.

"The Natural History of Creation"—or, as Professor Haeckel admits, it would have been better to call his work "The History of the Development or Evolution of Nature,"—deals, in the first six lectures, with the general and historical aspects of the question, and contains a very interesting and lucid account of the views of Linnæus, Cuvier, Agassiz, Goethe, Oken, Kant, Lamarck, Lyell, and Darwin, and of the historical filiation of these philosophers.

The next six lectures are occupied by a well-digested statement of Mr. Darwin's views. The thirteenth lecture discusses the topics which are not touched by Mr. Darwin, namely, the origin of the present form of the solar system, and that of living matter. Full justice is done to Kant, as the originator of that "cosmic gas theory," as the Germans somewhat quaintly call it, which is commonly ascribed to Laplace. With respect to spontaneous generation, while admitting that there is no experimental evidence in its favour, Professor Haeckel denies the possibility of disproving it, and points out that the assumption that it has occurred is a necessary part of the doctrine of Evolution. The fourteenth lecture, on "Schöpfungs-Perioden und Schöpfungs-Urkunden," answers pretty much to the famous disquisition on the "Imperfection of the Geological Record" in the *Origin of Species*.

The following five lectures contain the most original matter of any, being devoted to "Phylogeny," or the working out of the details of the process of Evolution in the animal and vegetable kingdoms, so as to prove the line of descent of each group of living beings, and to furnish it with its proper genealogical tree, or "phylum."

The last lecture considers objections and sums up the evidence in favour of biological Evolution.

I shall best testify to my sense of the value of the work thus briefly analysed if I now proceed to note down some of the more important criticisms which have been suggested to me by its perusal.

I. In more than one place, Professor Haeckel enlarges upon the service which the *Origin of Species* has done, in favouring what he terms the "causal or mechanical" view of living nature as opposed to the "teleological or vitalistic"

view. And no doubt it is quite true that the doctrine of Evolution is the most formidable opponent of all the commoner and coarser forms of Teleology. Perhaps the most remarkable service to the philosophy of Biology rendered by Mr. Darwin is the reconciliation of Teleology and Morphology, and the explanation of the facts of both which his views offer.

The Teleology which supposes that the eye, such as we see it in man or one of the higher *Vertebrata*, was made with the precise structure which it exhibits, for the purpose of enabling the animal which possesses it to see, has undoubtedly received its death-blow. But it is necessary to remember that there is a wider Teleology, which is not touched by the doctrine of Evolution, but is actually based upon the fundamental proposition of Evolution. That proposition is, that the whole world, living and not living, is the result of the mutual interaction, according to definite laws, of the forces possessed by the molecules of which the primitive nebulousity of the universe was composed. If this be true, it is no less certain that the existing world lay, potentially, in the cosmic vapour; and that a sufficient intelligence could, from a knowledge of the properties of the molecules of that vapour, have predicted, say the state of the Fauna of Britain in 1869, with as much certainty as one can say what will happen to the vapour of the breath in a cold winter's day.

Consider a kitchen clock, which ticks loudly, shows the hours, minutes, and seconds, strikes, cries "cuckoo!" and perhaps shows the phases of the moon. When the clock is wound up, all the phenomena which it exhibits are potentially contained in its mechanism, and a clever clockmaker could predict all it will do after an examination of its structure.

If the evolution theory is correct, the molecular structure of the cosmic gas stands in the same relation to the phenomena of the world as the structure of the clock to its phenomena.

Now let us suppose a death-watch, living in the clock-case, to be a learned and intelligent student of its works. He might say, "I find here nothing but matter and force and pure mechanism from beginning to end," and he would be quite right. But if he drew the conclusion that the clock was not contrived for a purpose, he would be quite wrong. On the other hand, imagine another death-watch of a different turn of mind. He, listening to the monotonous "tick! tick!" so exactly like his own, might arrive at the conclusion that the clock was itself a monstrous sort of death-watch, and that its final cause and purpose was to tick. How easy to point to the clear relation of the whole mechanism to the pendulum, to the fact that the one thing the clock did always and without intermission was to tick, and that all the rest of its phenomena were intermittent and subordinate to ticking! For all this, it is certain that kitchen clocks are not contrived for the purpose of making a ticking noise.

Thus the teleological theorist would be as wrong as the mechanical theorist, among our death-watches; and, probably, the only death-watch who would be right would be the one who should maintain that the sole thing death-watches could be sure about was the nature of the clock-works and the way they move; and that the purpose of the clock lay wholly beyond the purview of beetle faculties.

Substitute "cosmic vapour" for "clock," and "molecules" for "works," and the application of the argument is obvious. The teleological and the mechanical views of nature are not, necessarily, mutually exclusive. On the contrary, the more purely a mechanist the speculator is, the more firmly does he assume a primordial molecular arrangement, of which all the phenomena of the universe are the consequences; and the more completely is he thereby at the mercy of the teleologist, who can always defy him to disprove that this

primordial molecular arrangement was not intended to evolve the phenomena of the universe. On the other hand, if the teleologist assert that this, that, or the other result of the working of any part of the mechanism of the universe is its purpose and final cause, the mechanist can always inquire how he knows that it is more than an unessential incident—the mere ticking of the clock, which he mistakes for its function. And there seems to be no reply to this inquiry, any more than to the further, not irrational, question, why trouble oneself about matters which are out of reach when the working of the mechanism itself, which is of infinite practical importance, affords scope for all our energies?

Professor Haeckel has invented a new and convenient name, "Dysteleology," for the study of the "purposelessnesses" which are observable in living organisms—such as the multitudinous cases of rudimentary and apparently useless structures. I confess, however, that it has often appeared to me that the facts of Dysteleology cut two ways. If we are to assume, as evolutionists in general do, that useless organs atrophy, such cases as the existence of lateral rudiments of toes, in the foot of a horse, place us in a dilemma. For either these rudiments are of no use to the animal, in which case, considering that the horse has existed in its present form since the pliocene epoch, they surely ought to have disappeared; or they are of some use to the animal, in which case they are of no use as arguments against Teleology. A similar, but still stronger, argument may be based upon the existence of teats, and even functional mammary glands, in male mammals. Numerous cases of "Gynaecomasty" or functionally active breasts in men are on record, though there is no mammalian species whatever in which the male normally suckles the young. Thus, there can be little doubt that the mammary gland was as apparently useless in the remotest male mammalian ancestor of man as in living men, and yet it has not disappeared. Is it then still profitable to the male organism to retain it? Possibly, but in that case its dysteleological value is gone.

II. Professor Haeckel looks upon the causes which have led to the present diversity of living nature as two-fold. Living matter, he tells us, is urged by two impulses; a centripetal, which tends to preserve and transmit the specific form, and which he identifies with heredity; and a centrifugal, which results from the tendency of external conditions to modify the organism and effect its adaptation to themselves. The internal impulse is conservative, and tends to the preservation of specific, or individual, form; the external impulse is metamorphic, and tends to the modification of specific, or individual, form.

In developing his views upon this subject, Professor Haeckel introduces qualifications which disarm some of the criticisms I should have been disposed to offer; but I think that his method of stating the case has the inconvenience of tending to leave out of sight the important fact—which is a cardinal point in the Darwinian hypothesis—that the tendency to vary, in a given organism, may have nothing to do with the external conditions to which that individual organism is exposed, but may depend wholly upon internal conditions. No one, I imagine, would dream of seeking in the direct external conditions of his life for the cause of the development of the sixth finger and toe in the famous Maltese.

I conceive that both hereditary transmission and adaptation need to be analysed into their constituent conditions by the further application of the doctrine of the Struggle for Existence. It is a probable hypothesis, that, what the world is to organisms in general, each organism is to the molecules of which it is composed. Multitudes of these, having diverse tendencies, are competing with one another for opportunity

to exist and multiply; and the organism, as a whole, is as much the product of the molecules which are victorious as the Fauna, or Flora, of a country is the product of the victorious organic beings in it.

On this hypothesis, hereditary transmission is the result of the victory of particular molecules contained in the impregnated germ. Adaptation to conditions is the result of the favouring of the multiplication of those molecules whose organising tendencies are most in harmony with such conditions. In this view of the matter, conditions are not actively productive, but are passively permissive; they do not cause variation in any given direction, but they permit and favour a tendency in that direction which already exists.

It is true that, in the long run, the origin of the organic molecules themselves, and of their tendencies, is to be sought in the external world; but if we carry our enquiries as far back as this, the distinction between internal and external impulses vanishes. On the other hand, if we confine ourselves to the consideration of a single organism, I think it must be admitted that the existence of an internal metamorphic tendency must be as distinctly recognized as that of an internal conservative tendency; and that the influence of conditions is mainly, if not wholly, the result of the extent to which they favour the one, or the other, of these tendencies.

T. H. HUXLEY.

(To be continued.)

Facts and Arguments for Darwin.—By Fritz Müller. Translated by W. S. Dallas, F.L.S. Illustrated. Post 8vo. London, Murray.

FRITZ MÜLLER is well known not only as an excellent observer, and a thoughtful naturalist, but also as a firm believer in the theory of Natural Selection. In this little work, which has been well translated by Mr. Dallas, disdaining any longer to stand on the defensive, he carries the war into the enemies' camp, and brings forward certain facts, which while they offer no difficulty to the Darwinian, seem to him entirely inexplicable on the ordinary theory.

As an instance we may take the fact that, though the Crustacea are on the whole thoroughly aquatic in their habits, and fitted for aquatic respiration, there are some species which live in the air, and in which the mode of respiration is considerably modified.

These species belong to very different families, and as "the separation of these families must doubtless be referred to an earlier period than the habit of leaving the water displayed by some of their members," the arrangements by which they are fitted for aerial respiration cannot have been inherited from a common ancestor, which was probably the case with those adapted for water-breathing. In this manner Müller explains the remarkable differences in the mode by which the respiration is effected in aerial Crustacea. He lays special stress on two cases, occurring in the Grapsaidæ and Ocypodidæ, two nearly allied families of Crabs which are in the main aquatic, but possess a few aerial members. These aerial species differ entirely in their mode of respiration, while agreeing "in all the essential conditions of their structure," and he asks why—when the same plan of structure is followed in everything else, in the organs of sense, in the articulation of the limbs, in every trabecule and tuft of hairs, and in all the arrangements for aquatic respiration—there is suddenly this complete difference in the mode of securing a due supply of air.

He also calls attention to the existence of Dimorphism among the males of certain species, and observes that "to the old school of naturalists this will appear to be merely a matter of curiosity. To those who regard the plan of creation as the free [better "arbitrary"] conception of an

Almighty intellect, . . . it will appear to be a mere caprice of the Creator;" an explanation which he regards as utterly unsatisfactory.

Herr Müller next discusses at some length the developmental history of the Crustacea, which is, he maintains, inexplicable on the ordinary theory, while it is entirely in accordance with that of Natural Selection.

The chapter on Evolution is particularly interesting, and the conclusions arrived at are in many respects very similar to those stated in my memoir on the Development of Chloëon.* In the case of insects indeed he does not explain himself very clearly, since while in one place he says that "there were, I believe, perfect insects before larvæ and pupæ;" in another he expresses the opinion that "the most ancient insects would probably have most resembled the wingless larvæ of Orthoptera;" overlooking apparently the opposition between these two statements.

It is remarkable that Agassiz, while observing that "on peut regarder comme un fait général, de nature à être établi de plus en plus solidement, à mesure que les recherches embrasseront un plus vaste terrain, que les phases du développement embryogénique correspondent, chez tous les animaux vivants, à l'ordre de succession des êtres qui furent leurs représentants aux époques géologiques écoulées,"† does not appear to see how strong an argument this is in support of Mr. Darwin's views. Müller brings forward several illustrations in support of the generalisation.

We must not, however, be led into a discussion of this wide and interesting subject, but we cordially recommend Dr. Müller's book to all lovers of philosophical biology.

JOHN LUBBOCK.

The Treatise on the Dominion of Reason attributed to Flavius Josephus. [*Die Flavius Josephus beigelegte Schrift über die Herrschaft der Vernunft* (IV. Makkabäerbuch).—Von J. Freudenthal. Breslau, 1869.

THE fourth book of Maccabees has a character of its own among all the Apocrypha of the Old Testament; it is a sermon or homily, in which the rules of rhetoric are severely observed. Dr. Freudenthal shows that it contains an Exordium, a Quæstio, and a Laudatio, and is far superior to the sermons on Samson and Jonah wrongly ascribed to Philo. Although not admitted among the canonical Apocrypha, it was much esteemed by the Church, and widely read in the middle ages. Gregory Nazianzen, in his twenty-second homily, recommends it to his hearers; and Chrysostom, as Dr. Freudenthal proves, borrows sentences from it. Another question is, whether the author destined it for reading in the synagogue, or only for private use. The philosophical character of the book speaks rather for the second of these objects, and this is also the opinion of several German scholars, because the congregation of a synagogue, even in speculative Alexandria, could never have been composed of pure philosophers. On the other hand, we must remember that a fervid orator easily forgets what audience he is addressing; and the oldest Christian sermons, as Dr. Freudenthal well observes, are equally philosophical. So much at least is certain that the writer of this book often composed such homilies, for he says that, before passing to the historical matter, he will expound the philosophical thesis, "as he is accustomed to do so." Claiming as he does to be a philosopher, he must clearly have belonged to one of the schools of the time, but he is certainly neither Peripatetic nor Stoic; he is as little of a Platonist as of a Pythagorean.

* *Transactions of the Linnean Society*, 1863-1865.

† *Revue des Cours scientifiques*, 1868, p. 820.

His philosophy is entirely ethical: he speaks of nothing but abstinence, and how reason may become master of the passions; and hence we agree with Dr. Freudenthal that he approaches, at any rate, more nearly to the Stoic than to any other school. He is no doubt a Jew, and a very strict Jew, for he never, like Philo, explains the ceremonies by allegorizing; and he must have written before the destruction of Jerusalem, else, in describing the calamities of his nation, he would not have failed to mention the greatest of all. Indeed, he speaks of the Temple as still existing, and of the priests as performing their functions. We may date the book, as all scholars agree, about 50 A.D.; hence the author cannot be the historian Josephus, as was formerly supposed. Besides, his style forms the greatest contrast to that of Josephus, being only surpassed in elegance among the Greek-writing Jews by that of Philo; whereas Josephus was ignorant of Greek before his journey to Rome, and received assistance from Greeks in the composition of his history.

Dr. Freudenthal rejects, and rightly so, the opinion of Volkmar, who sees in this, as well as in other apocryphal books, e.g. in Judith, allusions to the sufferings of the Jews in the time of Hadrian; we have refuted this by anticipation above.

As to the country where the author wrote, we cannot pronounce decisively; it is at all events not Palestine, but might with equal probability have been Alexandria, Cyrene, or Asia Minor. Curious is the often-repeated conviction that the blood of sufferers for the faith has been an atonement for the whole nation. (Compare Galatians 3. 16).

Having finished his philosophic peroration, and the history of Heliodorus plundering the Temple, he goes on to relate the martyrdoms of Eleazar and the seven brethren; here the Pseudo-Josephus has made use either of the second book of Maccabees, or of the chief source of that work—the book of Jason of Cyrene. Dr. Freudenthal inclines to the latter, and produces very strong arguments in confirmation.

Such is a short account of this learned and interesting pamphlet. The notes are full of curious information on the different titles of the book, on the manuscripts, on the editions and translations, on the homilies of Philo and Pseudo-Philo, on Pseudo-Phokylides, on the connection of the book with the New Testament, and other matters. We may announce to our readers the approaching publication of the Latin, Greek, and Syrian texts of the fourth book of Maccabees, by Mr. Bensly of Cambridge; who has, we believe, collated all the existing MSS. for his edition. This will supplement the learned researches of Dr. Freudenthal, and may perhaps throw a new light on some doubtful points.

AD. NEUBAUER.

Scientific Notes.

A New Work by Mr. Darwin.—We have just learned that Mr. Darwin is preparing a new work, in which the main conclusions arrived at in his *Origin of Species*, and accepted by most of the younger naturalists throughout Europe, will be applied to Man. The work, to be published next year, will consist of three parts: I. *The Descent of Man*; II. *On Sexual Selection*; and III. *On Expression of the Emotions*. In the first of these the evidence will be mainly drawn from a comparison of the structure of man with that of the lower animals, and from the facts of embryology; the more general arguments from the laws of geographical distribution and of geographical succession being here inapplicable.

The difficult question of the gradual development of the characteristic moral and intellectual attributes of man from lower types will also be briefly considered.

With respect to the races or so-called species of Man, Mr. Darwin has been led to the conclusion that sexual selection has played an important part. This principle depends, on the one hand, on the rivalry between males of the same species for the possession of the female; and, on the other, on the choice by the females of the more

attractive males—combined in each case with the transmission to the offspring of the characters of the more successful individuals of either sex. This part of the work will be illustrated by copious details.

In the supplementary discussion on the expression of emotions by man through muscular movements of the face and limbs, three questions will come under notice. (*a.*) How far is man endowed with muscles solely for the purpose of expressing emotion; (*b.*) how far the same expressions prevail among the different races of man; and (*c.*) in what manner the various animals exhibit their emotions.

Natural History, &c.

Deep Sea Life.—Dr. Carpenter has returned in safety from the third trip in deep sea dredgings. His results quite bear out the conclusions drawn from the two previous ones. Some new facts, however, of extreme interest, have been discovered, the publication of which we may expect shortly. It is hardly possible to exaggerate the importance of these investigations, in their bearings on the most important general problems of biology, physical geography, and geology. They teach us that the bottom of the deep ocean is the home of many creatures, who live there in the absence of light, under great pressure, in water often excessively cold—just above freezing point—abounding in carbonic acid and in organic matter. Of these influences the one which makes itself most felt is that of cold. It is this, and not the pressure, not the want of bright sunlight, that stunts the creatures, and makes them reproduce at the bottom of equatorial seas the fauna of arctic surface regions. Nor is the life at these depths confined to low-born Foraminifera, or to that wonderful protoplasmic Bathybius, which Professor Huxley told the British Association at Exeter, he had now found in soundings from many quarters of the globe, and which therefore seems to be a *vast thin sheet of living matter enveloping the whole earth beneath the seas*. Where, as in certain regions, the deep waters are warm, highly organized beings, of bright colours and well-appointed eyes, are brought up by the dredge. These researches press upon us the question,—Is it possible for living matter to be born and nourished in the absence of light, in the presence of carbonic acid, and in the absence of any heat higher than the temperature of about 32° F., in the absence, that is, of almost any force which can be transmuted into vital force? At these great depths there is no vegetation properly so called, and Professor Wyville Thomson, who is associated with Dr. Carpenter in these researches, is of opinion that here the lowest living beings feed on the lifeless organic matter which exists in so large a quantity in the water. We seem here to be near the transition from complex lifeless proteid matter and living protoplasm. The exact condition and nature of this organic matter is of extreme importance, and we understand a distinguished chemist is about to make it the subject of an enquiry. There is another point of no less interest. These organisms, which are thus building up chalk strata (for this deep Atlantic ooze is nothing but incipient chalk) at the bottom of the ocean are, to a very large extent, identical with many of the remains found in the chalk formations. This is so much the case that we may speak of races of animals building the old hills of millions of years ago, and laying now the foundation of the chalk hills of times to come, themselves remaining unchanged all the time between.

Skull-measurement.—Professor Cleland has brought forward a new method of measuring skulls, and so to speak of estimating their "worth." It deals chiefly with the curve of the base of the skull, which is greater in adults than in infants, in males than in females, in civilized than in savage races. In the same paper the author reasserts a fact tolerably familiar to craniologists, but apparently not so to the general public, that "*there is no foundation whatever for the supposition that the lower races of mankind have the forehead less developed than the more civilized nations.*"

Botany.

Fertilization of Plants.—That in the majority of highly-developed plants the presence of pistil and stamen in the same flower is, as it were, a kind of safety-engine kept in reserve in case of the failure of the ordinary modes of fecundation, was a fact unsuspected before Mr. Darwin's patient and laborious researches established the fact, that as a rule the pistil is not fertilized by the pollen from the stamens of the same flower, but by pollen carried from other flowers through the agency of the wind, and especially of insects. The American traveller, Spruce, has indeed come to the conclusion, from his investigations of the palms of the Equator, that the hermaphrodite structure of plants is an earlier development, which has gradually advanced to the higher type of unisexuality. On the Continent, Prof. Hildebrand of Bonn has contributed several articles to the *Botanische Zeitung*, and other botanical Magazines, containing the result of observations which fully bear out Darwin's principle of cross-fertilization, and which show that many hermaphrodite plants are so constructed either that the pollen cannot fall on the stigma of its own flower, or that the stigma is not in a receptive state at the time that the pollen is discharged. Our own *Parnassia palustris*, or "*Grass of Parnassus*," a common plant in damp

mountainous situations, has been shown to be an illustration of a similar structure; the anthers, at the period of maturity, completely covering and enclosing the pistil, and discharging their pollen outwardly. The stigmatic surfaces are also not developed till a later period, and absorb the pollen-grains conveyed to them from other flowers by insects while seeking the honey attached to their peculiar nectaries. Any careful observer may detect similar phenomena in the case of our common "*London Pride*" and other saxifrages. More recent observations have been made by several observers on the fertilization of the genus *Salvia*, several species of which are furnished with remarkable appliances for cross-fertilization. Each anther consists of two cells at opposite ends of a long and very versatile connecting thread. One of these anther-cells only contains pollen, and this is attached to the longer arm of the thread, and is concealed in the throat of the corolla; the barren cell attached to the shorter arm projecting into its mouth. When a bee enters the flower in search of the honey abundantly contained at the bottom of the tube of the corolla, it strikes against the shorter arm, causes the structure to rotate, and brings the fertile anther-cell in contact with the back of the bee, where it necessarily deposits some of its pollen, which the insect carries away, and leaves on the stigma of the next flower it enters. The French botanist, M. Bidard, has, on the other hand, paid attention to the fertilization of grasses, and finds a set of phenomena with a different signification. He states that the pollen of *Gramineae* does not exhibit any trace of pollen tubes, and that self-fertilization takes place before the anthers are extruded beyond the scales of the flower. The heat of the breath or a ray of sunshine is sufficient to bring about the phenomena of fecundation; and the natural hybridization of grasses is impossible, owing to the exact closing of the chamber containing the fecundating organ.

Unsovn Crops.—The sudden and apparently spontaneous appearance of unsovn crops on a slight change in the condition of the soil, or of plants entirely new to the neighbourhood, when fresh ground is tilled for the first time, is a well-known phenomenon. In particular farmers are familiar with the fact of the universal appearance of sufficient white or Dutch clover completely to cover the ground when heathland is first ploughed. It is very common also for railway embankments or cuttings to be covered, for the first few years after their construction, with plants indigenous to the country but new to the neighbourhood. The usually accepted explanation of these facts is that the soil is everywhere full of buried stores of seeds of all descriptions, which require only favourable circumstances of warmth, light, and moisture, to bring them to life. In his Anniversary Address to the Linnean Society, the distinguished President Mr. Bentham points out the objections to this theory, which rests rather on circumstantial than on direct evidence. Where the seeds are not very small, as is the case with the white clover, they ought to be easily detected by a careful search, if present in sufficient quantities to form a complete crop. Mr. Bentham doubts also whether there is any satisfactory evidence of seeds retaining their vitality for any considerable length of time unless kept perfectly dry, as in the case of the grains of wheat preserved in Egyptian mummies; and calls attention to the rapidity with which large numbers of seeds may be transported to a given spot of earth in an exceedingly short space of time by the agency of birds. The interest and importance of this subject would amply reward a careful series of experiments and observations.

Chemistry and Physics.

The Atomic Theory.—Many persons are apt to think that the atomic theory is the corner stone of chemical science, and would be surprised to hear that one of our most distinguished chemists had found it necessary to undertake an elaborate defence of it. The September and October numbers of the *Quarterly Journal of the Chemical Society* contains the remarkable lecture on the Atomic Theory delivered in June last by Professor Williamson. That theory is held, Dr. Williamson thinks, by all chemists, in spite of much mistrust and even positive dislike. Strongly convinced of its truth himself, and viewing it as among the best and most precious trophies which the human mind has earned, his immediate object is to unite the scattered evidences of the doctrine, and give it consistency. The whole recent development of chemistry, he argues, has been in favour of it, and more especially the modern doctrine of molecules: while the theory of radicals, itself an extension of the atomic theory, did much to aid the molecular classification of compounds. Compound atoms were thus found to be analogous to undecomposed atoms, and a great step was thereby gained. For by including in one common term 'atom' the smallest particles of those compounds which behave as elements, the word 'atom' was deprived of its only objectionable peculiarity, its absoluteness. When Professor Williamson speaks of 'compound atoms' the reader begins to be aware that the view of the atomic theory which he defends is not the commonplace one. Now the existence of molecules is proved by all chemical re-action. Moreover, the density of gases and vapours, the phenomena of ebullition, melting, and diffusion, all point towards or confirm molecular weights. Molecules, however, have no *locus standi* in the absence

of the atomic theory. They are *physical* atoms; and the opponents of the atomic theory are bound to explain in some other way the facts which point so distinctly to the existence of molecules. As to the actual nature of our elementary atoms, whether they are absolutely indivisible, or whether they are built up of smaller particles—on this point Professor Williamson declares he has no hold at all: "I may say that in chemistry the question is not raised by any evidence whatever." "They may be vortices such as Thomson has spoken of: they may be little hard indivisible particles of regular or irregular form. I know nothing about it."

New Researches into the Coal-tar Colours.—Prof. A. W. Hofmann has recently made considerable additions to our knowledge of the processes by which colouring matters are formed out of the hydrocarbons of Tar. To the well-known labours of this chemist on the Aniline colours must now be added investigations on *Naphthaline-rose*, *Aniline-green*, and on the relations of isomeric *Xylidine*. It is worthy of notice, that all the valuable colours which have at present been investigated, possess a similar, somewhat complex, structure of their chemical molecules. Several molecules of *Naphthalamine* combine to form the splendid rose colour manufactured by Clavel in Basle in a precisely analogous way, as was earlier proved to be the case in mixtures of bases of the Aniline series. It also seems to be a general rule that the presence of some methyl compound is necessary to form a colour out of the bases belonging to the last named series. The Aniline-green is produced together with the Aniline-violet by the action of *Iodide of methyl* on *Rosaline*, and is to be regarded as a compound of *Trimethyl-rosamine* with *Iodide of methyl*. The loose character of this combination explains the readiness with which the green passes into other colours; for instance, violet and grey. Ladies who wear dresses coloured with this Iodine-green should be very careful not to go too close to the fire, as a temperature of 250-300° F. very soon changes the beautiful grass-green into very unlovely hues.

Besides the hydrocarbons which afford the material for all these products of the colour manufactories, coal contains in small quantity a series of bases which have hitherto been but little studied. Dr. Baeyer has artificially prepared one of these bases, *picolin*, by the action of ammonia on *acrolein* (an aldehyde); other allied bases arise from the action of ammonia on higher aldehydes. Now acrolein is a common product of the distillation of Fats. Dr. Baeyer believes that this artificial formation gives us the key to the understanding of the natural origin of these bases. They are produced in abundance by the distillation of animal matters, that is of fatty substances which at the same time give rise to ammonia. Hence, those existing in coal are probably derived from the vegetable and animal remains present in that substance.

Continuity of Gases and liquid states of Matter.—In the Bakerian Lecture, an abstract of which has just been published in the Proceedings of the Royal Society, Dr. Andrews says, that in experimenting on carbonic acid in various pressures and temperatures, he has come to the conclusion that "between carbonic acid as a perfect gas to carbonic acid as a perfect liquid, the transition may be accomplished by a continuous process, and the gas and liquid are only distant stages of a long series of continuous physical changes." It must be added, however, that under certain conditions of temperature, and at what Dr. Andrews calls "the critical point," carbonic acid "finds itself in a state of instability and suddenly passes, without change of pressure or temperature, but with evolution of heat, to the condition which, by the continuous process, can only be reached in a long and circuitous manner."

The Yeast Fungus.—M. Mayer, in Heidelberg, is occupied in investigating fermentations, especially with a view to the question as to what particular mineral constituents are necessary for the growth of the yeast fungus. He doubts the absolute necessity of sulphur compounds for the growth of the protoplasm of the yeast cells, and is of opinion that we are over hasty in assuming that sulphur is an indispensable constituent of proteids. His researches go to prove that the substances absolutely essential for the nourishment of the yeast fungus, besides water, sugar, and an ammonia salt, are only phosphate of potash and most probably a magnesium salt. In order, however, that the fermentation may spread rapidly through a large mass of fluid, it has hitherto always been found necessary that magnesium in the form of the sulphate, and besides some phosphate of calcium, should be present. Further researches are needed to show whether it is the sulphuric acid or the calcium that makes the difference.

The Eclipse of Aug. 7.—The American astronomers seem to have been very fortunate in their observations of the late eclipse. The photographs which they obtained are spoken of in the very highest terms. One point of novelty was the great number (eleven) of bright lines observed in the spectrum of the prominences.

The October number of the *Philosophical Magazine* contains a paper by Professor Pickering, recording some "Observations of the Corona" during the eclipse. He found, contrary to the result of previous observations, that the light emitted from the corona is not polarized. Should this be confirmed, one reason for thinking that that body shines by reflected light falls to the ground. The discovery of bright lines in its spectrum further led him towards believing that the corona is really

luminous. But thermometric and other observations on the other hand suggested the idea that refraction by a lunar atmosphere must be the cause of the phenomena. The absence of a lunar atmosphere however is so generally accepted that Prof. Pickering very justly puts this view forward with the greatest reluctance, and does not attempt to decide between his conflicting observations.

Thomas Graham, M.A., F.R.S.—Science has sustained a great loss in the death of Mr. Graham, the Master of the Mint. A native of Glasgow, and a graduate of the University of that place, after some stay in Edinburgh, he returned to Glasgow where he remained for some time as Lecturer at the Mechanics' Institute. In 1837 he was elected Professor of Chemistry at University College, London, which chair he held till his appointment to the Mint in 1855. His first paper in 1826 was on the Absorption of Gases by Liquids, his last papers were the important ones recently published, on the Absorption of Hydrogen by Metals, in which he showed that hydrogen really behaved as a metal, forming alloys with other metals, especially with palladium. He suggested that under these circumstances it should receive the name of Hydrogenium. His name will also always be remembered in connection with his Law of the Diffusion of Gases, the process of Dialysis, and the distinction between *crystalline* and *colloid* bodies. He was not an eloquent speaker, but his power of manipulation and the success of his experiments made him a successful teacher.

Miscellaneous.

The Dragon of Lyme Regis.—The British Museum has lately received the fossil remains of a flying dragon, measuring upwards of four feet from tip to tip of the expanded wings. The bones of the head, wings, legs, tail, and great part of the trunk with the ribs, blade-bones, and collar-bones are imbedded in dark lias shale from Lyme Regis, on the Dorsetshire coast. The head is large in proportion to the trunk, and the tail is as long as the rest of the body: it is extended in a straight stiff line, the vertebral bones being surrounded and bound together by bundles of fine long needle-shaped bones: it is supposed to have served to keep outstretched, or to sustain, a large expanse of the flying membrane or parachute which extended from the tips of the wings to the feet, and spread along the space between the hind-limbs and tail, after the fashion of certain bats.

The first indication of this monster was described by Buckland in the 'Transactions of the Geological Society,' and is referred to in his 'Bridgewater Treatise,' under the name of *Pterodactylus macronyx*. The subsequently acquired head and tail give characters of the teeth and other parts, which establish a distinct generic form in the extinct family of Flying Reptiles. The animal, as now restored, will be described and figured in the volume of the Monographs of the Palæontographical Society, for the present year, by Professor Owen.

A New Stalactite Cavern.—"The Dechen Höhle" has just been discovered near Iserlohn, on the confines of Westphalia, at Letmathe, which appears to equal, if not to surpass in extent, the far-famed grotto of Adelsberg, near Trieste. It opens in the limestone cliffs of the valley of the Ruhr, and extends into the mountain for a distance of nearly five English miles. The stalactites, of beautiful purity and brilliancy, assume all sorts of fantastic shapes: drapery, columns, a cluster of organ pipes, a pulpit, a group of palms. It is in the neighbourhood of the celebrated "Neander-höhle," in which human and other bones were discovered some years since.

A new edition of the philosophical works of David Hume, with preliminary dissertations and notes, by T. H. Green and T. H. Grose, is in preparation.

The French Academy (section of moral and political sciences) has offered a prize of the value of 3000 francs for the best dissertation on the Pythagorean philosophy. The programme sketched by the Academy is as follows: "1°. Soumettre à un examen critique les traditions que l'antiquité nous a laissées sur la personne et les doctrines de Pythagore; 2°. expliquer et comparer entre eux tous les fragments qui nous restent de ses disciples immédiats, en discuter l'authenticité, en montrer les ressemblances et les différences, en dégager le fonds commun; 3°. rechercher l'influence que le pythagorisme a exercée sur les autres systèmes philosophiques de l'antiquité grecque, particulièrement sur le platonisme et le néoplatonisme; 4°. suivre la tradition pythagoricienne à travers le moyen âge et la philosophie de la renaissance; 5°. faire la part de la vérité et de l'erreur dans la philosophie pythagoricienne, montrer l'influence qu'elle a eue non-seulement sur la philosophie, mais encore sur les sciences." The dissertations must be sent in to the Academy by Dec. 31, 1870.

A Congress of Philosophers has just taken place at Frankfort, under the presidency of Prof. von Leonhardi of Prague. It lasted from Sept. 26 to Oct. 2. The chief addresses were,—on the necessity of associations for spreading a spirit of loyalty to principles,—on the life of the will as the foundation of the moral conception of Humanity,—on the necessity of an association for the promotion of morality (*Sittlichkeitsverein*), at the end of which enthusiastic cheers were called for to the memory of Fichte,—on the Pestalozzian and Fröbelian systems of education,—on the continuance of the life of the individual.

Contents of the Journals.

- La Philosophie Positive**, Revue dirigée par E. Littré et G. Wyrouboff. Vol. III. No. 2.—Robin: Appropriation des parties organiques (fin).—Littré: Centième anniversaire de la naissance de Napoléon Ier.—Elie: Des opinions de Voltaire sur la Religion et la Philosophie.—Roberty: De quelques lois de l'économie politique (premier article).—Jourdy: Les restes les plus anciens de l'homme d'après les travaux les plus récents (première partie).—Robin: De l'enseignement intégral.—Clerc: Voltaire à Alfred de Musset.
- Fichte's Journal of Philosophy**. Vol. IV. No. 1. Ulrich: The relation of Logic to Metaphysics.—Ueberweg: Is Berkeley's theory scientifically irrefutable?—Reviews of Dühring's Natural Dialectics, of Kirchmann's *Æsthetics* (by M. Carrière), &c.—A Letter of Leibnitz, communicated by Böhmer.—Catalogue of the printed works of C. H. Weisse.

Selected Articles.

- An Apology for Lord Brougham on Psychological Grounds, by D. H. Tuke, M.D. *Journal of Mental Science*, Oct.
- Beiträge zur Erkenntniss der Entwicklungs-Geschichte bei den Insecten. [Contributions to our Knowledge of the Development of Insects.] Von M. Ganin. *Zeitschrift für wissenschaftliche Zoologie* for Sept. 6th.
- Boden- und Grundwasser in ihren Beziehungen zu Cholera und Typhus. [Soil and Sock-water in their relations to Cholera and Typhus.] By Professor Pettenkofer. *Zeitschrift für Biologie*, v. ii.
- A Contribution to the knowledge of the Flora of the Coal-period in the United States, by H. C. Wood. *Transactions of the American Philosophical Society*, vol. xiii. pt. 3.
- L'Enseignement supérieur des Sciences en Allemagne, par M. George Pouchet. *Revue des deux Mondes* for Sept. 15th.
- Le Vol chez les Oiseaux, by M. Marey. *Revue des Cours Scientifiques* (finished Oct. 2).
- Prof. Tyndall's Theory of Comets, by R. A. Proctor. *Fraser* for Oct.
- Pre-historic England. *British Quarterly* for October.
- On the Rhizopodal Flora of the Deep Sea, by W. B. Carpenter. *Proceedings of the Royal Society*, No. 114.
- On Physical Disease from Mental Strain, by Dr. Richardson. *Journal of Mental Science*, Oct.
- The Spectra of Carbon, by Dr. Watts. *Phil. Mag.*, Oct.
- The Worship of Animals and Plants. Pt. I., Totems and Totemism, by J. F. McLennan. *Fortnightly* for October.
- Nouvelles Recherches de Thermochimie, by M. Berthelot. *Annales de Chimie et de Physique*, Sept. 1869.
- De l'Espèce et de la Classification en Zoologie, par G. Wyrouboff, in *La Philosophie positiv*, July.
- Schelling's Theory of Immortality, by H. Beckers, in *Memoirs of the Bavarian Academy of Sciences*. Vol. xi. Part I.
- The Life and Doctrines of Confucius and his Disciples, Part I, by J. H. Plath, in the same. Vol. xi. Part II.
- The Theory of Knowledge of Ibn Sina and Albertus Magnus, by B. Haneberg, in the same.
- The Italian Philosophers of the Nineteenth Century, by Sig. Trezza, in the *Nuova Antologia*, September.
- The Religious Sentiment considered as the Source of Religious Conviction, by Albert Reville, in *Theological Review*, No. xxvi.

New Publications.

- BEALE, Dr. *Protoplasm; or, Life, Force, and Matter*. London: Churchill.
- BASTIAN H. CHARLTON, M.D., F.R.S. *On the Muscular Sense and Physiology of Thinking*. London: Lewis.
- GAVARRET, J. *Physique Biologique. Les Phénomènes physiques de la Vie*.
- FICK, AD. *Die Naturkräfte in ihrer Wechselbeziehung*. [The Correlations of the Forces of Nature.]
- MASTERS, Dr. *Vegetable Teratology; an account of the principal deviations from the usual construction of plants*. London: Hardwick.
- MOHR. *Allgemeine Theorie der Bewegung und Kraft*. [General Theory of Motion and Force.]
- SMYTH, R. Brough. *The Gold Fields and Mineral Districts of Victoria; with notes of the modes of occurrence of gold and other metals and minerals*. Melbourne: Frere. London: Trübner.
- TRIMEN, Dr., and DYER, J. T. *A Flora of Middlesex*. London: Hardwick.
- WURTZ. *History of Chemical Theory*. Translated by Watts. London: Longmans.

- BAUMANN, J. J. *Die Lehren von Raum, Zeit und Mathematik in der neueren Philosophie*. In zwei Bänden. Berlin: Reimer. 8vo.
- WILLIAMS, R. *The Nicomachean Ethics of Aristotle Translated*. Longmans, London.
- FRAUENSTÄDT, J. *Blicke in die intellectuelle, physische u. moralische Welt, nebst Beiträgen zur Lebensphilosophie*. Leipzig: Brockhaus.
- RITTER, H. *Ueber das Böse u. seine Folgen*. Gotha: Perthes. 8vo.
- SCHMIEDL, A. *Studien über jüdische, insonders jüdisch-arabische Religionsphilosophie*. Vienna.
- ZELLER, E. *Ueber die Aufgabe der Philosophie u. ihre Stellung zu den übrigen Wissenschaften*. Heidelberg, 1868. 4to. pp. 30.

History, Geography, &c.

The Pope and the Council.—By Janus. [*Der Papst und das Concil*: von Janus.] Leipzig, Steinacker, 1869.

THE remarkable work which appears under the assumed authorship of Janus, as though to exclude any profane conjectures about its human origin, has a double claim on attention which is referred to at the opening of the Preface. It is motivated by the approaching Œcumenical Council and the rumours which have been widely circulated as to the probability of the propositions of the Syllabus of 1864, and the doctrine of papal infallibility being formulated into articles of faith. But while in this sense it has a temporary and controversial bearing, the method of treatment is throughout strictly historical, and accordingly the writers (for the Preface informs us that there are more than one) express the hope that their work may also have a scientific value and serve as a contribution to Church history. It is under this latter aspect that it is noticed here. And we shall accordingly dwell but little on the application made of the argument to the existing circumstances of Catholicism beyond observing that to all who are interested in the religious problems of the day, from whatever side, it cannot fail to suggest matter of very grave reflection. The writers, we should add, are careful to exclude all possibility of mistake as to the fact of their being Catholics, and so far as we have observed invariably support their statements by reference to Catholic authorities.

A brief introduction explains what is understood, on the testimony of the *Civiltà Cattolica* and from other sources to be "the Jesuit programme" for the Council, and the work is then divided into three parts, dealing respectively with the three doctrinal questions which are supposed likely to be brought forward with a view to their authoritative settlement, the Syllabus, the Assumption, and the Infallibility of the Pope. The two first points need not detain us long. Under the first head are examined five propositions of the Syllabus which a definition of the Council would erect into articles of faith. These are the power of the Church to inflict temporal punishment, including death; the political supremacy of the Popes involving the deposing power, frequently exercised in the middle ages; the "correction of history" in such points as the civil and human origin of the immunity from civil courts assigned to the clergy in the canon law, and the fact of the lofty claims of the Papacy in the ninth and following centuries having been a main cause of the division of the Eastern and Western Churches; the unlawfulness of freedom of conscience and worship; and the condemnation of modern civilization and the principles of constitutional government, after the example of Innocent III. in annulling Magna Charta and excommunicating the English barons who procured it, as in a similar spirit, to take but a few out of many recent instances, Leo XII. condemned the French constitution in 1824, and the Austrian and Bavarian constitutions have still later incurred censure at Rome. A few pages only are devoted to the dogma of the bodily Assump-

tion, which is shown to rest on no earlier testimony than two apocryphal documents dating from about the end of the fourth century, one of them ascribed to St. John, the other to Bishop Melito of Sardis.

These questions are dismissed in 40 pages; and thus we are brought to the main subject of the volume, which extends over the remaining 400 pages, the theory of papal infallibility. This doctrine is traced out from its earliest germ in the gradually extending claims of the Papacy from the fifth century downwards, to its formal expression in writers like Cardinal Cajetan in the sixteenth century, who goes so far as to call the Church "the Pope's slave," and is confronted throughout with the opposing evidence of facts.

The leading idea of the volume is, as we understand it, that there was indeed a primacy of Divine institution conferred on the successors of St. Peter, but that it is difficult to say exactly how much this necessarily involved, and quite certain that it did not involve any of the special prerogatives now claimed for the Papacy by ultramontane theologians, which are of purely human and ecclesiastical origin, least of all the comparatively modern claim of infallibility. Against this latter claim it is urged positively, that many Popes have delivered contradictory or erroneous judgments—of which numerous and apparently unanswerable examples are given, and negatively, that the theory has grown up gradually as part and parcel of the general system of absolute papal supremacy in the Church. That this system is a development has of late been admitted on all hands, but its advocates plead that it was a natural and legitimate development of which the primacy in the early Church was the germ, to which "Janus" replies in effect that it was not a development but a corruption, which completely changed the constitution of the ancient Church into something else,—just as, *e.g.*, such a dictatorship as Louis Napoleon's, if established in this country, could not be called a development of our constitutional monarchy. Moreover, it is argued, the change was mainly effected by the aid of evidence either forged or seriously tampered with, and of which the spurious decretals of the pseudo-Isidore, compiled about the middle of the ninth century, afford the most conspicuous illustration. For a century past the attempt to maintain the genuineness of the Isidorian decretals has been abandoned even at Rome; and a recent Jesuit writer in Paris, the *père* Regnon, has gone so far as to admit distinctly that the compiler "really attained his object of changing the discipline of the Church, though with only evil consequences, for God does not bless deceit, and the forged decretals have done unmixed harm." But, as a general rule, ultramontane writers, while admitting the fraud, have denied its historical importance, on the ground that it did not inaugurate a new system, but only explained and formulized an accomplished fact. If, it is urged, the Papacy had not actually been, in the ninth century, very much what the Isidorian decretals implied that it ought to be, the forgery would never have been thought of, and in any case could have produced no practical results. The very fact of its universal acceptance proves that it harmonized with existing ideas, and gave a plausible account of the actual phenomena of ecclesiastical administration every one was familiar with. This view of the matter looks at first sight reasonable enough; but it is open, according to "Janus," to two fatal objections, and the detailed exhibition of these objections, in their historical sequence, occupies the greater part of the book. In the first place it can be shown that the picture of the Papacy, presented in the decretals, in nowise corresponds either with patristic testimony, or with its actual position in the history and constitution of the ancient Church, and that a marked change may be traced from the appear-

ance of the Isidorian compilation in the ninth century, though the horrible corruptions which disgraced the Papal Court during the tenth and former part of the eleventh centuries, prevented its taking full effect and being systematically carried out before the time of Gregory VII. Still this change was inaugurated by Nicolas I., on the strength of the false decretals, and led at once to the split between the Eastern and Western Churches. In the next place, so far as public opinion was prepared for the reception of the Isidorian maxims, this was itself the result of earlier fabrications devised in the same spirit, the manufacture of which had been actively carried on at Rome since the beginning of the sixth century. Among these may be enumerated the spurious Acts of Roman Martyrs, the story of the Baptism of Constantine, the *Gesta Liberii*, the interpolation of St. Cyprian, the *Liber Pontificalis*, the Donation of Constantine, and several more. But "we may say with perfect truth, that without the pseudo-Isidore there would have been no Gregory VII., in this sense, that the Isidorian fictions formed the broad foundation on which the Gregorian edifice was built up." And the most important "stone" in that edifice, to use our author's expression, was the *Decretum* of Gratian, compiled about the middle of the twelfth century at Bologna, then the first school of law in Europe, and combining the Isidorian with many later fabrications into a coherent system. "There has never been a book published in the Church which has equalled its influence, though there is scarcely any other so bristling with gross errors, both accidental and designed." The various ways are then traced out in which the system thus defined has been made into a living reality, and has by degrees absorbed or ejected all counteracting influences in the Church, by means of the institution of papal legates, by exemptions and dispensations, by encroachments on episcopal jurisdiction and rights of patronage, by the oath of obedience imposed on bishops, by the working of the Inquisition and the Index, and above all, through the gradual formation and practical elevation to supreme power, in the place of the episcopate of earlier ages, of the Roman *Curia* and the College of Cardinals.

The state of universal corruption which the Church had been plunged into, owing in great measure, according to "Janus," to the results of this "Papal system," and to which mediæval writers bear abundant witness, led at last to a reaction, immediately precipitated by the schism of the Anti-popes following on the seventy years' captivity of Avignon; and hence the reforming Councils of the fifteenth century, assembled at Pisa, Constance, and Basle. The superiority of Councils to Popes was expressly defined at Constance, as matter of faith; and the binding force of this decree—renewed during the earlier sessions of the Council of Basle, while still recognised as Ecumenical by Eugenius IV.—was repeatedly acknowledged by the Popes themselves. Nevertheless it has been the constant endeavour of later ultramontane writers, from Cardinals Torquemada and Bellarmine downwards, to get rid of it, and re-establish the mediæval theory of papal autocracy, from whence they have deduced and thrown into dogmatic shape the doctrine of papal infallibility. These principles are formally asserted or implied in the Bull solemnly issued by Paul IV., "*Cum ex Apostolatus Officio*," and still more emphatically in the famous excommunicating Bull, "*In Canâ Domini*," first issued by Gregory XI., renewed by Gregory XII., and published afresh with additions, and with every circumstance of solemnity, by Pius V.; and which was annually read out every Holy Thursday at Rome for 200 years till Clement XIV. (Ganganelli) discontinued the practice. It is still, however, treated as having legal force in the Roman congregations and tribunals. The "reaction of the Papacy"

from the blow it received at the Councils of Constance and Basle, and parried at the Council of Trent, and the elaboration of the infallibility theory by later theologians, chiefly of the Jesuit Order, are described in detail. There is a forcible criticism on the distinction they have attempted to establish between decisions of the Pope *ex cathedrâ* and his judgment as "a private doctor," and the manifold diversities of view as to what constitute the conditions of an *ex cathedrâ* judgment; as also on the moral difference between the infallibility of the Church and of the Popes. But on these points we cannot dwell here.

Both in conception and execution the work is, we conceive, unique even in German literature. Putting aside the first few pages, it may be fairly described as a history of the origin and growth of the doctrine of papal infallibility, and of the bearing of facts upon it. Such a work, if executed with candour and learning, would be interesting had it come from the pen of a Protestant author. It is doubly interesting when it emanates from writers who are so far from regarding the Roman primacy, with one school of Protestant critics, as a mysterious portent foreshadowed in the awful language of Apocalyptic denunciation, or with another as an almost superhuman masterpiece of ambitious craft, that they "share the conviction of all faithful Catholics that it rests on divine appointment, and that the Church was founded on it from the beginning;" and expressly vindicate their plain speaking by the Scriptural maxim, "*Meliora sunt vulnera diligentis, quam fraudulenta oscula odientis.*" We have thought we should best consult the convenience of our readers by analyzing rather than criticizing this work. For criticism indeed there is, in one sense, little room. Whatever may be thought of the opinions indicated or expressed by "Janus," they are throughout rigidly subordinated to the narrative of facts; and as they are stated with luminous precision, and supported in each case by reference to original authorities, every one can draw his own conclusions. Had the book been, as its title might at first sight seem to imply, merely a *Zeitschrift* evoked by the exigencies of present controversy, we should not have noticed it here. It is because it has an independent and permanent interest for the historical and theological student, quite apart from its bearing on the controversies of the day, and contains a great deal of what to the immense majority of English, if not also of German readers, will be entirely new matter, grouped round a common centre-point which gives unity and coherence to the whole, that it falls strictly within the province of this journal. Those who are able to do so will of course prefer to study it in the original. But considering how few Englishmen comparatively read German with facility, we are glad, for the sake of the many who do not, to see that a translation is already advertised as being in the press.

H. N. OXENHAM.

The History of the Norman Conquest of England, its Causes and its Results. By E. A. Freeman, M.A., late Fellow of Trinity College. Vol. III. The Reign of Harold to the Interregnum. Oxford: at the Clarendon Press, 1869.

THIS third volume of Mr. Freeman's work contains the central part of his whole history. The two first volumes form the prelude to the Norman Conquest; they describe the occupations of Celtic Britain by the English race, of Normandy by the Northmen. The two last volumes are to show us the results of William's invasion, up to the time when England, as it were, again became England under the wise administration of Edward the First. We are to be told how far our national character and history were really altered or modified by the greatest apparent interruption to

the continuous flow of national life that the English race has ever experienced. For it was only a temporary interruption. In modern Europe the History of England alone presents a great and united Epic subject—second, if second, only to that of Rome. And since the days of the Roman republic, no other country has had so large an experience of the relations between a central power and half incorporated states of various kinds. No such successive development can be found on the Continent. French Constitutional History is a series of fragments. In France the ancient Assembly died out altogether; and the comparatively modern States-General came into being as an original device of Philip the Fair. In Germany all national unity was destroyed when the great nobles became Sovereign Princes. But ours is a continuous history. William the Norman reigned not as Conqueror, but as heir to Edward the Confessor, or at least as recommended by him to the choice of the nation. He reigned by the old Teutonic title of "King," and as elected by the Witan of the country. What the constitution had been under Edgar, that it remained under William a hundred years afterwards.

"I cannot too often repeat," says our Author, "for the saying is the very summing up of the whole history, that the Norman Conquest was not the wiping out of the constitution, the laws, the language, the national life of Englishmen. The English kingship gradually changed from a kingship of the old Teutonic type into a kingship of the later mediæval type. The change began before the Norman Conquest, it was hastened by it, but it was not completed till long after. Such a change was not, and could not be, the work of one man or of one generation."

Language is probably the most decisive test of national change; and on our language the Conquest had little effect. Hume's authority for the contrary opinion is of course the well-known passage in the forged *Ingulphus*, and merely shows us the idea of a later time. But the charters are in English till Henry the Second's time, when the Latin gains ground; and the first statute in French is the "First Statute of Westminster" in 1362. In fact French itself was not the usual language of documents in France till the Thirteenth Century; the language was not yet fully formed. Had Harold been the Conqueror at Senlac, the Anglo-Saxon tongue must have changed, as the Old German changed in Germany and the Old Norse in Denmark. The Conquest possibly hastened by a few years a change which was already in progress, as we can see from the Saxon Chronicle itself, in which the Conquest makes no alterations, but which in its Peterborough form gradually breaks down into a more modern English shape by the time of Henry the Second. And these changes are all natural, not in any way owing to the introduction of French words. They are moreover in striking analogy with those in the contemporary dialects of Germany and the Netherlands. The "mixture of French" in our language is largely due to Chaucer the court poet of his age, as the author of *Piers Ploughman* was the poet of the people. In our own days, as the more popular element of the Constitution has risen to political power, many of the early English words, still found in the homely language of the country districts, are reclaiming their ancient rights. Mr. Freeman is jealously careful to point out that the English were always English, and always called themselves so; it was the Celts who called them "Sassenach," Saxons, &c.; while "Anglo-Saxon" is a mere misnomer for the early race, except as meaning the union of Angles and Saxons.

This volume then contains the account of the Conquest itself, and of the events which immediately led to it. The death of Edward the Confessor is admirably depicted, and it is shown that he committed his kingdom to Harold, and that the Norman legend is untrustworthy. In fact the critical examination of his authorities is a special character-

istic of Mr. Freeman's book, and gives it a special value. Thus he shows that the magnificent legend of the battle at Stamford Bridge is due to a Norse Saga of the Thirteenth Century, conceived in the highest spirit of the warlike poetry of the North, but hardly more worthy of belief than a battle-piece in the Iliad. From this comes the offer to Torstig, and the famous answer to the demand, "What then shall be given to King Harold of Norway?" "Seven feet of ground, or as much more as he is taller than other men." From this source, too, comes the statement that the English had horsemen and archers in their army, the idea of a much later age. The discussions on the value of these authorities are wisely kept apart from the text as much as possible. The excellent descriptions of the two great battles are not interrupted at each point by doubts and explanations. Having arrived at certain results as to the facts, Mr. Freeman writes the story of Harold's great victory and defeat, as they ought to be written, with the enthusiasm of one engaged heart and soul on the English side. Most of our authorities are of course Norman, but one of the lately published Lives of the Confessor gives us the views of those who were favourable to the House of Godwine as to the events of the Confessor's reign. The thorough use here made of the information supplied by the Bayeux Tapestry has added much to the clearness of the account, supplying minute touches of contemporary knowledge derived from the household of Odo, Bishop of Bayeux, the Conqueror's brother—for it should probably be assigned to them rather than to Queen Matilda.

The previous career of William, too, is rightly given at length, as necessary to the full understanding of the history. The two races, English and Normans, had now developed their full powers, each in their own way. Now they were to meet, under their greatest generals, to try their strength in wager of battle. Two utterly opposite systems of warfare came into conflict under two commanders, each worthily matched against the other both in conduct and in personal prowess. The victory, we cannot doubt, fell to the worthier. The Normans were the foremost people of the age; they organised the scattered elements of European civilisation into a harmonious whole. In Sicily, Normandy, Russia, the Northmen had equally taken the lead, as the conquering and ruling race of Europe. To them had been given the Roman traditions in art and government, together with the warlike vigour of the Northern tribes, before whom the Empire fell. The earliest and best productions of the new-born French language were the work of Norman poets. All the ideas which were then growing up in France, the ideas attached to the words Feudalism and Chivalry, took firm root in Normandy, and there brought forth their most abundant fruit. It was William's strong rule that first made England really One. A Teutonic nation was but a federation of cantons slowly fusing into an imperfect unity. The Conqueror's kingdom was one in which the King was the centre of authority and of honour. Mr. Freeman's previous volumes make it but too clear that Mercia and Northumbria were still separate kingdoms in many essential points, a fact which explains the treasons and sudden revolutions in the reign of Ethelred the Unready. The battle of Hastings was fought mainly by the forces of South England; the great Northern Earls treacherously held back their aid. And here we come to a question on which Mr. Freeman is at issue with both the English and Norman opinion of that age. Was Harold right in fighting, with an army so much weakened by incessant marching and by its losses in the previous battle? Was not Gyrth's advice to his brother the best, to lay waste the country and delay the decisive conflict? "all who heard the counsel of Gyrth cried out that it was good, and prayed the King to follow it." But Harold would not destroy the

land of his own people, and would not wait in London till the forces of North England had arrived—as they did arrive within a very few days. As England, too, was entirely destitute of fortresses in the interior, the fate of the country was risked on one battle; and by the death of Harold and his two valiant brothers, England was deprived of her only efficient leaders; the new king was the child Edgar Atheling, and so the end came. The Saxon Chronicle and Florence of Worcester distinctly blame Harold for fighting with insufficient numbers. So, too, William of Malmesbury, and so the writer *De Inventione Crucis*. Mr. Freeman seems almost to allow as much when he says—"If indeed he could have exchanged his irregular levies for the Thegns and Housecarls of Eadwine and Morkere, that might have made a difference;" and he quotes in a note the advice of an able Greek leader to the Persian satrap before the battle of the Granicus, fought, under similar circumstances, against Alexander the Great.

The chief defect of the book before us is that the less important parts are given at too great length; insignificant Saxon or Norman names crowd the pages of the previous volumes even more than this: before each battle there is a sort of Homeric Catalogue of the forces, in its place before the Battle of Hastings, but somewhat wearisome when the endless shifting to and fro of French or Norman or German policy repeats itself from year to year with little or no result, or influence on the main action. If these parts were replaced by more interesting and more important matter, if the literature and the social condition of our ancestors were described to us as Mr. Freeman can describe his favourite subjects, we should have a history of the early English race which would be above criticism, and which would not need to fear a rival.

C. W. BOASE.

Calendar of the Carew Manuscripts preserved in the Archiepiscopal Library at Lambeth, 1589-1600. Edited by J. S. Brewer, M.A., and William Bullen, Esq. Published under the direction of the Master of the Rolls. London: Longmans, 1869.

In the introduction prefixed by the learned editors in the third volume of the Carew MSS., divers matters of Irish history, leading up to the point of time at which their work commences, are fully discussed. The vexed question whether the prelates sitting in Elizabeth's first Irish Parliament gave their adherence to the royal supremacy is treated of in some detail, and a large amount of presumptive evidence alleged in the affirmative (pp. xlii-xlviii). But it is also shown (p. xiv) that the conformity of the episcopate to this legal arrangement had little or no bearing upon the religion of the Irish laity: first, because the acknowledgment of the supremacy involved no change in theological dogma, and next, because the spiritual guidance of the nation had been left in the hands of the mendicant Orders, from the period almost of their institution. This view of the case once admitted—and abundant evidence confirming it exists in the volume before us—it follows that the course taken by the Irish prelates in determining their relation towards the Crown, must cease to have anything more than an antiquarian interest. The volume includes 527 letters, memorials, and other State papers; by far the larger portion of them refers to the events of Tyrone's rebellion, 1595-1600; the longest and most formidable outbreak of the Celtic population during the sixteenth century. From the mass of evidence produced, it is easy to gather that the English officers employed by Elizabeth in Ireland, with whatever bias they might have entered upon their task, came finally to the conclusion that the work before them was not that of restoration to a normal condition, disturbed for the time, but of re-conquest; and this to be effected, if needful, by the

extermination of the insurgent Irishry (pp. 108, 353, 416, 428). It appears too that the royal officers were by no means effectually supported from England; and the troops, ill cared for and ill paid, indemnified themselves by living at free quarter upon the inhabitants of the Pale.

The royal government, in its attempts at an accommodation with the insurgent sept, was constantly and perplexingly met by the peremptory demands of the latter for liberty of conscience. At one time, vague promises of toleration are held out to the disaffected, unaccompanied however by any guarantee (pp. 152-154); at another, the local authorities are recommended to wink at secret dissent, provided outward conformity is observed (p. 458). The Privy Council, however, avowed its fixed purpose to force the Reformation upon Ireland whenever the hand of Government is strong enough to do so (p. 356). The Irish Catholics, on their part, appear to have been sincere in their wish to come to terms, upon valid security given them for immunity from persecution. To this fact Sir George Carew (the collector of these Memorials), when President of Munster, himself bears witness (p. 454).

The editors have done their work carefully, and the value of the information they have placed at the disposal of the student of Irish history can hardly be overrated. We regret, however, that the spelling has been modernised.

G. WARING.

Ithaque, Le Péloponnèse, Troie.—Recherches Archéologiques.
Par Henry Schliemann. Paris, 1869.

THE preface to this volume gives an interesting account of the struggle by which the author raised himself, from being a grocer's assistant in a small town in Mecklenburg, to a position in which he could realize the great ambition of his life, in devoting himself to the study of the classical authors. If this statement had been made with the view of disarming criticism, none could have been better suited for the purpose; but this is not the author's object, for he professes to desire to rectify the errors of almost all preceding archaeologists on the subjects of which he treats. Unfortunately his book does not justify these lofty pretensions, for it is uncritical and unsatisfactory throughout.

The writer belongs to the most rigidly literal school of Homeric topographers, and regards every building and every feature of the ground which is mentioned in the Homeric poems as an existing place. Nowhere is this more conspicuous than in what would otherwise be the most interesting part of his book, the account of Ithaca. To the exploration of that island he devoted nine days; and though he cannot be said to have added anything to our knowledge of the antiquities, which had frequently been examined before, yet he deserves all praise for the energy with which he endeavoured to excavate portions of the sites. But when he recognises the cyclopean remains of Eumæus' pigsties, and searches for the roots of Ulysses' olive tree, we feel that a little more criticism might have saved him a good deal of trouble. Of the latter he says that though he did not find the tree itself, at all events he discovered that the rock near which he expected to find it had crevices into which the roots might have penetrated. In digging near the same spot he discovered some small sepulchral urns, and expresses his opinion that it is quite possible that he has in his possession the ashes of Ulysses and Penelope. The rest of his remarks are in the same style. When at Corfu, he speaks of the Palace of Alcinoüs as a real building, and determines the position of that and of the place where Nausicaa washed her clothes. Of the correspondence between the latter position and an existing stream which he describes, he says there can be no doubt at all.

The particular point in Ithacan topography in which he desires to correct the mistakes of former explorers, is the position of the Homeric capital. Hitherto this has usually been found at a place called Polis, in the northern part of the island, in consequence of its being implied in the Odyssey that the island of Asteris was opposite that place, and the only island that can correspond to that lies off the north-western angle. On account of difficulties in the Homeric narrative, M. Schliemann declares against this view, and places the city on a hill called Palæa Moschata, towards the centre of Ithaca. When, however, he has to meet the difficulty that there is no island near that position, his only answer is that he has no doubt that the island was there in Homer's time, and that it must subsequently have been submerged in the sea. The probable solution of this, and the numerous other questions which beset the Homeric account of Ithaca, is that while the country immediately to the east of Greece was well known at the time of the composition of the poems, the topography of that to the west was described in a vague and shadowy way. But views such as those of M. Schliemann are inadmissible on any theory.

The remainder of the book comprises a visit to part of the Peloponnese, and an examination of the Plain of Troy. The former of these was confined to Corinth and the Vale of Argos. The account of the latter is pervaded by the same faults as attach to the author's account of Ithaca. He fixes the site of Troy at Novum Ilium, but both his description of the localities and his account of the arguments for and against that position are very far inferior to those of the principal advocates of that site—Von Eckenbrecher in the *Rheinisches Museum*, and Mr. Maclaren in his *Plain of Troy*. The remarks which the book contains on the countries and their inhabitants are for the most part uninteresting, and sometimes misleading, as, for instance, the statement that Parnassus is covered with perpetual snow.

H. F. TOZER.

Intelligence.

The Academy of Inscriptions and Belles-Lettres has awarded the first Gobert prize to M. Roget, for his 'Ethnogenie gauloise,' the second to M. de Chantelauze, for his 'Histoire des Ducs de Bourbon et des Comtes de Forez,' and the numismatical prize to M. Eugène Hucher, for his 'Art gauloise, ou les Gaulois d'après leurs Médailles.'

The Diary of the Hon. Wm. Wickham, who was charged with distributing the subsidies to continental allies during the war with Napoleon, will be published very shortly.

A Norman Historical Society has lately been founded. Its first publication will be the Chronicle of Robert of Mont Saint Michel, under the editorship of M. Delisle of the Institute, and that of Pierre Cochin, a notary of Rouen, who died in 1456.

M. Boutaric, the historian of Philippe le Bel, has in the press a History of Alphonse de Poitiers, brother of Louis IX. and Count of Toulouse. The documents on which the work is based are preserved in the Imperial archives, and will render the biography of Alphonse more trustworthy than that of any other prince of the time.

Contents of Journals.

Von Sybel's *Historical Journal*, 1869. Vol. XI. Part III.—Cohn: Colbert in his relation to Mazarin.—Stahl: On the history of the Revolution in Naples and Piedmont, 1820 and 1821.—Schaefer: Transactions between the Hanse Towns and the Sultan of Morocco.—Lehmann: The War in Western Germany and the preceding negotiations of the year 1866.—Boretius: On the Lex Saxonum.

New Publications.

ANNALES MONASTICI. Vols. IV. and V., completing the work; with indices and prefaces by H. R. Luard. (Rolls Series.)
ARNOULD, A. Histoire de l'Inquisition. Paris.
BECQ DE FOUQUIÈRES, L. Les Jeux Anciens; leur description, leur origine, leurs rapports avec la religion, l'histoire, les arts, et les moeurs. Paris.

- CHEVALLARD, P. L'église et l'état en France au neuvième siècle. St. Agobard archév. de Lyon, sa vie et ses écrits. Lyon. pp. xxxi. 444.
- IHNE, W. History of Rome; a translation by the Author. Longmans.
- MADSEN, A. P. Antiquités préhistoriques du Danemarck. L'âge de la pierre. Copenhagen. Fol. pp. 19, with 45 plates. 2l. 2s.
- MICHEL, Les dépêches de Giovanni Michiel, ambassadeur de Venise en Angleterre (1554-1557), déchiffrées et publiées. Par Paul Friedmann. London: Williams and Norgate. 8vo. pp. 288.
- RICHARD OF CIRENCESTER. Ricardi de Cirencestria Speculum Historiale. De Gestis Regum Angliæ. From the copy in the Public Library, Cambridge. Edited by J. E. B. Mayor, M.A. Vol. I. A.D. 872-1066. London: Longmans.
- First Report on Researches in the Brit. Mus. and Record Office respecting the history of France in the 17th and 18th centuries, by De la Ferrière, in the Archives des Missions scientifiques et littéraires. Vol. V., part 2, pp. 305-432.

Oriental Philology.

La Syrie Centrale. Inscriptions sémitiques publiées avec Traduction et Commentaire par le Comte Melchior de Vogüé, membre de l'Institut, etc. Paris, Baudry, 1868. Large 4to.: pp. ii. and 132, with 16 Plates.

THE language of Palmyra has for some time been an object of interest to scholars, but owing to the scanty number of the published inscriptions and the doubtful accuracy of most of them, its general character was all that could be ascertained. The work before us remedies this deficiency in the most brilliant manner. It contains copies of no less than 150 inscriptions, including 25 on clay tablets (*tesserae*) now in European collections. The copies of the stone inscriptions are derived from two sources,—some from impressions taken for the Duc de Luynes by M. Vignes, which are unreservedly to be trusted; others, and the larger number, from drawings by Mr. Waddington, which are also accurate in the main, and comparatively seldom open to question. The whole has been edited, deciphered, and explained by the Comte de Vogüé, who, like the late Duc de Luynes, interprets the motto "Noblesse oblige" with rare liberality in the interests of science.

We are now enabled to see more clearly than ever that the letters in use at Palmyra bore a very close resemblance to the square Hebrew. Whole words can be deciphered in a moment by any one who can read Hebrew, and altogether the inscriptions are comparatively easy. This does not prevent the existence of many difficulties of detail, not only where the writing has been injured, or the drawing is uncertain. Not a few *lacunæ* occur, which have to be supplied by conjecture, while in some inscriptions a new obstacle is presented by a somewhat cursive character, inclining strongly to the Estrangelo.

M. de Vogüé's achievements in deciphering are admirable. Scholars who test them will find mere trifles to amend, and even then the reading of the editor, from a purely palæographical point of view, can generally be defended, e.g. when, for 7 which is recommended by the connection, 7 is printed. In general such a confusion is prevented by diacritical marks over the 7, as in Syriac, but Mr. Waddington has unfortunately neglected these, mistaking them for small holes in the stones. The marks are therefore reproduced only by M. Vignes. Their existence was known previously, but so extensive an application of them was not thought probable.

In spite of the frequent use of vowel-letters (*matres lectionis*) the pronunciation of the vowels remains very uncertain. Aramaic, indeed, is familiar to scholars, but not this particular dialect, and we have but little knowledge of the circumstances of Palmyra to guide us. Hence, even where the value of the single letters is made out, the meaning is often obscure, and we are thus obliged to differ from

the editor more frequently in the grammatical construction and interpretation than in the deciphering, though even here chiefly on trifling points. A most welcome assistance is furnished by the many Greek inscriptions which accompany those in Palmyrene; both texts coincide literally with but few exceptions, and the explanation of the Palmyrene words has to be kept as close as possible to the sense of the Greek.

The inscriptions of Palmyra possess a manifold interest. Their importance for the history of modes of writing is apparent, and has been repeatedly elucidated, as M. de Vogüé has himself shown. On the linguistic results we intend to write more fully in another place. But the contents are also of great importance. They afford us a glance at the peculiar life of this commercial state, whose inhabitants, of mingled Arabic and Aramaic origin, in spite of their Græco-Roman institutions (even in the native dialect we meet with *βουλή καὶ δῆμος, συγκλητικός, ἵππικός, στρατηγός, &c.*), in spite of their Greek architecture, known from Wood's magnificent sketches, were still genuine Orientals, and supply the proof, that among the Semitic-speaking races the Phœnicians were not alone in their commercial policy. The quintessence of the history of Palmyra is reserved by M. de Vogüé in the following striking words:

"Le grand talent des Palmyréniens fut de conserver une situation mixte entre les deux empires rivaux [viz. the Parthian and the Roman], de ménager l'un et l'autre, et de soumettre leur politique à leurs intérêts commerciaux; ils eurent ainsi le monopole de la route du nord. 'Ce sont des marchands, dit dédaigneusement Appien, qui vont chercher chez les Perses les produits de l'Inde et de l'Arabie, et les apportent aux Romains.' *Le jour où, enorgueillis par leur prospérité, ils quittèrent leurs traditions commerciales pour jouer un rôle politique, ils furent perdus; entraînés d'abord dans l'orbite de Rome et associés à la fortune impériale, ils se brouillèrent avec les Perses. Privés ainsi de tout appui du côté de l'Orient, ils furent écrasés par Rome, lorsqu'ils portèrent ombrage à sa toute-puissance.*" (p. 9, foll.)

The most interesting inscriptions are naturally those which relate to Odenathus and Zenobia. Very characteristic of the double aspect of Palmyra is the fact, that in one of the Palmyrene inscriptions (No. 28) the Emperor Odenathus bears the thoroughly Oriental title "King of Kings."

Some light is also thrown by the inscriptions, especially those on the clay tablets, on the social and domestic life of Palmyra. Still more important is the addition made to our knowledge of the religious cults of that region. We have thus become acquainted with several new gods, though unfortunately with little beyond their names, as M. de Vogüé's ingenious and learned combinations are too insecure to be altogether accepted.

Some of these names of gods are only extracted from the names of persons. In fact, the numerous Palmyrene proper names, partly of Arabic, partly of Aramaic, and to a slight extent of other origin, not to mention a few official Roman names, are a real acquisition to the domain of science. If we add to these the names in Wetzstein's Greek inscriptions of the Hauran, and those in Waddington's collection of Greek inscriptions from Syria, as yet unpublished, we must own with thankfulness that our materials for the investigation of Arabico-Aramaic border-lands have been greatly enriched by these proper names. No doubt these materials must be used with caution. To conclude that every Aramaic name belonged to an Aramæan, and every Arabic one to an Arab, would be as absurd as to take the Turks with Arabic names for Arabs, or Frenchmen with Teutonic names, like Béranger and Reinaud, for Germans. We even find a few Jewish names, like Simon and Jacob, attached to persons whose fathers bear unmistakeably heathen names. Yet with sound criticism we may obtain many a scientific result; e.g., we gain authentic information that Jews did exist in Palmyra, for the pedigree, Samuel, Jacob, Levi, Samuel, in inscription

65, can hardly have belonged to any but a Jew, and indeed, the mere occurrence of Jewish names in heathen Palmyrene families points in the same direction.

Besides those of Palmyra, the work contains several very interesting Aramaic inscriptions from the Hauran, the most important of which M. de Vogüé had already communicated, as well as an exact facsimile of the fragment of an Ægypto-Aramaic papyrus, containing a register of expenses. Unfortunately the leaf is in such a miserable condition, that no results of importance can be derived from deciphering it.

A second part will contain the enigmatical "Sabæan" inscriptions from the Hauran, the characters of which resemble the Himyaritic, and which are as yet only known to us by the few still undeciphered examples published by Wetzstein.

TH. NÖLDEKE.

Egypt and the Books of Moses. A Commentary on the Egyptian Passages in Genesis and Exodus. By George Ebers. Vol. i. [*Ägypten und die Bücher Moses.* Sachlicher Commentar zu den Ägyptischen Stellen in Genesis und Exodus. Von Georg Ebers. Erster Band.] Leipzig, 1868.

THIS work cannot fail to revive our confidence in Ægyptology, combining as it does acuteness with sobriety, fulness of matter with distinctness of expression. The present volume conducts us through Genesis to the interpretation of Pharaoh's dreams in the forty-first chapter; the next will complete the Egyptian notices to the end of Exodus. Each Biblical passage is in fact employed as a peg on which to hang the discussion of a scientific question; and the close historical connection between Egypt and the land of Israel quite justifies this, especially if with our author we regard the Egyptians as a "Semitic and probably a Chaldean stem" (p. 45). The chief part of the book (pp. 36-252) is occupied with the Table of Races in the tenth of Genesis, with so much of it, at least, as is connected with Mizraim or Egypt. The Table is treated as in the main geographical, rather than ethnographical, a view which Tuch and Renan have already made familiar. Several identifications seem to be either newly discovered, or for the first time adequately supported. The author regards himself as having in fact lighted on the principal sources of the Hebrew inquirer, whom Ewald's school supposes to have flourished in the time of the early kings, the sources in question being the hieroglyphic inscriptions. Particularly happy is the combination of "Put" and "Punt," the latter being the monumental name for Arabia. (Most commentators, from Knobel to Delitzsch, have placed Put, or, as spelt in Isaiah, Pul, in Africa.) Not less attractive is the identification of Ludim with Rut, by which name the Egyptians designated themselves, and of Capthorim with Kaft-ur "Phœnicia magna." To the latter the author rightly attaches great importance, and a large part of his volume is taken up with developing the theory which this derivation implies. The early presence of a Phœnician population is even at first sight not improbable when we remember those Beni Hassan, who were formerly mistaken for Hebrews (compare Stanley's Jewish Church, vol. i. p. 83), the Hyksos, and the subsequent Hebrew colony; it is, however, raised to a certainty by the strong analogy between Egypt and Phœnicia in art, in alphabet, and above all in mythology. Probably the writer of the Table may be alluding to this when he reckons both Mizraim and Canaan among the sons of Ham.

The mention of the Hyksos introduces a discussion of their history and origin. The credit of Manetho's account is fortified by the inscriptions, which gives occasion to a rather needless sarcasm on an obsolete work of Hengstenberg. Avaris, the city of the Hyksos, is with Lepsius identified with Pelusium, but the arguments of Rougé, Brugsch,

and Mariette are deemed sufficient to prove that Tanis was a Hyksos city also. It is the obvious "tendency" of Josephus which prompts him to select a name like Avaris, which at once suggests a combination with the word "Hebrew." Then follow the notices of the Patriarchs. Our author adopts the opinion of Ewald that the earlier lives have been modified by tradition, so as to become typical of different aspects of the Hebrew character. The narratives become historical, he thinks, with Joseph, and yet even the details about Abraham have a genuine Egyptian colour, and presuppose in the editor, to whatever date we assign him, a minute acquaintance with the realm of Pharaoh. So far indeed as the inscriptions go, there is no reason why Genesis might not have been written under the nineteenth dynasty, the period of the Exodus. Even the name "Hebrew," which is put into the mouth of Potiphar's wife, has been discovered by M. Chabas in a hieratic papyrus, and this is not the most striking of many curious coincidences. Thus critics and theologians of all schools will find it to their advantage to learn something of Ægyptology, and no more impartial guide can be recommended than Dr. Ebers.

T. K. CHEYNE.

Intelligence.

We have to chronicle the death of Prof. Arnold, the eminent Arabist of Halle, which took place last August at Göttingen, and the appointment of Dr. E. Sachau, editor of the Syriac fragments of Theodore of Mopsuestia, to the chair of Semitic languages at Vienna.

M. Franck announces a *Recueil de travaux relatifs à la philologie et à l'archéologie Égyptienne et Assyrienne*. The first part will contain the poem of Pentaouz, translated by M. de Rougé.

The Academy of Inscriptions and Belles-Lettres has offered prizes of the value of 3000 francs for the best treatises on the following subjects:—

1. The political economy of Egypt under the Lagidæ.
2. The conflict between the philosophy and theology of the Arabs in the time of Gazzali.
3. The critical and philological analysis of the Himyaritic inscriptions.
4. The cyphers, accounts and calculations, weights and measures of the ancient Egyptians.

Professor Brugsch of Göttingen has been appointed Keeper of the Egyptian Collection at Boulac, in place of M. Mariette.

Lieut. Warren has discovered more letters or marks at the N.E. angle of the Haram wall, 1500 ft. north of the place where the first characters were found. Two of them are somewhat blurred, the third clear and distinct; they are similar to those which Mr. Deutsch, in his recent report, pronounced to be Phœnician.

Mr. Bensly, Sub-Librarian of the Cambridge University Library, will publish shortly the Syriac version of the Fourth Book of Maccabees.

Dr. J. B. Abbeloos, Professor at the Seminary of Malines, announces a complete edition of the Chronicle of Bar-Hebræus, the second and third parts of which, relating to Church History, have not as yet been published. The work will form two or three quarto volumes, price 20 francs.

Selected Articles.

The Arabic Epigraphs in Sicily, by Prof. Amari, in the *Rivista Sicula*, May.

La Vie ou la Légende de Gotama, by B. Saint-Hilaire, in *Journal des Savants*, August.

Sachau's Theodore of Mopsuestia, by Prof. Nöldeke, in *Literarisches Centralblatt*, Aug. 28.

Explanation of a Palmyrene Inscription, by Prof. Ewald, in the *Notices of the Göttingen Scientific Society*, Aug. 17.

The character of Pehlevi, by Dr. Haug, in the *Memoirs of the Bavarian Academy*, 1869, Part II.

Contents of the Journals.

Journal of the German Oriental Society, Vol. XXIII., Part III.—Schrader: The Basis of the Assyrian Interpretations Tested.—Graf: Wis and Ramin.—Levy: Newly Discovered Inscriptions; 1, on

Coins; 2, Nabathæan-Greek; 3, on Ossuaries.—Uhle: A Sanskrit parallel to a narrative in Galanos' Translation of the Pañcātāntia.—Prätorius: On the Language of Harar.—Strauss: The 14th Chapter of Taò-ti-king. [Prof. Schrader's confirmation of the Semitic character of Assyrian is noteworthy. It may be hoped that Semitic scholars will begin to take part in the delicate task of decyphering.]

New Publications.

I. *On Sanskrit, etc.*

- AUFRECHT, Th. A Catalogue of Sanskrit MSS. in the Library of Trinity College, Cambridge. Cambridge: Deighton and Bell. 8vo. pp. viii. 111.
- TĀRĀNĀTHA. Geschichte des Buddhismus in Indien. Aus dem Tibetischen übersetzt von Anton Schiefner. St. Petersburg: Eggers.
- WEBER, A. Indische Streifen. Band II. Contents: Kritisch-bibliographische Streifen seit 1849. Iranische Philologie. Berlin: Nicolai. 8vo. pp. xv. 495.

II. *On Arabic.*

- GOEJE, AND DE JONG. Fragmenta historicorum Arabicorum. Tomus primus continens partem tertiam operis *Kildbo 'l-Oyun wa 'l-haddik fi akhbāri 'l-hakdik*. Leyden: Brill. 4to. pp. viii. 415.
- KAZWINI. Zakarija ben Muhammed ben Mahmūd El Kazwīni's Kosmographie. Nach der Wüstenfeldschen Textausgabe zum ersten Male vollständig übersetzt von Dr. H. Ethé. Die Wunder der Schöpfung. Erster Halbband. Leipzig: Fries. Large 8vo. pp. xii. 532.
- STEINACHNER, M. Al-Farabi des arab. Philosophen Leben und Schriften. Nebst Anhängen: Joh. Philoponus bei den Arabern, etc. St. Petersburg. Imp. 4to. pp. x. 168.

III. *On Phœnician.*

- SCHRÖDER, DR. PAUL. Die Phönizische Sprache. Entwurf einer Grammatik nebst Sprach- und Schriftproben. Mit einem Anhang, enthaltend eine Erklärung der punischen Stellen im Ponulus des Plautus. Halle: Verlag des Waisenhauses. pp. 342.

IV. *On Syriac.*

- MAR JACOB. A Letter by, etc. With a discourse by Bar-Hebræus on Syriac accents. Edited by G. Phillips, D.D. London.
- THEODORI Mopsuesteni fragmenta Syriaca. Edidit Ed. Sachau.
- ZINGERLE, P. Pius. Monumenta Syriaca ex Romanis codd. collecta. Vol. I. Innsbruck. 8vo. pp. vi. 167.

V. *On Egyptian.*

- DÜMICHEN, J. Resultate der in Sommer 1868 nach Ägypten entsendeten archäologisch-photographischen Expedition. Part I. Berlin: Duncker. Fol. pp. viii. 30.

VI. *Miscellaneous.*

- BLEEK, W. H. J. A Comparative Grammar of South African Languages. Vol. I. containing—1. Phonology; 2. The Concord (Section I. The Noun). London: Trübner. pp. xxxvi. 322.

Classical Literature, &c.

History of Classical Philology in the Netherlands. [Geschichte der klassischen Philologie in den Niederlanden. 8vo. pp. viii. 250. Von Julian Müller.] Leipzig: Teubner.

THE Preface of eight pages assigns the author's reasons for writing the book, and for not writing it better. The historical portion of the volume is contained in Book I., pp. 1-129. It begins with Erasmus, and comes down to Cobet. The mere enumeration of the more illustrious of the many names which have adorned Holland since the foundation of Leyden is enough to show that the notices which can be crowded into so short a space must be very summary, Lipsius, Dousa, Grotius, Merula, Badius, Heinsius, Scriverius, Rutgersius, Meursius, Vossius, Salmasius, Gronovius, Burman, Grævius, Perizonius, Haverkamp, Drakenborch, Duker—each of these, and many more, have a distinct

physiognomy, which it would require great skill to portray in a single paragraph. Yet more can scarcely be devoted to each. Of Lipsius our historian says that a "just account of his philological achievement is still wanting." He does not attempt it himself, contenting himself with a bare contradiction of Bernays, who had represented Lipsius as little better than an impostor. Salmasius is passed over altogether, because "an account of him belongs to the history of French learning." For Nic. Heinsius the author confesses a special predilection. Yet what we are told of him is only characterisation in very general terms. The ease, elegance, and refinement of Heinsius contrast with the pedantry of the book-learned. He was at the same time a man of the world, and yet really learned. His power of conjectural emendation is unsurpassed even by Bentley. The elder Burman is treated at greater length, yet nothing is said of him but what may be gathered from a cursory reading of his editions. Cobet, still living, occupies several pages, and Lucian Müller's judgment will be read with interest. But even this, the most elaborate character in the volume, has the same note of superficiality. There is no catalogue of each author's writings or editions; and altogether we miss in this historical sketch the usual German virtue—*Gründlichkeit*.

Book II., pp. 130-174, describes the existing state of the Dutch universities. Here the author's information is derived not merely from books, but from a residence of several years in the country. His account is the more interesting as the defects of the Dutch university system in many respects resemble our own. University education in Holland is not nearly so diffused through the population as in Germany. The salaries of the civil, and other, services are too low to allow of so costly an education as a preliminary. It is a luxury of the richer class, not a preparation for official life. The number of students is consequently small. In 1865 Leyden had 566; Utrecht, 508; Groningen, 209. The Grammar-schools are being deserted for the Real schools, which teach matters more obviously bearing upon life. With this indifference to liberal education is closely connected the low standard of attainment in classics both in school and university. Even the most eminent professors in Holland have to lecture down to an elementary class destitute of a taste for learning, and who are only there to get the requisite certificate. The rudiments of "classics" are necessary, as with us, for the special faculty degrees; and this compulsory Latin and Greek *minimum* has a lowering effect upon the whole system. For the degree of Doctor (*literarum humaniorum Doctor*) there are two examinations. The subjects specified for the second, or final, examination are: Greek and Latin, Ancient History, Metaphysics, and History of Philosophy, explanation (or emendation) of two difficult (or corrupt) passages of classical authors. But the examination is conducted by the professors, and its stringency depends upon the taste of each professor, who will perhaps be rigorous in his own favourite branch, and satisfied with cursory questions on the other subjects. There is no attempt at a representation of the various branches of philological science. Each of the Dutch universities is content with its two classical professors—one of Greek and one of Latin. The author compares this state of things with Bonn, a university of the second rank, yet with its ten professors of classical philology and cognate subjects.

In another point the Dutch circumstances resemble ours—viz., that every teacher in the Netherlands is convinced of the defects in their system, yet is unable to get a remedy applied.

MARK PATTISON.

The Genesis of the Homeric Poems. [*Die Entstehungsweise der Homerischen Gedichte.* Von F. Nitzhorn: mit einem Vorwort von Dr. J. N. Madvig.] Leipzig: Teubner.

WE learn from the preface that this work was first printed in Danish in 1863, and that its author died in 1866, in the course of a tour in Italy, at the early age of thirty-one. He was a scholar, says Dr. Madvig, "in whom a rare union of philosophical and æsthetic cultivation with thorough philological knowledge justified the fairest hopes:" and this opinion is more than borne out by the book itself, now made known to a wider circle of students by means of a German translation. It consists of two parts, the first discussing the "historical evidence," the second and larger devoted to the "internal criteria." Each is characterised in a high degree by the qualities most suitable to its purpose; the first by care and precision, the second by breadth of view and delicacy of artistic feeling.

The author begins the historical part of his enquiries by showing that the variations of reading known to have existed in antiquity, do not point to more than a single ancient "redaction;" and he then proceeds to examine the story which attributed the work of collecting and arranging the Homeric poems to Pisistratus. Scholars have already observed, that the evidence for that story is late and unsatisfactory; but probably it has never been so well analysed as in the present work. The attack is next directed against the theory founded upon it by Wolf, that the *Iliad* and *Odyssey* had no existence as complete works before the time of Pisistratus: and for this purpose the author collects the notices of the Homeric poems found in earlier poems and works of art. Some of these, it will be said, may be explained by supposing poems to have existed containing the same legends in a different form; but on the whole they seem fully to bear out the conclusion that the *Iliad* and *Odyssey* were not only in existence, but widely known and admired before and during the age of Pisistratus. Hesiod, Tyrtaeus, Archilochus, Alkman, and Hipponax, all imitate the language of passages of the *Iliad* and *Odyssey*. The chest of Kypselus contained scenes from the *Iliad*—the combat of Ajax and Hector; Koon fighting with Agamemnon over the body of Iphidamas; and, if Pausanias understood the picture rightly, Hephæstus giving the arms to Thetis.

In the next chapter, which is occupied with the celebrated Chian family of Homeridæ, we think that the author goes too far in disputing all the conclusions of modern critics. The word Ὀμηρίδαι is found in two different senses; in ordinary language it appears to be a colloquial or poetical equivalent for ῥαψωδοί, or sometimes perhaps it is still more loosely used for followers, admirers, of Homer; historically it is found as the name of a family or clan (γένος) in the island of Chios. This "clan" claimed descent from Homer; but the claim was not always admitted. That they were Rhapsodists, reciters of Homeric poems, is not stated on any better authority than that of the Scholiast on Pindar, and therefore it may be a mere inference, as Nitzhorn acutely observes, obtained by combining the two uses of the word. It does not follow, however, that such an inference, whether made by a Scholiast or repeated by him from earlier authorities, is otherwise than legitimate. The Homeridæ of Chios may have ceased from various circumstances to practise their ancient hereditary craft—and on the other hand the use of the word to include all the "spiritual descendants" of Homer was a very natural piece of conventional vagueness. In much the same spirit Plato speaks of physicians as οἱ κομφοὶ Ἀσκληπιάδαι—"the fine sons of Æsculapius"—although the real Asclepiad family had long ceased to monopolise the calling with which their name was associated. The Homeridæ certainly claimed to be descended from Homer, and

in the earliest period this must have meant more than the accident of birth.

The difference between the earlier ἀοιδοί and the later ῥαψωδοί has suggested to Nitzhorn some striking remarks on the mode of recitation for which epic poetry was originally intended. It has long been admitted that the *Iliad* and *Odyssey* were composed for hearers, not for readers. It is no less true that the declamation of a Rhapsodist must have been a highly unsuitable means of conveying the poetry of Homer. The strained voice and theatrical gestures of the reciter, the noisy assembly of listeners, the highly-wrought excitement of a great festival, were quite out of keeping with the tranquil movement of epic narrative. That the Rhapsodists were inferior artists, objects of general contempt; that they confined themselves by preference to show-passages, giving opportunity for dramatic display; and that listening to Homer was virtually superseded as a popular amusement by the drama, were natural consequences of their inherent unfitness for Homeric poetry. On the other hand, the most favourable conditions are united in the "singers" of the *Odyssey*. Their "songs" are the amusement of courts and great houses, in the boundless leisure which every respite from war gave to the higher classes in the feudal age of Greece. There is therefore no crowding of the interest, no hurrying to a catastrophe. The company may dismiss their singer, as a modern reader lays down his book, and recall him again, without breaking the charm. The bearing of these considerations upon the Homeric question is important. They tend to establish and define the mutual relation between the artistic form of the poems and the social state to which they belong; and thus, as we believe with Nitzhorn, to show that, in form as well as in substance, they are the creation of the pre-historical age of Greece. They lead us at the same time to see in the Rhapsodists an uncongenial and even destructive element, from which the poems may have partially suffered, but which was counteracted by the efforts of statesmen like Solon, and chiefly perhaps by the more extended use of writing in Greece.

The second part of Nitzhorn's book, "the internal criteria," is chiefly taken up with criticism of the different attempts which have been made to resolve the *Iliad* into shorter poems. The method pursued is usually just and discriminating. There is no attempt to deny or explain away contradictions: the question discussed is, what kind of contradiction may we expect to find in such a poem without being led by them to infer difference of authorship? The criterion must evidently be sought as much in the hearer as in the poet. No poet would take pains to avoid an inaccuracy which his hearers would not perceive. Lachmann's dissections are mostly justified by difficulties of this kind, only discoverable by reflection expressly directed to the point. At the same time the primary hypothesis of his school—viz., that the poetry of Homer resides in the separate parts rather than in the whole—has more truth in it than Nitzhorn allows. He shows, for instance, that the first book, in the shape in which Lachmann puts it, could not be a complete poem, because the interest turns upon events—viz., the consequences to the Greeks of the anger of Achilles—which lie outside of the book. Such a poem, however, would have interest to an audience already familiar with the general course of the story; and it may be paralleled by the songs of Demodokus in the *Odyssey*. The defenders of unity will do well to be satisfied when they can show that each book or episode of the poem has a value and interest in reference to the whole, without refusing it at the same time a certain independence as a part. The interest of the *Iliad* itself depends upon some circumstances in the legend

—the taking of Troy is one—which lie outside of its own proper limits. The main interest however, that of the character of Achilles, is an all-embracing element of unity which Nutzhorn exhibits with admirable force. We venture to think that he has solved the difficulty which led Mr. Grote to regard the ninth book as spurious. It is true that, as Mr. Grote argued, Achilles speaks afterwards as if no such atonement as that of the ninth book had been offered, and that in the end he accepts the gifts, which in that book he rejected with disdain. But Achilles equally ignores the offer of Agamemnon in the ninth book itself, and to the ambassadors who bring it. His speech (vv. 308–429) begins by complaining as bitterly of the dishonour done him, and of the loss of Briseis, as if the message to which he was replying had had no existence. He refuses not only the restitution offered, but all terms whatever. Nor is he inconsistent in this: for he never accepts the gifts as a condition of returning to the battle: he fights solely to avenge Patroclus. His character is one, from first to last, on which reason and policy have no influence.

Another part of Mr. Grote's theory is discussed a little farther on, pp. 196–223, with the object of showing the connection running through Books II.–VII., and their necessity to the whole poem. On these points the reasoning hardly bears the full weight of the conclusions. The passage about Diomedes in the *ἐπιπώλησις* (iv. 365–421) is in harmony with his *ἀριστεία* in the next book: but it is not inseparably bound up with it. The fact that in the seventh book the pre-eminence of Diomedes suddenly disappears, and Ajax becomes the chief hero, is noticed (p. 199), but not satisfactorily explained. As between these two narratives, and generally in this part of the *Iliad*, the absence of Achilles is the strongest bond of union: without it we feel that the poem would fall asunder into detached episodes of the War of Troy. Of this, indeed, the author is quite aware. "We must admit," he says (p. 223), "that the main action is complete within the Books I. VIII. IX. XI.–XXII. and XXIV.," that is to say, with two additions, the Achillêis of Mr. Grote. How then are we to regard the rest? His answer to this question forms the concluding and perhaps the most interesting part of the book. Following out the train of ideas which led him to the view of the Rhapsodists already noticed, he shows that the introduction of episodes is an essential characteristic of the earliest epic poetry, and indeed the only means by which many of its effects can be produced. How, for instance, is the long absence of Achilles to be brought before the hearer's mind except by such episodes as the exploits of Diomedes or Ajax? The same principle may be seen in the fulness of detail with which similes are drawn out, in the long digressions which fill the speeches of Nestor, in the lists of insignificant persons slain by the different warriors. Such things are the distinguishing marks of the epic. In the drama their office is filled by stage scenery and action: in lyric poetry they disappear, and are replaced by the internal working of feeling.

Those who value the contributions which the followers of Wolf and Lachmann have made to the Homeric question, will have reason sometimes to complain of the tone and spirit of this book. The author inveighs too sweepingly against negative criticism, and not unfrequently allows an admixture of national antipathy to colour his philological partisanship. He should have given more credit to an analysis like that of Lachmann, which, even if wrong in its results, has put him upon the right scent in some of his own most successful enquiries. These, however, are the faults of scholarly enthusiasm and of patriotic feeling, and they do not affect the permanent value of his book as a contribution to learning.

D. B. MONRO.

Commentary on Vergil's *Æneid*. [*Commentar zu Vergil's Æneis*. Buch I. und II. Von Dr. A. Weidner.] Leipzig: Teubner, 1869.

THIS book, we trust, may be taken as a sign that the more elaborate exegesis of classical authors is not dying out in Germany. For some time past the great German scholars seem chiefly to have been occupied with critical editions, which, though a valuable and indeed indispensable part of classical literature, are as it were only the porch to the building: and such explanatory commentaries as have appeared have been mostly of a schoolbook kind, though doubtless in many cases superior specimens of that particular class. Dr. Weidner certainly cannot be charged with working on too small a scale, as he takes up nearly 500 pages with the two first books of the *Æneid*. Of these, however, 60 form an introduction to the whole poem; and of four excursuses two, comprising together 24 pages, are on general subjects, the similes in Virgil and the *cæsura* of the heroic hexameter.

Writing in German, Dr. Weidner naturally gives more scope to literary and æsthetic considerations than most Virgilian commentators have done: and he sometimes illustrates the literature of Rome by a reference to that of his own country. As an interpreter of his author he appears to be independent, not unfrequently differing from his predecessors, and supporting his opinion by arguments. He repeatedly discusses points of grammar, and sometimes points of lexicography. On all these questions he is generally judicious, if not always striking or convincing. The text on which he comments (though there is no text printed in extenso) is Ribbeck's: but he wisely rejects most of that scholar's conjectures. Perhaps he would have done still more wisely if he had abstained from conjectures of his own, such as "versare domos" *Æn.* 2. 62, for "versare dolos," "quærere conscius ansam," *ib.* 99, for "quærere conscius arma." These, however, are trifling blemishes, and do not detract from the value of the book. It is certainly one which English editors of Virgil will do well to consult, though Dr. Weidner appears himself to be unacquainted with anything that English scholarship has done for his author, with the exception of the labours of Dr. Henry.

J. CONINGTON.

The *Mostellaria* of Plautus.—With Notes critical and explanatory, Prolegomena and Excursus, by W. Ramsay. Edited by George G. Ramsay, Professor of Humanity in the University of Glasgow. London: Macmillan, 1869.

THE late Professor Ramsay, whose posthumous work is here edited by his nephew and successor, had not completed his task when he died. It is not fair, therefore, to criticise too severely a book undeniably open to attack, especially on the score of cumbrousness and verbosity. Such expressions as, "for the sake of the young scholar," "the young scholar must carefully avoid confounding," &c., recur too often, and are out of place in a work mainly intended for the more exalted class of Plautus-students. Again, the notes, where there are any, are apt to be diffuse, and are certainly overdone with parallel passages; in by far too many difficult places there are no notes at all, and the reader is obliged to have recourse to the inaccurate *Weise* or the useful but not wholly reliable *Schmieder*. Nor is there enough of real mastery over the refinements and subtleties of Latin to make the prolix Excursus very valuable, where they discuss mere questions of language. As an instance may be mentioned the Excursus on *Etiam*, in parts so infelicitous as to remind one painfully how rare is the combination of laboriousness and subtlety which makes Hand's edition of *Tursellinus* so unique. With these drawbacks, the book is an

interesting one, even if the plan is, as we suspect most students trained by Ritschl will think, a mistake. Ritschl's edition of the *Mostellaria* was published in 1852, and exhibited the principal MSS. *in extenso* for the first time. Following the rigid method which in the *Prolegomena* to the *Trinummus* he so lucidly explains, Ritschl constituted a text which, however bold at times in its transpositions, inversions, omissions, substitutions, and supplements, must ever be the basis of all future editors' labours. In 1863-4 Prof. Ramsay himself collated the Vatican MSS. (Ritschl's B and D), besides inspecting the Milan palimpsest (A). He has given an account of them, and this is the most interesting and important part of his work, on pp. i.-xv.; and he has also given a text of his own, if we may apply that name to what is often a mere reproduction of the unmetrical lines as they exist in the most trustworthy of the MSS. (B). That his labours are of service, as confirmations or, in some few cases, corrections of Ritschl's collation, is not to be denied; and Prof. G. Ramsay has taken the trouble to certify such readings as were doubtful by a personal examination of the Vatican MSS. in 1867, the result being that we now possess a more thorough conspectus of the MSS. of the *Mostellaria* than probably of any other play of Plautus, for which every student of that author, including Ritschl himself, who is known to be preparing a new edition, will feel grateful. But this is as much as can be said: for the value of the new collation is not increased by what must be called a retrogression, and even a barbarism—the admission of violently unmetrical lines into the text. If there is any one thing in which the influence of a great man has made itself felt throughout the classical world, it is this point of Plautine and Terentian metre. It is easy to differ from Ritschl in many individual points, and in the emendation of many particular lines; but few, we think, will agree with Prof. Ramsay in returning to a system which practically reduces whole scenes to prose. There is surely a medium between mere repetitions of Ritschl's text, such as in the main Lorenz's, and a slavish adherence to MSS. such as disfigures the book before us. It would be difficult to improve upon Ritschl's plan; where the metre is confused, the best MS. should be printed at full length immediately below the text and above the general apparatus. In this way the reader can judge for himself what are the probabilities in respect of metre; and the spirits are not depressed beforehand by finding the task of reconstituting the text given up by the editor as impossible.

We can speak with less doubtful approbation of those parts of the book which call forth the Professor's special strength. All points connected with Roman antiquities are well treated; we may instance the Excursus on money-terms, slave-punishments, phrases of roguery, and terms of endearment; the notes on *barbarus*, iii. 2. 141, *Hercules*, iv. 3. 45, *cerussa atramentum interpolare melinum affucia*, i. 19. 101-118, *fala*, ii. 1. 10; yet here also there are some strange omissions, e.g., on *capiundos crines*, i. 3. 69. Not less interesting are the grammatical notes on i. 1. 35, the government of clauses by verbal substantives like *curatio tactio (quid tibi nos tactio est)*; on i. 2. 47; *igitur*; *intus*, ii. 1. 47, &c. The metrical and orthographical essays are good, so far as they go, but sketchy and imperfect.

R. ELLIS.

Intelligence.

The philological gathering at Kiel began on the 27th of September: Prof. Max Müller was to read a paper on "the Buddhistic Nihilism"; Prof. Graser of Berlin, on "the marine of antiquity in comparison with modern navies"; Prof. Gädechens of Jena, on "the Graces." The number of members amounts to 463.

A series of lives of the most celebrated scholars of modern Germany is now in preparation, and will be published by Teubner of Leipzig. The life of Niebuhr will be written by Prof. Nissen of Marburg; of Boeckh by Starcke of Heidelberg; of C. F. Hermann by Cæsar of Marburg. A life of Alexander von Humboldt is also announced, under the superintendence of Prof. von Bruhns.

A new periodical, to be called the *Revue Celtique*, is announced under the editorship of M. Henri Gaidoz. The list of contributors includes many names of eminence in the different departments of Celtic learning. The *Revue* is to make the experiment of publishing communications in different languages, and thus to accommodate itself to the scattered nationality which it is to represent.

The *Ecole des hautes Etudes* (founded by M. Duruy) is also about to publish a journal as its organ, of which several parts are soon to appear.

Periodicals.

Revue Critique.—The chief philological articles of the last four numbers are:—Sept. 11. Jülg: Mongolische Märchen; id. Die griechische Heldensage am Wiederschein bei den Mongolen; Gerland: Altgriechische Märchen in der Odyssee; rev. by D. Comparetti.—Curtius: Studien zur griech. und lat. Grammatik; rev. by Ch. Thurot.—Bücheler: Quinti Ciceronis reliquiæ; rev. by Ch. M.—Sept. 18. Cormac's Glossary, translated by O'Donovan, edited by W. Stokes; rev. by H. Gaidoz.—Volkman: Synesius of Cyrene; rev. by Ch. Thurot.—Oct. 2. Pierron: Iliade d'Homère; rev. by E. Heitz.

Zeitschrift für vergleichende Sprachforschung, ed Kuhn.—Contents: Lateinisches und Romanisches, IV., by G. J. Ascoli (in reply to Corssen).—Revue de linguistique &c.; rev. by Joh. Schmidt (very unfavourably).—On the secondary suffixes, -an, -ina, -inja, -ta, -tva, -vant; by A. Fick.—Nimis, by M. Bréal.

Beiträge zur vergl. Sprachf. auf dem Gebiete der arischen celt. und slaw. Sprachen, ed. Kuhn.—Chief articles: The Development of a Non-original *j* in Slavonic and Lithuanian; by Joh. Schmidt.—On the Dialect of the Russian popular Songs of the Government of Olonee; by A. Leskien.—Remarks on Schleicher's Compendium; by W. Burda.—Several articles on Polish, by J. Boudouin de Courtenay.—Neuters in *as* in old Irish; by H. Ebel.—Endlicher's Glossary; by W. Stokes.—Reviews; Miscellaneous.

Most Recent Publications.

I. Editions of Greek and Latin Authors.

- CICERONIS. De Finibus, libri v., ed. J. N. Madvig. Ed. ii.
 HOMÈRE, l'Iliade d', avec Commentaire, &c. Par Alexis Pierron.
 2 vols. Hachette, Paris.
 HORATII FLACCI, Q., Opera rec. O. Keller et A. Holder. Vol. ii.
 Teubner, Leipzig.
 HORATII FLACCI, Q., Opera rec. L. Müller. Teubner, Leipzig.
 HYPERIDIS. Orationes IV. cum ceterarum fragmentis. Ed. Frid.
 Blass. Teubner, Leipzig.
 PINDARI Carmina, rec. W. Christ. Teubner, Leipzig.
 PINDAR'S Olympische Siegesgesänge, griech. und deutsch. Von M.
 Schmidt. Mauke, Jena.
 QUINTILIANI, M. FABII. Institutiones oratoriae xii., rec. C. Halm,
 pars post. Teubner, Leipzig.
 SYRI, P. Sententiae, rec. Ed. Wölflin. Teubner, Leipzig.

II. Ancient History, Criticism, Books of Reference.

- ARNOLD, EDWIN. The Poets of Greece. Cassell, London.
 BUCHHOLZ, E. Die sittliche Weltanschauung des Pindaros und
 Æschylos. Teubner, Leipzig.
 LA ROCHE, J. Homerische Untersuchungen. Teubner, Leipzig.
 LYTTON, LORD. Odes and Epodes of Horace, a metrical translation.
 Blackwood, Edinburgh.
 WECKLEIN, N. Curæ epigraphicæ ad grammaticam græcam pertinentes.
 Teubner, Leipzig.

III.—Comparative Philology.

- BLEEK, W. H. I. On the Origin of Language, edited with a preface
 by Dr. E. Häckel. Translated by T. Davidson. Williams and
 Norgate, London.
 CLEASBY, R., and G. VIGFUSSON. Icelandic English Dictionary.
 Clarendon Press, Oxford.
 FERRAR, W. H. Comparative Grammar of Sanscrit, Greek, and
 Latin. Vol. i. Longmans, London.
 MEYER, L. Die gothische Sprache. Weidmann, Berlin.

GERMAN SCIENTIFIC AND MEDICAL ASSOCIATION.

The 43rd meeting of this Society took place at Innsbruck, September 18-25. The number present, including non-members, was 969. We subjoin Reports of the Papers read at the three general sessions.

PROFESSOR HELMHOLTZ, of Heidelberg, opened the first general session with a paper on "The History and Development of Physical Science in Modern Times."

A glance at the history of the sciences shows how the first great step towards bringing phenomena under a comprehensive law resulted from the development of abstract mechanics, the principles of which had been clearly formulated by Galileo: this developed by Newton and Leibnitz has wrought its first great result—the *Mechanical Theory of the Heavens*. The most vast and complex phenomena can now be predicted in the most exact way and reckoned backward to remote ages: astronomy has taught us that gravitation, in other words weight, is common to all matter, and that its influence is seen in the utmost regions of the heavens, and in the motions of the double-stars!

The progress of chemistry is due to similar causes. The modern chemist resolves the infinite variety of substances in the world into elements which remain unchangeable in quantity and quality in all their manifold combinations. This is proved by the fact that they can always be separated again from their compounds in their elementary condition. This is a demonstration of the constancy of matter; and points to a time, to which we are surely but slowly approaching, when all the changes of matter will admit of explanation as alterations of the positions of molecules in space, or, in other words, *modes of motion*.

Our progress has been aided of late years by another great discovery, made about the middle of the present century, the *law of the Conservation of Force*. This law has been enunciated by Newton with respect to a limited class of phenomena, and elucidated and extended by David Bernouilli. In more or less generality it was known to the physicists of the last century, but has been raised to complete generality by Dr. Mayer. An independent investigator of the same problem, by a series of laborious experiments, was the English engineer Joule.

The speaker then gave a general exposition of the doctrine of the Conservation of Force and its applications, remarking that the discoveries of *spectrum analysis* were a direct deduction from that doctrine.

But its application to physiology is especially important. Up to the time of its discovery, the view of vital processes almost universally held was, that they resulted from the action of a special vital force which, indeed, made use of the chemical and physical powers of matter in order to bring about the phenomena of life; but at the same time, had the power, so to speak, of "binding and loosing" these forces. This is in direct opposition to the law of Conservation of Force. If we could temporarily get rid of the gravity of a weight, we could make work out of nothing; perpetual motion would be discovered. According to our present knowledge, living bodies derive their energy from external nature, exactly as steam-engines do. They make use of chemical forces, affinities of the combustible carbon, and of the oxygen of the atmosphere. They are as much subjected to the law of the Conservation of Force as inorganic nature. Here, however, many details have to be worked out; as yet difficulties beset the investigation, and the law is at present applicable with only approximate exactness to living bodies.

Hence it follows that the natural forces which operate in the interior of living bodies, of whatever kind they may be—and even supposing that something else of an imponderable character is active in them—work according to fixed laws. This is a vast progress in our conception of vital processes. The obvious adaptation of structure and function in organic life, which seemed hardly conceivable without a certain freedom of choice, has led many to think with more or less hesitation that a breach had been made in the law of causality.

With regard to this point, again, a great step has been made from another side, which tends to dissipate the doubts which arise out of the apparent inexplicability of the adaptation to purpose in living bodies. I allude to the theory of Darwin, which undoubtedly contains ideas of singular boldness and grandeur, rendering it possible to connect and account for phenomena of organic life hitherto held to be inexplicable.

Darwin's *law of the Struggle for Existence* gives undoubtedly a possible explanation of the wonderful adaptations to purpose observable throughout organic nature. It indicates one method of explanation; there may be others which are unknown to us.

To take another aspect of organic adaptation. Who has not admired the wonderful and delicate correspondence of the image on the retina with the external object—an agreement which we test with every movement of our bodies? In fact, if we look upon this correspondence as a pre-arranged result of creative power, adaptation to purpose has reached a climax. Scientific investigation has here yielded the most unexpected results.

The comparison of sensation as a fact of consciousness, with its external physical conditions, has demonstrated the entire absence of any resemblance between them. It was shown by Johannes Müller that any sensory nerve, being irritated, reacts according to its own nature

whatever be the nature of the agent affecting it; that the optic nerve gives sensations of light, the nerves of touch give back sensations of temperature and of touch; that the qualities of our sensations are nothing but arbitrary signs and peculiar effects of the external objects. It is possible—though this is still a moot point—that the ideas of space obtained through the sensory nerves follow the same rule. No trace, in fact, is discoverable of predetermined correspondence between sensations and the external objects of them. If we consider sensations as images of the external world, it should be remembered that an image, as such, must be similar to that which it represents. A sign, on the other hand, has no sort of necessary connection in the way of similarity or dissimilarity with the object signified. But it appears that the quality of our sensations have as little resemblance to their objects as the spoken or written word "table" to an actual table. *Thus the correspondence of our sensations with actual fact can only be explained as a gradual acquisition*; and the only question remaining is, how far the innate peculiarities of the human race come into play in the creation of this correspondence. Thus we come back to the point from which we started: viz., that what we have to investigate in the last resort is nothing but an explanation of the laws of motion.

On the other hand, although our sensations can give no direct copy of the qualities of things, they may give a direct copy of the time-relations, and of the uniformity of the chronological sequence of phenomena: for the process of perceiving them itself takes place in time, and in a regular order, like the outer world. Hence uniformity of sequence may be copied directly by perception, and a real correspondence may exist between them; which is all we practically require.

DR. MAYER, of Heilbronn, then gave a description of the Dynamometer invented by him twenty years ago, and since perfected with the assistance of Herr Zech. This instrument, which is adapted to engines of twenty-horse power and upwards, records measurements of force simultaneously in the form of heat and in the form of pressure: the two results controlling each other. It was exhibited at the *Industrial Exhibition* at Heilbronn this year, and described by Zech. Dr. Mayer then proceeded to deal with a variety of questions arising out of his theory of the Conservation of Force.

Can the large amount of force which is lost in the form of heat in all mechanical operations be utilized? The answer is, unfortunately, it cannot. Heat is the cheapest possible form of force; mechanical force is far dearer, and electricity is the dearest of all. It would, therefore, never be worth while to transform waste heat into any other form of force.

Does it follow from the theory that the heat of the sun is due to the fall of meteors into it, that the *universe is likely to be brought to a standstill* by the ultimate absorption of all cosmical bodies into one mass? Dr. Mayer thinks not, for the following reasons:—It was shewn five years ago by Brayley, of London, and recently in the latest number of the German *Quarterly Journal*, that the collision of masses of the size or of half the size of our sun, would result in the entire dispersion of the molecules composing them into illimitable space. There is every reason to suppose that in infinite space, and during an infinite time, collisions of such bodies must repeatedly take place. A remarkable proof that such is the case, is furnished by the observations of the great meteors of October 29, 1857, and March 4, 1863: the course of both of which was that of an hyperbola; and the velocity of the latter 9'145 geographical miles per second. Now it is known that at the distance of the orbit of our earth from the sun, no body, whose motion is due to the attraction of the sun, can attain a velocity greater than 5'8 geo. miles a second. It follows, therefore, that the meteor just mentioned must have been travelling at a velocity of 7 geo. miles a second before it came within the sphere of the sun's attraction. This original velocity may be explained by supposing that the whole solar system is moving forward in space, or moving round a central sun. But it is impossible to conceive the existence of a body sufficiently large to exercise from the distance of the fixed stars any appreciable motive influence upon the sun. And besides, if our earth, over and above its heliocentric motion, moved along with the sun through space, this would produce apparent aberrations in the light which comes to the earth from the fixed stars, of a different kind from those which are actually observed.

Our sun is therefore to be regarded as literally a fixed star; although its light, like that of all the fixed stars, may be connected with the fall of cosmical *débris* into it, it does not follow that this *débris* should ever be exhausted.

Turning from the universe to our own earth, Dr. Mayer proceeded to state his reasons for the hypothesis that the phenomenon of *terrestrial magnetism* is due to the trade winds.

The lowest stratum of the trade winds assumes, by friction with the surface of the sea, an electrical condition the opposite of that of the water; the air then rises under the warmth of the sun, and the colder

air from the pole streams in underneath, driving it towards the pole where from its high state of electric tension it produces the *Aurora Borealis*. Now it is noticeable that owing to the physical conformation of the globe, the electric activity of the southern hemisphere is on the whole stronger than that of the northern; the result of which is that, not only between the Pole and Equator, but also between North and South Pole, there is a constant disturbance of electrical equilibrium taking place, by which the direction of the Magnetic needle is determined.

The address was concluded by an exposition of the lecturer's philosophical and theological position.

DR. KARL VOGT (of Geneva) summed up the main results of the *recent Congress of Palæontologists at Copenhagen*. After vindicating the place of Primeval History as one of the exact Physical sciences, he divided the subject under three headings.

1. *The age of the human race.*—There is no longer any doubt that man existed in Europe—probably the latest peopled part of the world—at a time when the great southern animals, the elephant, mammoth, rhinoceros, hippopotamus, were found there, which are now extinct. Even where no human remains or tools have been found, the acute researches of Steenstrup have found traces of man by distinguishing the bones which have been gnawed by animals from those which show signs of having been split by man for the sake of the marrow, or otherwise handled by him. It is equally certain that posterior to the advent of man the Straits of Gibraltar, of Dover, and the Dardanelles, as well as Sicily and Africa, were still united by isthmuses; the whole Mediterranean area was separated from Africa by a sea in the basin of Sahara; the Baltic was a sea of ice covering the whole of the low levels of N. Germany and Russia, and cutting off Finland, Sweden, and Norway, into what would have been an island but for its junction with Denmark.

The astonishing researches of Lartet in France, of Fraas in Germany, and of Dupont in Belgium, have proved that this period was succeeded by another, in which men hunted in the countries of Central Europe the reindeer and other arctic animals, in an arctic climate, and surrounded by an arctic flora.

We may also speak with confidence of the migrations of these primeval races: the human contemporaries of the most ancient animals, the mammoth, the cave-bear, and the cave-lion, can only be traced in the Western and Southern parts of Europe. In Central Europe and Switzerland their remains are unknown. In the "reindeer period," again, we find man in Switzerland and in Suabia; but no trace of him in North Germany and Denmark.

2. *The growth of primeval civilization* is shown by the striking similarity of the tools dug up in caves of the "reindeer period" in the South of France with those of the Esquimaux and Greenlanders collected in the Museum at Copenhagen. Our primeval Europeans were no doubt savages in the fullest sense, even those with a white skin being distinctly inferior, so far as we can make out, to the lowest type of modern savage, the Australian. They were cannibals, as has been lately shown by researches in Copenhagen. The lake villages in Switzerland, on the other hand, show that Agriculture and the Pastoral life flourished whilst the metals were still unknown, and that the introduction of them was connected with barter and trade.

We are acquainted at present with a number of primeval manufacturing localities, and of the commercial routes which were used in the rudest times. It can be shown moreover that our civilization came not from Asia, but from Africa; and Heer has proved that the cultivated plants in the Swiss lake villages are of African, and, to a great extent, Egyptian origin.

3. *The corporeal development of Man*, and the different families, kinds, and races of men, have been far less investigated than the corresponding divisions of the Ape type. In many places the skulls discovered have been few: but less than a year ago a whole cemetery of more than forty human skulls and skeletons, belonging to the "reindeer period," was discovered near Solutri, in France. We therefore now have considerable material for arriving at conclusions respecting primeval man of this period. There can be no doubt that man approaches more nearly in bodily conformation to the animal, and especially his nearest relative, the ape, the lower his stage of culture. As time goes on these characteristics gradually vanish: the forehead becomes more upright, the skull higher and more dome-shaped, and the projecting countenance gradually recedes under the skull. These changes are the result of man's conflict with his circumstances, and to the mental labour which that conflict entails.

PROFESSOR VIRCHOW'S lecture "On the Present State of Pathology" was a *résumé* of the history of the theory of disease. After mentioning the practical evils arising from the prevalence of false or superstitious ideas about the nature of disease, he proceeded to show that,—

These popular ideas are due to an amalgamation through the medium of the ecclesiastical literature of the middle ages, of conceptions com-

mon to most Oriental nations of disease as an infection of the blood, with the Greek or Hippocratic theory of it as the inharmonious mixture of the four "humours," of which every portion of the body was supposed to consist. Both these views agreed in supposing the introduction of a *materies morbi* into the system, which produced the infection according to the one view, and the disharmony according to the other. After the middle ages this "matter of disease" was conceived as an irritant introduced into the peccant "humour." But the observation of the gradual development of disease through a series of stages soon gave rise to the supposition that it was a living substance of a vegetable or animal character; and as the more minute organic beings became known, a theory arose, which the late Dr. Schönlein endeavoured to carry out to its logical conclusions, that all disease was referable to the presence of parasitic agencies. The discussion which is still rife, as to whether cholera, typhus, scarlet fever, &c., are the results of the presence of microscopic germs in the body, has led by a very natural confusion to the conception that in these germs we have the essence or material of the disease itself.

Parallel to this view of disease as a material entity, we find that which identifies it with an entity of an immaterial or spiritual character. This was in the earliest times and still is, the belief of the Arabians and Chinese. It seems an analogous conception to that of life as an entity resembling the breath: and a number of popular conceptions about disease are traceable to it. The reference of disease to an evil spirit or to the devil, the care of the mother that her child should not be breathed upon by a witch, and generally the belief in demoniacal possession, besides a host of remedies, are derived from the same idea.

Opposed to both these conceptions of disease as an entity, is that which arose in the middle of the last century, although traces of it are visible still earlier—and which regards disease as inseparable from, and to a certain extent a part of, the organism itself. This is the first step on the road to truth, implying as it does the distinction between the cause of the disease, which may be the introduction of a foreign substance, and the disease itself, which is a state or process in the organism diseased. Out of this view arose the further notion that disease is a conflict between the organism and the foreign substance. Whatever may be the accuracy of such an expression, the conception of disease as an event or process is a familiar one. It is remarkable, however, that *it is not older than something over thirty years*: and the requisite nomenclature to express it is still wanting or imperfect both in English and French. The next step was to connect Pathology more and more with the study of healthy life, with Biology.

From this point of view we may define disease as "Life under altered conditions." But this is too vague. Imprisonment is "life under altered conditions," but it is not disease. The animal body possesses a remarkable power of adapting itself to altered conditions; and the limit of this power is the boundary beyond which disease begins. It is the inability of the body to eliminate disturbance of function produced by alteration of condition. And the business of the physician is to support and emancipate this power of elimination.

Parallel with this development of the conception of disease, we find a growing delicacy in the analysis of its seat. At first a rough geographical definition of its position in the head, breast, &c., sufficed. Then disease was named more exactly after the organ affected: later still after the different ways in which the organ was affected: until at length we have come down to the tissues of which the organs are composed, and still further to the minute cells of which the tissues are composed, in order there to trace the rise and progress of disease in modifications of these microscopical elements which are the really ultimate agencies in the animal organism.

The lecturer concluded amidst loud applause, by urging on statesmen the cultivation of accurate knowledge of the conditions of popular health and well-being.

In the sections the following are amongst the more important papers read:—Helmholtz, *On Electric Oscillations*; Neumayer, *On some Preparations for the Observation of the Approaching Transit of Venus in 1872 and 1882*; Claus, *On Compounds of Sulphur and Nitrogen*; Böttger, *On the Absorption of Hydrogen by Palladium*; and *On the Coating of Glass and Porcelain with Platinum*; Wislicenus, *On new Researches into Lactic Acid*; Virchow, *On Old Scandinavian Skulls*; Heidenhain, *On the Influence of the Nervous System on Animal Heat*.

The next meeting of the Association is to take place at Rostock.

Errata in 1st Edition.

In p. 5 A, line 49. For "and other political scientific subjects" read "and on political and scientific subjects."

In p. 9 B, line 9. For "1822" read "1824."

In p. 19 B, line 48. For "Popes to Councils" read "Councils to Popes."

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NOTICE	PAGE	31
GENERAL LITERATURE AND ART:—		
SAINTE-BEUVE		31
Brisbane's <i>Early Years of Alexander Smith</i>		32
<i>Story of Grettir the Strong</i>		33
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Strodtmann's <i>Heine's Life and Works</i>		35
Anglo Indian Books		35
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Intelligence, Selected Articles, New Publications		36
THEOLOGY:—		
Renan's <i>Saint-Paul</i>		37
Sinker's <i>Testaments of the XII. Patriarchs</i>		39
Intelligence, New Publications, Selected Articles, Contents of the Journals		39

SCIENCE AND PHILOSOPHY:—		PAGE
Haeckel's <i>Natural History of Creation</i>		40
Mill's <i>Analysis of the Phenomena of the Human Mind</i>		43
Williams' <i>Nicomachean Ethics of Aristotle</i>		44
Guglielmo Libri		45
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Delisle's <i>Recueil des Historiens des Gaules et de la France</i>		51
Discoveries at Pompeii		52
Intelligence, Selected Articles, Recent Geographical and Historical Works		52

ORIENTAL PHILOLOGY:—		PAGE
<i>Letter by Mar Jacob, Bishop of Edessa, &c.</i>		53
Dümichen's <i>Prussian Expedition to Upper Egypt: Fleet of an Egyptian Queen: Egyptian Rock-Temple of Abu-Simbel</i>		53
Wright's <i>Aphraates</i>		54
Intelligence, Contents of the Journals, Selected Articles, New Publications, Works in Progress		55
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Wagner's <i>Terence</i>		55
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Wecklein's <i>Cura Epigraphica, &c.</i>		57
Gladstone's <i>Juventus Mundi</i>		58
In Memoriam		58
Philological Congress at Kiel		58
Intelligence, Contents of the Journals, New Books		59
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Livingstone's Discoveries, Sanskrit MS., &c.		60

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General Literature and Art.

SAINTE-BEUVE.

THIS is neither the time nor the place to attempt any complete account of the remarkable man whose pen, busy to the end, and to the end charming and instructing us, has within the last few weeks dropped from his hand for ever. A few words are all that the occasion allows, and it is hard not to make them words of mere regret and eulogy. Most of what is at this moment written about him is in this strain, and very naturally; the world has some arrears to make up to him, and now, if ever, it feels this. Late, and as it were by accident, he came to his due estimation in France; here in England it is only within the last ten years that he can be said to have been publicly known at all. We who write these lines knew him long and owed him much; something of that debt we will endeavour to pay, not, as we ourselves might be most inclined, by following the impulse of the hour and simply praising him, but, as he himself would have preferred, by recalling what in sum he chiefly was, and what is the essential scope of his effort and working.

Shortly before Sainte-Beuve's death appeared a new edition of his *Portraits Contemporains*, one of his earlier works, of which the contents date from 1832 and 1833, before his method and manner of criticism were finally formed. But the new edition is enriched with notes and retouches added as the volumes were going through the press, and which bring our communications with him down to these very latest months of his life. Among them is a comment on a letter of Madame George Sand, in which she had spoken of the admiration excited by one of his articles. "I leave this as it stands," says he, "because the sense and the connection of the passage require it; but, *personne ne sait mieux que moi à quoi s'en tenir sur le mérite absolu de ces articles qui sont tout au plus, et même lorsqu'ils réussissent le mieux, des choses sensées dans un genre médiocre. Ce qu'ils ont eu d'alerte et d'à-propos à leur moment suffit à peine à expliquer ces exagérations de l'amitié. Réservons l'admiration pour les œuvres de poésie et d'art, pour les compositions élevées; la plus grande gloire du critique est dans l'approbation et dans l'estime des bons esprits.*"

This comment, which extends to his whole work as a critic, has all the good breeding and delicacy by which Sainte-Beuve's writing was distinguished, and it expresses, too, what was to a great extent, no doubt, his sincere conviction. Like so many who have tried their hand at *œuvres de poésie et d'art*, his preference, his dream, his ideal, was there; the rest was comparatively journeyman-work, to be done well and

estimably rather than ill and discreditably, and with precious rewards of its own, besides, in exercising the faculties and in keeping off ennui; but still work of an inferior order. Yet when one looks at the names on the title-page of the *Portraits Contemporains*: Chateaubriand, Béranger, Lamennais, Lamartine, Victor Hugo, George Sand,—names representing, in our judgment, very different degrees of eminence, but none of which we have the least inclination to disparage,—is it certain that the works of poetry and art to which these names are attached eclipse the work done by Sainte-Beuve? Could Sainte-Beuve have had what was no doubt his will, and in the line of the *Consolations* and *Volupté* have produced works with the power and vogue of Lamartine's works, or Chateaubriand's, or Hugo's, would he have been more interesting to us to-day,—would he have stood permanently higher? We venture to doubt it. Works of poetry and art like Molière's and Milton's eclipse no doubt all productions of the order of the *Causeries du Lundi*, and the highest language of admiration may very properly be reserved for such works alone. Inferior works in the same kind have their moment of vogue when their admirers apply to them this language; there is a moment when a drama of Hugo's finds a public to speak of it as if it were Molière's, and a poem of Lamartine's finds a public to speak of it as if it were Milton's. At no moment will a public be found to speak of work like Sainte-Beuve's *Causeries* in such fashion; and if this alone were regarded, one might allow oneself to leave to his work the humbler rank which he assigns to it. But the esteem inspired by his work remains and grows, while the vogue of all works of poetry and art but the best, and the high-pitched admiration which goes with vogue, diminish and disappear; and this redresses the balance. Five-and-twenty years ago it would have seemed absurd, in France, to place Sainte-Beuve, as a French author, on a level with Lamartine. Lamartine had at that time still his vogue, and though assuredly no Molière or Milton, had for the time of his vogue the halo which surrounds properly none but great poets like these. To this Sainte-Beuve cannot pretend, but what does Lamartine retain of it now? It would still be absurd to place Sainte-Beuve on a level with Molière or Milton; is it any longer absurd to place him on a level with Lamartine, or even above him? In other words, excellent work in a lower kind counts in the long run above work which is short of excellence in a higher; first-rate criticism has a permanent value greater than that of any but first-rate works of poetry and art.

And Sainte-Beuve's criticism may be called first-rate. His curiosity was unbounded, and he was born a *naturalist*, carrying into letters, so often the mere domain of rhetoric and futile amusement, the ideas and methods of scientific natural inquiry. And this he did while keeping in perfection the ease of movement and charm of touch which belong to letters properly so called, and which give them their unique power of universal penetration and of propagandism. Man, as he is, and as his history and the productions of his spirit show him, was the object of his study and interest; he strove to find the real data with which, in dealing with man and his affairs, we have to do. Beyond this study he did not go,—to find the real data. But he was determined they should be the real data, and not fictitious and conventional data, if he could help it. This is what, in our judgment, distinguishes him, and makes his work of singular use and instructiveness. Most of us think that we already possess the data required, and have only to proceed to deal with human affairs in the light of them. This is, as is well known, a thoroughly English persuasion. It is what makes us such keen politicians; it is an honour to an Englishman, we say, to take part in political strife. Solomon says, on the

other hand, "It is an honour to a man to cease from strife, but every fool will be meddling;" and Sainte-Beuve held with Solomon. Many of us, again, have principles and connections which are all in all to us, and we arrange data to suit them;—a book, a character, a period of history, we see from a point of view given by our principles and connections, and to the requirements of this point of view we make the book, the character, the period, adjust themselves. Sainte-Beuve never did so, and criticised with unfailing acuteness those who did. "*Tocqueville arrivait avec son moule tout prêt; la réalité n'y répond pas, et les choses ne se prêtent pas à y entrer.*"

M. de Tocqueville commands much more sympathy in England than his critic, and the very mention of him will awaken impressions unfavourable to Sainte-Beuve; for the French Liberals honour Tocqueville and at heart dislike Sainte-Beuve; and people in England always take their cue from the French Liberals. For that very reason have we boldly selected for quotation this criticism on him, because the course criticised in Tocqueville is precisely the course with which an Englishman would sympathise, and which he would be apt to take himself; while Sainte-Beuve, in criticising him, shows just the tendency which is his characteristic, and by which he is of use to us. Tocqueville, as is well known, finds in the ancient *régime* all the germs of the centralisation which the French Revolution developed and established. This centralisation is his bugbear, as it is the bugbear of English Liberalism; and directly he finds it, the system where it appears is judged. Disliking, therefore, the French Revolution for its centralisation, and then finding centralisation in the ancient *régime* also, he at once sees in this discovery, "*mille motifs nouveaux de haïr l'ancien régime.*" How entirely does every Englishman abound here, as the French say, in Tocqueville's sense; how faithfully have all Englishmen repeated and re-echoed Tocqueville's book on the ancient *régime* ever since it was published; how incapable are they of supplying, or of imagining the need of supplying, any corrective to it! But hear Sainte-Beuve:—

"Dans son effroi de la centralisation, l'auteur en vient à méconnaître de grands bienfaits d'équité dus à Richelieu et à Louis XIV. Homme du peuple ou bourgeois, sous Louis XIII., ne valait-il pas mieux avoir affaire à un intendant, à l'homme du roi, qu'à un gouverneur de province, à quelque duc d'Epemon? Ne maudissons pas ceux à qui nous devons les commencements de l'égalité devant la loi, la première ébauche de l'ordre moderne qui nous a affranchis, nous et nos pères, et le tiers-état tout entier, de cette quantité de petits tyrans qui couvraient le sol, grands seigneurs ou hobereaux."

The point of view of Sainte-Beuve is as little that of a glowing Revolutionist as it is that of a chagrined Liberal; it is that of a man who seeks the *truth* about the ancient *régime* and its institutions, and who instinctively seeks to correct anything strained and *arranged* in the representation of them. "*Voyons les choses de l'histoire telles qu'elles se sont passées.*"

At the risk of offending the prejudices of English readers we have thus gone for an example of Sainte-Beuve's essential method to a sphere where his application of it makes a keen impression, and created for him, in his lifetime, warm enemies and detractors. In that sphere it is not easily permitted to a man to be a *naturalist*, but a *naturalist* Sainte-Beuve could not help being always. Accidentally, at the end of his life, he gave delight to the Liberal opinion of his own country and ours by his famous speech in the Senate on behalf of free thought. He did but follow his instinct, however, of opposing, in whatever medium he was, the current of that medium when it seemed excessive and tyrannous. The extraordinary social power of French Catholicism makes itself specially felt in an assembly like the Senate. An elderly Frenchman of the upper class is apt to be, not unfrequently, a man of pleasure, reformed or exhausted, and the deference of such a personage to repression and Car-

dinals is generally excessive. This was enough to rouse Sainte-Beuve's opposition; but he would have had the same tendency to oppose the heady current of a medium where mere Liberalism reigned, where it was Professor Fawcett, and not the Archbishop of Bordeaux, who took the bit in his teeth.

That Sainte-Beuve stopped short at curiosity, at the desire to know things as they really are, and did not press on with faith and ardour to the various and immense applications of this knowledge which suggest themselves, and of which the accomplishment is reserved for the future, was due in part to his character, but more to his date, his period, his circumstances. Let it be enough for a man to have served well one need of his age; and among politicians and rhetoricians to have been a naturalist, at a time when for any good and lasting work in government and literature our old conventional draught of the nature of things wanted in a thousand directions re-verifying and correcting.

MATTHEW ARNOLD.

The Early Years of Alexander Smith, Poet and Essayist. A Study for Young Men. Chiefly Reminiscences of Ten Years' Companionship. By the Rev. T. Brisbane. Hodder and Stoughton.

Few things are more melancholy to reflect upon than the fate of literary or poetic work such as that of Alexander Smith—a fate presumably impending over his own particular product amid the rest. There is, however, one chance for him in preference to others—he was a Scotchman, and enlists all those sectional-national sympathies so profuse among his compatriots. That Smith had a measure of real poetic genius should hardly be contested now-a-days; his poetic aspiration is conspicuous, and he clearly came near in many instances to achieving a poetic success not only indisputable but lofty. Yet it is extremely questionable whether he left behind him one composition absolutely made for permanence. If not, his life was a mournful failure—all the mournfuller in that he not only approximated to doing great things, but was at one time, and under circumstances that reflect credit on popular impressibility, supposed to have done them in a very eminent degree. That he struck some true chords of song, and wrote some fine lines and brilliant or impressive images, must be allowed; perhaps these may after all avail to save his name from the fate otherwise predetermined for such work as the *Life Drama* and *Edwin of Deira*. They certainly would do so if minutely accurate justice could be awarded by Father Time to every scintilla of poetic genius and well-doing; but unfortunately that potentate has a very stern sentence which he is addicted to pronouncing in such cases: "All but good enough on one ground or another, but not good enough on all the grounds taken together."

It was, at any rate, abundantly well known during Smith's lifetime, and has been since demonstrated in print, that his personal merits were great, and were, moreover, of a kind very difficult for a man in his exceptional position to maintain. Some presumptuous effervescence might well have been pardoned to the youthful and not regularly cultured poet; and some over-elation of vainglory would have seemed all but inevitable to such a man when he found his first published compositions trumpeted all over English-speaking lands as both earnest and realization of a transcendent faculty. Yet Smith preserved his head thoroughly unturned. He had, before publication, been a young man of simple, sturdy character and regular conduct—not, however, by any means wanting in ambitious interest in his own work; and after publication and laudation he remained the same, perhaps even a little chastened rather than inflated by success. Soon another crucial test came to him—that of comparative,

rapidly deepening into positive neglect. This also he stood to perfection. The public cooled down; one literary authority satirized their late idol with considerable causticity, and another purported (with more zeal and acceptance than real cogency of proof) to exhibit him as a very shallow plagiarist. He took it all as it came, bore no grudges, receded unrepiningly from his conspicuous elevation in the public eye, and worked on without protest and without slackness. There was some of the stuff of a poet in Alexander Smith; there was a good deal of the stuff of a hero. However little inclined one may have been to swell the quondam chorus of bawling plaudits in his behoof, one looks upon his premature grave with deep respect and sympathy.

The moderate-sized book which the Rev. Mr. Brisbane has devoted to the memory of this good and gifted man, the intimate friend of his youth, is agreeably and simply written, and a very creditable specimen of its class; it should be read along with the interesting memoir by Mr. P. P. Alexander. Some of its material had already been published by the author in a local journal. We have here a straightforward authentic account of Alexander, son of Peter Smith, the designer of calico prints and muslins, from his birth at Kilmarnock, on the 31st of December, 1829, to the publication of the *Life Drama* at the close of 1852; with valuable evidence as to the first form of that poem, and the damaging method of piecing together and factitious semi-coherence that the author was induced to give to it, in order to meet the public curiosity raised by certain previously published specimens of his poetic work; and so on, with decreasing fulness, up to the poet's death, on the 5th of January, 1867, from a complication of disorders—typhoid fever supervening on gastric fever and diphtheria. One of the more interesting points of detail, in the literary aspect, is the evidence of the great spontaneity with which Smith would, at the bidding of immediate observation as the occasion offered, conceive and put into verbal form those vivid similes from, or personifications of, natural phenomena with which his poetry abounds.

W. M. ROSSETTI.

Grettis Saga.—The Story of Grettir the Strong. Translated by William Morris and Eiríkr Magnússon. London: F. S. Ellis, Covent Garden, 1869.

THE same two writers have already translated in the *Fortnightly Review* the Saga of Gunlaug Wormtongue, formerly versified and sentimentalized by Landor. The present volume is enriched by some very pathetic stanzas by Mr. Morris, the saddest he has written yet, and ornamented with a very quaint and pretty map of the district in the north of Iceland, where the scene of the story is laid.

Perhaps the most singular feature of the narrative is the close blending of the historical and the supernatural. In the story of *Burnt Njal*, the supernatural can be treated as purely subjective, it is a mere ornament that can be removed and leave the rest intact: the only exception is the opening of the eyes of Gunnar's son, in order that he might avenge his father. Even here we need only suppose that the blindness was partial, and that excitement acted like belladonna. But the story of Grettir is full of marvels which are less easily disposed of. His culminating exploit is laying a ghost: his misfortunes are caused by some strange appearance raised in order to interrupt the ordeal which would have saved him from outlawry. His great support during his outlawry is one of the spirits called *Land Vættir*, who aids him in a great fight, and kills two, where Grettir kills one; and it was noticed that all who were killed by Grettir were wounded in front, but all who were killed by Hallmund—the name of his friend—were wounded behind. After

this it is less surprising that Grettir's sword should have been a present from a son whose father's ghost he had laid, after a severe struggle to remove from his mound the treasure which caused the inhabitant to walk, or that his death should be due partly to a magic wound and partly to a magic storm. Yet there is no tendency whatever to turn Grettir into a hero of romance; the whole story down to Grettir's death is full of dates and synchronisms, though the compiler has fallen into one important mistake as the translators have proved. Moreover the story frankly relates Grettir's reverses as well as his successes: it tells us the odds before which he judged it prudent to retreat: it tells of his drawn battles as well as his victories. His acquaintance with Hallmund begins in an utterly unsuccessful attempt to rob Hallmund of his horse, and Hallmund, who by the way is mortal, though not human, is introduced as a man with a grey hat. Then the ghost of Glam, the thrall, which it was his crowning triumph to lay, was a ghost very easy to verify. The Icelandic theory of ghosts connected itself with the belief in vampires; when a ghost once began to do mischief it always animated the body it had slain last, and the more it slew the more its power increased. When Grettir, after a hard conflict, had slain the reanimated body of Glam—the body was visible until it was buried—and it was not, according to the story, seen by Grettir alone. Though the magic means used to destroy Grettir seem to modern readers purely imaginary, they are not likely to be inventions, they were sufficiently believed at the time to bar the slayer's claim for head money.

The narrative throws some curious lights on the progress of Scandinavian society; Grettir oddly enough appears as a champion of law and order against the Berserkars, "who called men of birth to holm to fight for lands or wives." Outlawry appears more absolute than in *Njala*, where it only takes effect on a banished man refusing to depart; whereas Grettir, when he finds himself outlawed, never dreams of leaving Iceland, though the joint proprietors of *Dráugey*, his last refuge, offer to transport him where he will, he felt that he was safer at *Dráugey* than anywhere else. The horse-fight also appears in a somewhat different form; instead of a deadly combat between two horses in a ring, several horses on each side are tied in a line and simply driven against each other, each horse having a driver of his own.

After Grettir's death the character of the story changes to a purely conventional love-tale. The only link of connection is that Grettir was avenged in *Micklegard*, and that the love-tale professes to narrate the adventures of his avenger, *Thorstein Dromund*, in *Micklegard* and elsewhere. *Thorstein* becomes acquainted with a rich matron, *Spes*; she has recourse to the stock means of concealment, the chest, and the clothes-heap, that reappear with comic exaggeration in the "*Merry Wives of Windsor*": when a trial is inevitable, she escapes by an evasion found alike in the romance of *Tristram*, and in the popular tales of the *Mongols*. The story is rounded off with the happy marriage and pious separation of the lovers. The date of the story cannot be inferred from these coincidences; the prepared equivocation was probably taken by the author of *Tristram*, and by the author or authors of *Gretla* from a common source; and, as the translators admit, if this part of *Gretla* be copied from *Tristram*, still *Tristram* was translated A.D. 1226, and may have reached *Sturla Thordson*, the earliest writer who can be supposed to have put forth the story in its present shape, two centuries after Grettir's death. It is difficult to say whether they are right in supposing that the change of tone proves that the later part of the story is subsequent to *Sturla*.

G. A. SIMCOX.

A History of Mediæval Christianity and Sacred Art. By Charles I. Hemans. London: Williams and Norgate. Florence: Goodban. Rome: Piale. 1869.

MR. HEMANS has here put forth the second portion of a book much more modest in its claims, and very much more unpretending in its appearance, than many books that have not half its value. Unpretending is indeed no fit word to describe the humility, so far as regards externals, of the present History. A reader, be he never so gentle, cannot help being prejudiced either for or against what an author has to say, by the form and aspect in which he has the work set before him. In the form and aspect of the present work there is scarcely anything of beauty or comeliness, that one should desire it. The printing seems to have been done abroad, and is both ugly and full of eccentricities and errors. We have "the X century," = for —, "bhot" for "both," "wath" for "what," and a hundred similar things. I speak of these because they are likely at once to catch the eye of any one looking into the book, and perhaps to deter him from looking far enough to appreciate the very real and far from mean importance of the contribution which Mr. Hemans is making to a department of literature in which England is deficient. We are not deficient, since the labours of Mr. Perkins and Messrs. Crowe and Cavalcaselle, in high-class histories of the development of particular arts in Mediæval Italy; neither can we be said to be altogether deficient in political and ecclesiastical histories of the Italian Middle Age. But we have hitherto been deficient, so far as I know, in books combining the art element with the ecclesiastical and political elements. I do not know of any English writer who, before Mr. Hemans, has set himself to put a chronological record of the Papacy and of the political movements with which the Papacy was most nearly implicated from the 10th to the 14th century, side by side with a record of the nascent energy with which the plastic imagination of the Italians during the same centuries learned to body forth the ideas upon which the powers of the Papacy was founded. That is what Mr. Hemans has undertaken in the present volume. The former volume, published three years ago, contained a similar account of Christian politics (if that is the right name for the politics of Christians) and Christian monuments in Italy, from before the conversion of the empire down to the anarchy that followed the breaking up of the Carolingian domination. A third volume, hereafter to be published, will trace the history and the art of the gradually developed Renaissance, dating from the year 1400. It is obvious that this is a comprehensive and difficult scheme. It is a scheme for including in one book matter which the English reader would hitherto have had to search for among many different books,—for the art matter among the special histories to which I have made reference, for the historical and ecclesiastical matter among the writings of Gibbon, Milman, Sismondi, and others. One English book, the *History of the City of Rome*, by Dr. Dyer, does in its last three sections cover some of the ground which Mr. Hemans sets himself to traverse. But Dr. Dyer is chiefly concerned, in those sections, with the fortunes and transformations of the ancient Pagan monuments during the Christian centuries; Mr. Hemans with the Christian monuments that were built out of and over the ruins of the Pagan monuments. Moreover the locality Rome is the sole object of Dr. Dyer's attention; the chief object of Mr. Hemans's attention is the spiritual power that had its seat at Rome; and he extends his view to the action of this power in other localities besides its central seat, and to the expression of the spiritual ideas upon which it rested by the art of other communities, besides the central community.

Mr. Hemans brings several excellent qualifications to his

task. He has read both ancient documents and modern collations of the facts contained in them. He has drawn his knowledge at first-hand, from the sources of contemporary chronicle, as well as at second-hand, from the sources of modern critical history. Without any parade of erudition, he nevertheless shows by occasional notes and references that he has not allowed himself to remain in ignorance of any extant authority bearing upon his subjects. So also with regard to the monuments of art that it falls in his way to describe. His description of them is clearly always the result of personal witness by one who has lived long at the centres of Christian art, and become penetrated with the local influences of them. To some readers it may not seem to take away from Mr. Hemans's fitness for his work, that he should show himself to be imbued with Catholic ideas. He writes in the character of a warm but very liberal Catholic, whose faith is strongly tinged with mysticism; who can love, revere, and uphold the supernatural office of the Papacy, and the divinely-sustained beneficence of the Papal system, and yet not pervert facts, neither ignore nor condone the vices of Popes, nor defend the temporal power, nor rage furiously against heretics; who has a tenderness for relics, and mysterious legends, and saintly miracles, and yet no antipathy to science, and no hostility against the modern spirit. It must be said that speculative reflections, which our author makes at the various stages of his narrative, are not, from his own point of view, very profound or very luminous. They consist usually in vague professions of faith in the organized Christianity of Rome—professions a little dull and a little unedifying; as, for instance, we are told that Rome has in her own self-developing life, "like, yet unlike, other great centres, exemplified amidst unparalleled vicissitudes, and with rare example of energies tempered by Christian principle, the slow-working but certain operation of this great law in human history," the law that no *Christian* civilization ever suffers total delay. The reader perceives that Mr. Hemans's style, as well as his thought, is a little untidy sometimes. But Mr. Hemans does not seem to make the mistake of supposing that his strength lies in theory or speculation. He does not give us much of it. What he does give us is a quite straightforward and quite trustworthy narrative, century by century, of the events in which the Popes were most directly concerned during that middle age, with its intricate, violent, picturesque, blood-thirsty, beautiful, sordid, heroic, savage, chivalrous, exciting history, beginning with the dream that the Saxon emperors had of a spiritual and temporal unity of Christ's kingdom on earth, and ending with the revival of free thought and ancient learning amid the unshackled individual life of an Italy broken up into a hundred independent centres. And between the history of each two centuries we have here a record, equally straightforward and equally trustworthy, of a century's art. Not in the matter of art either does Mr. Hemans's strength lie on the side of criticism and speculation, nor even on the side of animated description, but on the side of faithful exploration and plain statement. He has seen and read about all the buildings, statues, pictures, of the successive stages of Italian art-growth, and he tells us what they are; setting always in chief prominence those that were produced at Rome, or at least in the Papal territories. And he very usefully recapitulates this information in the form of a chronological art-catalogue (with perhaps a little over-confidence as to exactness of the chronology) at the end of each section. There is small attempt to colligate the political and ecclesiastical sections with the art sections, by philosophically tracing these art phenomena to their origin in the ideas and the spirit of the generations who worked out for themselves, and who lived under, this polity and this Church. The philo-

sophy of the subject, in a word, is mainly left to the reader. In a matter that has given occasion to so much spurious philosophy, so much precipitate theorising, I think it is almost as well that philosophy and theory should for once be dispensed with; at any rate unless they were done much more powerfully than Mr. Hemans (with entire respect) would have been likely to do them. Thus this omission becomes really an additional title to our gratitude for a book which, with a little more care and castigation to check that untidiness of style which I have indicated, and a great deal more castigation of typographical vagaries (I should like also to suggest pictorial illustration) would possess very great value.

SIDNEY COLVIN.

Heine's Life and Works.—[*H. Heine's Leben und Werke.*] By Adolf Strodtmann. Vol. II. Berlin, 1869.

THE second volume of Herr Strodtmann's *Life of Heine* contains little that is absolutely new, though, by laying under contribution the *Recollections of Heine* published by Wienburg, Laube, Maximilian Heine and others, and by collecting the most noteworthy judgments passed on his writings by French and German critics, it forms a tolerably complete biographical supplement to the complete edition of the poet's works. The period which is least satisfactorily treated is the interval between the publication of the *Reisebilder* and the revival of poetical activity which marked Heine's failing health. Herr Strodtmann abounds in general criticisms on Heine's genius and the character of his writings, but instead of following clearly either the intellectual development, or the private life of the poet, he branches off into passages of literary history which may perhaps be worth relating, but have only the most slender connection with his principal subject. The so-called "irony" of the Romantic school was an attempt to reach by art the state of many-sided suspense which was natural to Heine, but this does not make the latter a continuator of Tieck and Novalis; and though Heine's intercourse with the *Junge Deutschland* party was as characteristic as his attitude towards the French republicans, it was rather a political accident which involved him in the same proscription as Gutzkow and Wienburg, than the undoubted fact that his early writings had helped to form the school which was already (1835) going beyond its master. Without admitting the validity of Herr Strodtmann's insinuations against the depth, if not the sincerity, of Heine's political convictions, it is self-evident that the man who died with a jest at his own recently-embraced Theism, could have no real sympathy with the enthusiasm of writers who made the golden age imminent upon the abolition of marriage or monarchy. The sceptical tendency to revolt against whichever sentiment was most noisily proclaimed in his hearing, accounts for his never having been a dependable partizan.

So long as Heine's satire takes a religious or literary direction, Herr Strodtmann admits, and indeed asserts with some energy, that this posture of chronic opposition was not the result of vanity or intellectual frivolity; but Heine had no taste for martyrdom for its own sake, and since it cannot have been from prudential motives, it must have been in obedience to, at least, an artistic conscience that he contrived to spend the greater part of his life at feud equally with Jews and Christians, Republicans and Legitimists, the respectable public and the world of literary enthusiasts. In one of the many passages of complacent self-criticism contained in the poet's letters, he boasts of baffling, by the manysidedness of his productive power, the attempts of his countrymen to classify his writings; his biographer evades the difficulty by treating him chiefly and primarily as a humourist. The only possible justification, as a matter of

artistic form, of the cynical postscripts appended to Heine's most sentimental songs, is that they express the tragical incongruity—in itself a legitimate subject for poetical treatment—between the life of the senses and the imagination; but though the details of this contrast may be rich in the humorous, such a background of serious meaning warrants Herr Strodtmann in rejecting the parallel which has been suggested between Heine and Sterne: they are as far apart as Hamlet and Jaques. It is not irrelevant to the question of Heine's literary sincerity to have the corporeal existence of the lady who inspired so much of the *Buch der Lieder* put beyond a doubt. Maximilian Heine's statements do not seem to affect the facts alleged by Herr Strodtmann to prove that the well-known verses "Ein Jüngling liebt ein Mädchen" tell the story of the poet and his cousin Amalia, afterwards Fr. Friedländer; and it seems clear that Heine ceased to make lyrical capital out of the broken heart, mentioned in the same poem, not so very long after the wound was really healed. As to the long-expected *Heine Memoirs*, Herr Strodtmann infers, from the silence of Max. Heine in his recently published *Erinnerungen an Heinrich Heine und seine Familie*, that he was not in a position to contradict the report which accuses the Heine family of having sold the MS. to the Austrian Government. But whatever hands the *Memoirs* may be in at present, their publication can hardly be other than a question of time. Heine may have been mistaken in his estimate of this work as his best, but its literary and historical value is too certain for family—still less for political—motives, to be admissible grounds for its suppression.

H. LAWRENNY.

Anglo-Indian Books.

Nirgls, a Tale of the Indian Mutiny; and *Bismillah*, or Happy Days in Cashmere. By Hafiz Allard. Allen and Co.

Notes on the North Western Provinces of India. By a District Officer. Allen and Co.

Nirgls and *Bismillah* are two magazine novelettes, reprinted in one volume. For any real insight into life in India, viewed either from the English, or from the native side, they are almost as utterly worthless, and as wildly misleading, as the *Heva* of M. Mery, which stands by itself as the most *splendide mendax* of all descriptive novels.

It is quite a relief to turn to the honest work and interesting information which is contained in the unpretending little volume called *Notes on the North-Western Provinces of India*. This evidently contains the results of many years of quiet labour among and for the sake of the people of India; it enables us to see things with the eyes of a very sensible and high-minded "District Officer;" and it gives just the kind of information which one is glad to have about population, soils, crops, irrigation, and land-tenures, in the North-West Provinces. It shows the sort of things which the Government of India have to think about. For instance, the North-West Provinces contain an area of 83,379 square miles (nearly equal to the United Kingdom), and a population over thirty millions. Of these, eighteen millions are agriculturists.

The happiness of this vast territory, of course, depends to a great extent, on the fertility of the soil. But one simple cause appears to depress the productive powers of the land,—namely, the fact that all the farmyard manure is burnt up for fuel. There is no coal, and there is an utter want of forests for the supply of firewood. The writer recommends Government to promote the planting of woods of the Dhák tree, said to be quick of growth, and particularly suitable for fuel. This would, doubtless, be a reproductive undertaking, for the land tax, which is half the rental, amounts at present

to three shillings and fourpence on the cultivated acre, yielding a revenue of four millions sterling from the Provinces. But by the emancipation of farmyard manure, which a supply of firewood would cause, the productiveness of the land, and the revenue derivable from it, might be greatly increased. Another question discussed by the writer is how to make canal irrigation most useful, and most successful from a financial point of view. He clears up many of the indistinct notions prevalent on the subject of "waste lands" in India, showing that it is not, as people seem to think, a case of Canada or Australia, but rather of an ancient thickly populated country, with a "litigious, ill-disposed people," so that waste land really at the disposal of Government exists only in certain places, such as in the mountain ranges; also, with regard to proprietorship of the land, he combats the prevailing idea that the sovereign is the only proprietor. He compares tenures in Hindustan with the feudal tenures, and shows that the chief difference between them consists in the fact that in the one case the service to which the tenant was bound was military; in the other case it is chiefly fiscal. He gives interesting particulars about tenant right, and regrets a hasty Act of the Legislature in 1859, by which right of occupancy was given, in Bengal and the North-West Provinces, to all tenants who, either personally or by inheritance, had held their lands for twelve years or more. He deprecates the tendency to over-legislation in general, which manifests itself in the government of India. He thinks that there is no representation of the dumb masses, affected by land measures, and that all legislation of the kind is legislation in the dark. In speaking of the natives in the rural districts, he evidently considers them as clever children, full of little naughty tricks; and yet he is far from belonging to the school which would rule the natives by paternal despotism. On the contrary, he is all in favour of leaving the natural laws of political economy to work their way. He gives a useful statement of the relations between the ryot and the indigo-planter, and a fair discussion of what can and cannot be done by the Government of India in the way of helping Manchester to procure cotton. He says—

"After all, this cotton question is an agricultural one. At present the mass of cultivators are wedded to their ancient ways. They throw in the cotton seed anyhow; often, unless when the ruling prices are high, into inferior ground. When the pods burst, they let the cotton fall and lie on the ground before they trouble themselves to collect it, and they take no pains to keep it clean. If you give them good acclimatized seed, and tell them how to grow it, they will promise you fair enough. When you come to inquire about the crop, they will tell you, with an air of conceit at their own sharpness, that they mixed the good seed with their own country cotton, and sowed all in the good old way, lest the new-fangled seed should play them false."

A. GRANT.

Designs for Gold and Silver Plate, made for the Emperor Rudolph II. by Ottavio Strada, 1597.—[*Entwürfe für Prachtgefäße in Silber und Gold.*] Vienna: Hölder, 1869.

WHEN, at the beginning of the sixteenth century, the Gothic school of art gave way to the Italian style of the Renaissance, princes and potentates were all desirous of remodeling their plate, jewels, and furniture according to the taste of the day. Artists were consequently in demand to furnish new patterns for goldsmiths and jewellers, and hence arose that class of engravers designated under the name of the *petits maîtres*, who were specially distinguished for this style of composition, among whom were Etienne de Laune, Théodor de Bry, Collaert and others; nor did many of the great masters disdain to design for the same purpose. Germany was later than France in adopting the new style, but, by the end of the century, the works of her artists can scarcely be distinguished from those of the Italian. The

Emperor Rudolph II. was not likely to be behind the movement of the day. Himself an alchemist, astrologer, astronomer, and painter, he cared more for the advancement of the arts and sciences than for the preservation of his crown. To him Vienna owes the possession of the finest cameo known, the Apotheosis of Augustus, and many other art treasures. He seems to have had attached to his household the author of the work before us, Ottavio Strada, an Italian engraver, whose name was Germanized to Van der Straet, and who was grandson to Jacob Strada, collector, under Ferdinand I. and his successor, of works of Italian art for the Imperial cabinet. This collection, made for the Emperor Rudolph, consists of 76 outline designs for plate, what Cellini calls "grosserie," consisting of vases, ewers, cups, salt-cellars, branches, lamps, candle-sticks, and other objects for the table and "dressoir." The forms are good, the decorations consisting of dolphins, shells, dragons, mermaids, masks, &c., all in accordance with the classical and mythological taste of the period. The handles, which were always the special object of attention with the Germans, are mostly formed of serpents, judiciously wreathed round the vessel. On one of the cups an unicorn stands at the edge, as if dipping its horn in the liquid as an "essai" to detect poison, an illustration of the popular belief of the age. The publisher has done well in reproducing this work, which will be found useful and suggestive to craftsmen in the precious metals.

F. PALLISER.

Intelligence.

The Re-edition of Shelley's Poems, revised and annotated by Mr. W. M. Rossetti, will differ from all previous editions in some important respects. It will contain—1. All the poems, with notes by Shelley and Mrs. Shelley, found in the completest preceding editions, arranged with greater precision as regards dates, &c.; 2. A preface and memoir of Shelley, occupying probably some 150 pages of print, and numerous notes, mainly textual, by the editor; 3. All the poems of Shelley hitherto scattered in outlying publications, such as his own youthful work, *The Posthumous Fragments of Margaret Nicholson*, the specimens in Mr. Garnett's *Relics of Shelley*, &c., &c.; 4. A not inconsiderable number of juvenile, fragmentary, and other poems, as yet totally unprinted—in especial, a further portion of the drama of Charles I., perhaps double as long as the portion heretofore published. The revision of the text has been made by collation with all the original editions, with the single exception of the first *Epipsychidion*—a literary curiosity almost (or quite?) unknown to living eyes. The memoir is founded on a strict comparison of the published materials, supplemented by examination of a large unpublished correspondence of Shelley in 1811-12, and of a MS. diary of Dr. Polidori in 1816, and by *vice versa* information from Captain Trelawney (who has accepted the dedication of the work), and others.

The Heine Manuscripts.—The publishing firm of Hoffmann and Campe have just bought from the widow of the poet all the MSS. in her possession, and committed the editing of them to Herr Strodtmann, the biographer of Heine, by whom the materials for the Notice in No. 40 of the *Gartenlaube* are communicated. On the poet's death the family declined the publication of the MSS. in their hands; the widow then offered a selection made arbitrarily and badly copied, for the enormous price of 30,000 francs. The *Memoirs* were in the hands of Gustav Heine of Vienna, the poet's brother, who peremptorily declined to give them to the world; and a story went the round of the German papers some years ago, that Prince Richard Metternich had negotiated the sale of them to the Austrian Government, and that they were probably for ever lost in the Archives of the Imperial Royal Library.

We subjoin a few particulars condensed from the *Gartenlaube*. The poems, it is said, will cover about 200 pp., and fall naturally into four divisions. The first of them contains additions to the *Buch der Lieder*, lamentations for his lost youthful love, which at first are mostly sentimental, but afterwards discover the well-known satiric sting. The episode may now be closed by a poem which Heine wrote in the album of the five-year-old daughter of his former love, with the date Sept. 5, 1844. The songs in the second division are many of them motivated by the sensuous pleasures of love, and addressed to the Kitty of the "new poems," while the charming simplicity of others reminds one of *Neuer Frühling*. The third division is exclusively political. The fourth, which comprises far the larger number of poems,

belongs to the last years of the poet's life, and is subsequent in date to the *Romancero*. It is opened by a long poem called *Bimini*, of several sheets in the metre of *Atta Troll*, belonging to Heine's noblest and most purely poetical effusions. The latter half of this division is, however, satirical, and pervaded by the Nihilism of the final stage of the poet's development. The gem of the poems is a dream of the sickroom, in which Heine, "hale and red as a rose," meets his "second self," the sick Heine, in a wine house in Godesberg, and gives him a sound drubbing for insisting "Wir wären nur Eins wir beide," feeling every blow upon his own ribs, and finally awaking again to cataplasms and mixtures and the incidents of his bedridden life.

Of the prose remains, most belong to the latter years of Heine's life. Several unprinted chapters of the *Reisebilder* are almost the only representations of an earlier period. The letters written by Heine in Germany to his wife in Paris in 1843-4, are important for his biography, and furnish a perfectly idyllic description of his household relations. There are also some additions to the *Götter in Exil*, and a number of suppressed papers from the *Geständnissen*. Finally, there is a series of several hundred more or less characteristic aphorisms on art, literature, religion, &c.

We understand that Mr. Twisleton's book on the *Handwriting of Junius* will mainly differ from other attempts of the same kind: (1) in the larger number of the facsimiles published; and (2) in the "objective" proofs, *i.e.* in an exhaustive statement of the reasons which have led Mr. Chabot to his opinion.

Mr. D. G. Rossetti has a volume of Poems in the press, which is to extend to 300 or 400 pp., and appear next spring. It will contain much early and much recent work. The sonnets recently printed in the *Fortnightly Review* indicate one of its sources of interest.

Mr. Ruskin, the new Slade Professor of Art at Oxford, intends in February to begin a course of lectures on the materials of Art.

A *Société de l'Histoire de l'Art Français* has just been founded. Its object is to prepare the materials for a history of French Art, which will be done in two ways: (1) by the publication by subscription of the members, of one or more volumes of unedited documents or rare papers relating to French Artists; and (2) by providing for works published at the author's expense a greater publicity, and the authority and control of men of special knowledge. The subscription is 15 francs: and at least one volume is to come out yearly.—Application to be made to the Office of the *Gazette des Beaux Arts*, 55 Rue Vivienne.

The collection of the Louvre has been recently enriched by the valuable bequest of the late M. Lacaze, an amiable and eccentric millionaire long well known in the artistic circles of Paris. The strength of his collection lay in pictures of the Dutch and Flemish schools, and of the French pastoral school of the last century.

A museum of the works of the celebrated sculptor Rietschel, the most important of which are the property of the State, has been recently organized and opened in Dresden, under the superintendence of Professor Hettner.

Selected Articles.

Browning's Later Poetry, in *North British Review*.

Notes on Leonardo da Vinci, by W. H. Pater, in *Fortnightly Review*.

St. Paul and Protestantism (concl.), by Matthew Arnold, in *Cornhill*.

Bonaventura Genelli, by Max Jordan, in *Zeitschrift für bildende Kunst*.

Bernardino Luini, by G. Lafenestre, in the *Gazette des Beaux Arts*.

Sainte-Beuve Critique d'Art, by Ph. Burty, in the same.

Philosophie de l'Histoire Contemporaine, by E. Renan, in *Revue des deux Mondes*. (Nov. 1.)

The "Ideal-Man" of Guicciardini, by Francesco de Sanctis, in *Nuova Antologia*.

[A contrast of Guicciardini, as a political quietist, with Macchiavelli.]
Studies on the Education of the Privileged Classes in Spain during the Middle Ages, in the *Revista de España* for Oct. 10.

Filinto, in the same.

[Life and Works of the celebrated Portuguese poet.]

The Spanish Imitators, Translators, and Commentators on Dante, by Vidal of Valenciano (II.), in the same for Oct. 25.

[An extremely interesting article.]

On Arabian Art in Spain (viii.-ix.), by R. Contreras, in the same.

The Exhibition of Old Masters at Munich, in the *Grenzböten*, No. 41.

Victor Cherbuliez, in the same.

Recent Investigations into Popular Legend, in the same, No. 42.

[A criticism of Benfey's theory that most of the fairy tales of Europe originated in India, and became known to the West during and since the 10th century.]

The Latest Excavations at Pompeii and Tarquinii, in the same, No. 44.

[A full account of a very remarkable sarcophagus, recently discovered at Tarquinii.]

New Publications.

GRÖBER GUST. Die handschriftlichen Gestaltungen der *Chanson de Geste* "Fierabras," und ihre Vorstufen. Leipzig: Vogel.

HEATON, Mrs. C. Albrecht Dürer, of Nürnberg. Thirty autotype and photographic illustrations. Macmillan.

HELBIG, WOLFGANG. Wandgemälde der vom Vesuv verschütteten Städte Campaniens: nebst einen Abb. über die antike Wandmalerei in technischer Beziehung. Von Otto Donner. Three plates and an atlas. Leipzig: Breitkopf und Härtel.

VON LILJENCRON, R. Die historische Volkslieder der Deutschen vom 13^{ten} bis zum 16^{ten} Jahrhundert. (Bavarian Series.) 4 vols. Leipzig: Vogel. 1865-9.

OVERBECK, J. Geschichte der Griechischen Plastik. 2^{te} Aufl. Leipzig: Hinrichs.

REVUE ANALYTIQUE des Ouvrages écrits en centons depuis les temps anciens jusqu'au 19^{ème} Siècle, par un Bibliophile Belge. 100 copies. London: Trübner.

SCOTT, W. B. Albert Dürer: his Life, &c. With complete Catalogues of his Engravings, Pictures, Sketches, &c. 8vo. Longmans.

Theology.

Saint Paul.—Par Ernest Renan, Membre de l'Institut. Paris: Michel Lévy Frères. 1869.

[SECOND NOTICE.]

THE third volume of M. Renan's work comprises a period of about sixteen years, according to the scheme of chronology which he adopts. He takes up the history as the Apostle is embarking for his first missionary journey, and he drops it as he enters the walls of Rome.

M. Renan himself has travelled over the greater part of the ground, over which he undertakes to guide us. He has also paid more than common attention to the investigations of recent geographers and archaeologists, among whom our countryman, Mr. Waddington, holds a prominent place. This is the distinctive merit of the present volume. The subject affords a wide scope for excellence in these respects, and M. Renan has availed himself of his opportunity. The authorities quoted are pertinent and full; the descriptions of scenery are lively and genial; the remarks on national character, if not always profound, are at least interesting and suggestive. It might be urged that the space devoted to scenery and antiquities exceeds the demands of the subject; that for instance, the forty pages or more given to Athens, where, as M. Renan himself states, St. Paul received "his first and almost his only check," are disproportioned to the relative importance of this city in the Apostle's biography. But as these discursive portions form the most brilliant features in the volume, few would wish to see them curtailed.

On the whole, the view taken of St. Paul's routes appears to be correct. There is, however, one exception of some importance. The Galatian Churches of St. Paul, according to M. Renan, belong not to Galatia Proper, but to Lycaonia and Pisidia, which were included in the Roman province of the name. This view is condemned not only by its inherent difficulties, but also by the ulterior consequences which it involves. For example, M. Renan is led thereby to date the Epistle to the Galatians in the year 54, thus placing it in chronological connection with the Epistles to the Thessalonians, with which it has no features in common, and separating it by four years from the Epistle to the Romans, to which it bears the closest resemblance. Still further: though, as M. Renan allows, St. Paul had evidently no personal acquaintance with the Churches of Laodicea, Hierapolis, and Colossæ (Col. ii. 1), yet the interpretation which he thus puts on "Galatia" in the Acts, forces him so to arrange the Apostle's route as to bring him through the valley of the Lycus, in which these Churches lay, and he can

only surmount the difficulty by suggesting that "for the moment he did not stay or make the acquaintance of any one there" (p. 332). Among minor points, to which exception may be taken, is the denial that the expressions in 2 Cor. xii. 14, xiii. 1, imply two previous visits to Corinth. But we have not space to enter on the criticism of details.

I have been anxious to do full justice to this volume, as a book of archæology and travels; because when regarded in a higher aspect, as the biography of a great religious teacher or as an attempt to solve the problems connected with a great religious movement, it falls as far below other works which will not enjoy a tithé of its popularity, as it rises above them in literary execution.

M. Renan in fact approaches his task with this fatal disqualification, that he is almost wholly deficient in sympathy with the object of his narrative. Notwithstanding occasional tributes of praise, it is plain that St. Paul's character is hardly tolerable to him. The Apostle's earnestness and fire are a rude interruption to the idyllic gaiety, which, as M. Renan has persuaded himself, formed the social atmosphere of the early Christian societies. "St. Paul," said Luther, in his quaint, vigorous way, "is the most serious writer that I know." This very seriousness is seemingly an unpardonable fault in M. Renan's eyes. He almost complains of the Apostle, because he is not prepared to sacrifice his principles in order to avoid an unpleasant collision (pp. 120, 295, 567). On the other hand it might have been assumed that the Apostle's sincerity would have passed unquestioned. Yet M. Renan more than hints that St. Paul in claiming miraculous powers was a conscious impostor (p. 17), quoting in support of this charge only Rom. xv. 19, and 2 Cor. xii. 12, where the transparent genuineness of the language should have disarmed such unworthy suspicions. It should be added that in another passage with no little inconsistency he speaks of St. Paul as "persuaded of his miraculous powers" (p. 500). Nor is this the only instance where the attempt to explain the more remarkable incidents in the Apostle's life on his own principles involves him in self-contradictions. Elsewhere he fully and justly recognizes St. Paul's irony (pp. 231, 545); but, when he sets himself to dispose of the conversion of Sergius Paulus, he suggests as the true account that the Apostle took the proconsul's irony in sober earnest for "les Orientaux ne comprennent pas l'ironie" (p. 16).

Even more incongruous is the account which he gives of the relations of St. Paul with the Apostles of the Circumcision. By granting that the First Epistle of St. Peter may be genuine, and by accepting (with some few exceptions) even the more minute details of the narrative of the Acts, he has cut himself off from the position of the Tübingen school, whose explanation of early Christian history was founded on the assumed irreconcilable feud between St. Paul and the Twelve. He therefore frankly allows that St. Peter, though weak and inconsistent in practice, yet held essentially the same religious opinions with St. Paul. He sees clearly—what the Tübingen critics could not see—that St. Peter is denounced at Antioch, not because he held wrong principles, but because, holding right principles, he shrank from avowing them openly. He goes even farther than this, for he not only assumes that the incidents of the so-called Apostolic Council are to be elicited quite as much from the narrative of the Acts as from the Epistle to the Galatians, but interprets the language of St. Paul in the latter as implying that he consented to the circumcision of Titus, though a Gentile. By these ample concessions the two great Apostles are brought into complete harmony. "They loved one another," he says, "and when they were at one it was the whole world that these sovereigns of the future divided

between them" (p. 85). After thus conceding St. Peter, we can only wonder that M. Renan should withhold St. John, the constant friend and missionary associate of St. Peter. Yet just at this point he clutches at the skirts of the Tübingen theory, and asserts with no little confidence, that the denunciations in the Apocalypse have a direct reference to the teaching of St. Paul. At the same time—and this is worthy of notice—while assigning a similar part to St. James, he allows that St. Paul's teaching was conceived in the true spirit of Christ, and that the brother of Jesus did his best "to gainsay Jesus after his death in a graver manner perhaps than he had done during his lifetime" (p. 286). This struggle to defend the outworks of the Tübingen theory, when the main fortress has been surrendered without a blow, is not the least remarkable phenomenon in this work.

M. Renan in this volume has not avoided a failing to which recent historians are especially prone—the straining after vivid individual impressions at the expense of destroying the relative proportions of history. By unduly emphasizing some insignificant fact or by attaching an exaggerated importance to some partial testimony, a one-sided aspect is presented of the person or incident under review. The following instance, selected almost at random, is unimportant in itself, but it will serve as a type of the sort of exaggeration against which the reader must be on his guard in more serious matters as, for instance, the account of St. Paul's influence on the later Church. Hegesippus in an extant fragment mentions incidentally that James the Lord's brother was called Oblias or Obliam (the bulwark of the people). The name does not occur elsewhere, though this James occupies an unusually large space in a somewhat extensive class of early Christian writings. Nevertheless, with M. Renan, it becomes a familiar appellative. Again and again we meet with 'Jacques Obliam,' and once, at least, he is oddly designated 'Obliam' simply (p. 512).

It is necessary also to call attention to one other serious fault in M. Renan's narrative. In no other chapter of history is it so important to distinguish between conjectural inference and certified fact. Yet in M. Renan's account the two are inseparably blended. The barest surmise is stated in the same categorical form with the best authenticated event. Thus we are told that "the composition and despatch of the so-called Epistle of the Romans occupied the greater part of the three winter-months which Paul passed on this occasion at Corinth" (p. 484); that in the year 58 St. Paul was "from forty-five to forty-eight years old" (p. 495); that the *Clementine Homilies* appeared "at Rome about the year 150 or 160" (p. 303). Instances of this unhistorical cast of language are numberless; but the following account of the Judaizers at Antioch is among the more remarkable: "The emissaries cited to this effect a crowd of visions, which unbelievers and impious men had received, and concluded thence that the pillar-Apostles—those who had seen Jesus—had an immense superiority. They even alleged texts of Scripture (Exod. xxxiii. 11 seq., Num. xii. 6) proving that visions came from an angry God, while personal intercourse was the privilege of friends (p. 294). It is true that a Judaic writer some generations later uses such arguments against St. Paul, but for attributing them to these contemporaries there is not a shadow of evidence.

As our space has been necessarily circumscribed, it seemed better to consider this volume solely from a historical point of view, keeping out of sight its strictly theological aspect, which has been canvassed eagerly elsewhere. In conclusion, it is needless to add that the fascination of style and literary finish which distinguished M. Renan's earlier volumes are not wanting here.

J. B. LIGHTFOOT.

The Testaments of the XII. Patriarchs: an attempt to estimate their Historic and Dogmatic Worth.—By Robert Sinker, M.A., Chaplain of Trinity College, and late Crosse and Tyrwhitt University Scholar. [*Testamenta XII. Patriarcharum: ad fidem Codicis Cantabrigiensis edita: accedunt lectiones Cod. Oxoniensis.*] Cambridge: Deighton, Bell, and Co. London: Bell and Daldy, 1869. 8vo. pp. xx. and 210.

THIS essay deserves a cordial welcome. In its original shape it obtained the Norrisian Prize in 1868, and is an admirable example of the valuable services which University prizes may be made to render to historical and critical theology. The *Testaments*, though far inferior in intellectual interest to the *Clementine Homilies*, contribute scarcely in a less degree than that wonderful book to the full portraiture of early Christian thought and feeling; and Mr. Sinker has furnished his readers with ample means for estimating the character and value of an unique specimen of apocryphal literature. In successive chapters, he discusses the origin of the work and the relation in which it stands to similar books (i.): the historic traditions which it contains (ii.): its Christology (iii.); and its ethical principles (iv.). On these points his views may be described summarily by saying that he has filled out the masterly outline drawn by Dr. Lightfoot (*Galatians*, pp. 298 ff.), assigning the composition to a writer of the Nazarene sect, probably in the first quarter of the 2nd century.

But the most important part of Mr. Sinker's work is the Greek text of the *Testaments*, which he has added to his essay. For this he has given an exact transcript of the Cambridge MS. (10th cent.), with a full collation of the Oxford MS. (14th cent.),* the only two MSS. known till quite recently, when Tischendorf discovered a third, from which he promises excerpts in his forthcoming edition of the book (*Herzog*, xx. 431). Grabe's editions (1698, 1714), from which all later editions were taken, rested on a very inaccurate copy of the Cambridge MS.; containing also a collation of the Oxford MS. This copy is still preserved at Cambridge, and is not only disfigured by numerous clerical errors, but in some cases the Oxford reading has passed into the body of the transcript. Thus Mr. Sinker has done excellent service in placing within the reach of scholars trustworthy materials for revising a text which in many places is still certainly corrupt; and he has acted very wisely in reproducing the MS. literally, for the obvious blunders of a scribe often furnish the true clue to his patent errors. The critical materials for revision are limited to the Greek manuscripts, for unhappily the Latin version of Grosseteste, of which very numerous copies exist (Mr. Sinker catalogues thirty-one), cannot be considered as an independent authority. Grabe indeed has altered the original in countless passages, and generally without notice, so that the old Latin text is in many places as yet unknown. But even if it were otherwise, there is overwhelming evidence to shew that the version was made either from the Cambridge MS., or from a MS. resembling it even in obvious blunders (e.g. *Test. Levi*. 10, μή πρόσεχε, *Test. Is.* 1, Ἰακώβ).

A very full table of coincidences of language between the *Testaments* and the Apostolic writers closes Mr. Sinker's book. Many of these coincidences are probably accidental; but there are unquestionable allusions to the Gospels of St. Matthew and St. Luke (Luke xxiv. 21, *Levi*. 2), to several of St. Paul's Epistles, and to the Epistle to the Hebrews. As Ewald has justly remarked (*Gesch.* vii. 329), the Epistle of St. James is the ethical model of the *Testaments*, and one or two phrases appear to be borrowed from it (συλλαμβάνει,

Benj. 7; cf. *Benj.* 6). The allusions to St. John's writings are still more worthy of notice. The language of the Apocalypse, of the first Epistle, and of the Gospel (ὁ ἀμνὸς τοῦ θεοῦ, τὸ φῶς τοῦ κόσμου τὸ δοθέν εἰς φωτισμὸν παντὸς ἀνθρώπου, τὸ πνεῦμα τῆς ἀληθείας, to take examples from the last alone), is distinctly referred to. So true it is that in every type of the earliest Christian literature traces of St. John's teaching are found, in forms which must have been directly derived from apostolic documents, and not from any peculiar school of thought which could have produced at a later time the writings which bear his name. BROOKE F. WESTCOTT.

Intelligence.

A new and valuable source of ecclesiastical history will be rendered accessible by the publication of the second and third parts of the Syriac Chronicle of Bar Hebræus. A Latin translation will be added. The list of subscribers is not yet complete, but as the subscription-price is only 20 francs, it is hoped that the appearance of the work will not be long delayed. The editor is Dr. J. B. Abbeloos, of Malines. (See notice in our last number.)

The new work of Dr. Hilgenfeld, *Messias Judæorum Illustratus*, &c., is important enough to have special attention directed to it. It contains a revised text of the Psalms of Solomon, with references to a second MS. at Vienna, a restored text of the Prophecy of Ezra and the Assumption of Moses, together with the Latin, Syriac, Æthiopic, Arabic, and Armenian versions of the second of these apocryphal books. The Oriental versions are given in Latin, in which task the writer has been assisted by Prætorius, Petermann, and others. In the restoration of the Greek he has been aided by Prof. Lagarde, "cui donum linguarum datum esse videtur."

Mgr. Dupanloup, Bishop of Orleans, announces a fresh work, *Vie de notre Seigneur Jésus-Christ*, to be published by M. Plon of Paris; M. Pressensé, the fifth volume of his Church History, entitled *L'histoire du Dogme*, Paris: Meyrueis.

Dr. Schrader, Professor of Hebrew at Zurich, a pupil of Ewald, has been appointed Dillmann's successor at Giessen. He is the author of a critical work on Gen. i.-xi., and of an essay on Assyrian interpretation in the current number of the German Oriental Society's Journal.

One of the principal objects of the Sinai and Palestine Expedition was the settlement of the true site of Sinai. Mr. E. H. Palmer, lately a member of the exploring party, writes to us as follows:—"There are two mountains in the Peninsula which bear the name of Muneijah, or the Conference, but they are both so insignificant in size and position as to render it extremely improbable that either of them was the scene of the revelation to Moses. But Jebel Musa, on an old Arabic tablet which purports to be a translation of the original one placed there by Justinian to record the building of the Chapel of the Burning Bush, is called Jebel Muneijah, and this name, I take it, was originally applied to the mountain now called Jebel Musa (Moses' Mount), the latter title being adopted by the Greek monks in preference to the old Arabic name, which was then transferred to the neighbouring hill. This point has, I believe, never before been noticed. When a larger colony of monks settled in the Peninsula, they would naturally choose a spot where traditional interest was combined with natural advantages; and in founding an episcopal city at Feiran, at the base of Jebel Serbal, I believe that they pitched upon the city of Rephidim, that is, the site which Arab tradition at the time pointed out as Rephidim."

New Publications.

I. On Biblical Literature.

- BIBLIORUM SACRORUM GRÆCIS CODICIBUS VATICANIS, AUSPICE PIO IX., PONT. MAX., COLLATIS STUDIIS C. VERCELLONE ET JOS. COZZA. Tom. I. complectens Pentateuchum et lib. Josuæ. Romæ: typ. Prop. fid. 4to. pp. 270.
- BLEEK, F. Introduction to the New Testament. Vol. I. Edinburgh: Clark.
- KAHLE, A. Biblische Eschatologie. Erste Abth. Das Alte Testament. Gotha: Schloessmann. 6s.
- KEIL, K. F. Introduction to the Old Testament. Vol. I. Edinburgh: Clark.
- ROORDA, T. Commentarius in vaticinium Michæ. Leyden: Engels. 8vo. pp. iv. 187.
- SCHENKEL, D. Bibel-Lexicon. Part XV. Gl.—Ha. [Articles by Holtzmann, Lipsius, Fritzsche, Schenkel, &c.] Leipzig: Brockhaus.

* A complete collation of the Cambridge MS. was made some years ago for M. Van Hengel by the present Master of Trinity, but I am not aware that it has been published in any form.

TESTAMENTUM Vetus, græce, juxta 70 interpretes. Textum Vaticanum Romanum emendatius, ed. C. Tischendorf. Editio 4. 2 vols. Leipzig: Brockhaus. Large 8vo. 12s.

II. *On the History of Dogma, &c.*

ALEXANDRE, C. Oracula Sibyllina, editio altera. Paris: Didot. pp. xlvii. 419.

CLEMENTIS Alexandrini Opera. Ex recens. G. Dindorfii. 4 vols. Oxford: Clarendon Press. 60s.

FOERSTER, TH. Chrysostomus in seinem Verhältniss zur Antiochenischen Schule. Ein Beitrag zur Dogmengeschichte. Gotha: Perthes. 8vo., pp. xv. 191. 3s. 9d.

HIEFELE, C. J. Conciliengeschichte, Bd. 7. Abth. 1. Concil von Constantz. Freiburg: Herder. 8vo., pp. iv., 373. 3s. 8d.

HILGENFELD, A. Messias Judæorum libris eorum paulo ante et paulo post Chr. natum conscriptis illustratus. Leipzig: Fues. Large 8vo. 10s.

LIPSIUS, R. A. Chronologie der römischen Bischöfe bis zur Mitte des 4. Jahrhunderts. Kiel: Schwors. 8vo., pp. xii., 280. 6s.

PRESENSE, E. DE. The Early Years of Christianity. Translated by A. Harwood. London: Hodder and Stoughton. 8vo., pp. 494. 12s.

ROSKOFF, G. Geschichte des Teufels. 2 vols. Leipzig: Brockhaus. 8vo., pp. 404, 614. 15s.

TIELE, C. P. Vergelijkende Geschiedenis der Oude Godsdiensten. Stuk I. Egyptische Godsdienst. Amsterdam: Van Kampen.

WICLIFF, J. Trialogus cum Supplemento Trialogi. Ed. G. Lechler. Oxford: Clarendon Press. 8vo., pp. 484. 14s.

Selected Articles.

Letters on Comparative Mythology, No. V., by Spiegel, in Ausland, No. 44.

[The fact that the Aryans, even before their separation, believed in a common father of the human race, named Manvus or Manus, shows that they had already reflected on the problem of the origin of things. They naturally ascribed that origin to the same mysterious forces, on which they felt in so many ways dependent. A definite theory seems to have been suggested by the descent of fire and water from the sky. The first descent of fire is, in several places of the Rig-veda, brought into connexion with Manu, the first man, who received it from the god or demigod Mâtariçvan, Rigveda 128, 2. Elsewhere it is not Manu who receives the fire, but Bhrigu, the ancestor of the oldest priestly race. Bhrigu is cognate with *φλέγω*, fulgeo, flamma, and the German Blitz. Similarly the ambrosial drink Soma is said in the Vedas to be brought down from heaven by a falcon (i.e. the lightning), and the same myth can be traced in Eran and the mythology of the north.]

Lecture on Buddhistic Nihilism, by Max Müller, translated in Trübner's Oriental Record, October.

Islam, in Quarterly Review, October.

[A brilliant exposition of the Jewish origin of Mohammedanism. We reserve our remarks till the appearance of the continuation. Two etymologies should however be noticed, *Tahannoth* from the Hebrew *Tchinnoth*, supplications, and *Ashmaat* from the Talmudic *Shemaata*.]

Klostermann on Old Testament Theology, rev. by König in Theolog. Lit.-blatt. (Rom. Cath.) Oct. 25.

[Granted that immortality was not revealed directly, still the fervour of the Psalmist's faith in it is due to a previous revelation of the Divine character.]

Three verses in Ezekiel (xx. 25—28), by Dr. Dünner, in Grätz's Monatschrift (Jewish) October.

[The prophet, carried away by indignation, omits the introductory words "yet in this your fathers blasphemed me," and therefore adds verse 27 as an explanation. The meaning is, Not only have your fathers dealt perfidiously with me, but they uttered this blasphemy also, that I had given them those inhuman commands.]

Müller's Commentary on the Ep. of Barnabas, by A. H. [probably Hilgenfeld], in Lit. Centralblatt, Oct. 9.

[Chiefly based on the Cod. Sinaiticus, which is however dated too early, since in the Reviewer's opinion it is not earlier than the sixth century. The Epistle itself is placed too late (under Hadrian).]

The Patristic witness to the Text of the Vulgate, I. Ambrose (cont.), by H. Rönisch, Journal of Historical Theology, 1870, No. 1.

The Book Kohelet, its age and character, by Dr. Grätz, in the Breslau Monatschrift, November.

[A development of Luzzatto's opinion, who held that the text of Ecclesiastes has been tampered with, and that the last six verses were added by the collector of the canons. The author is a realist, with a strong satiric vein; his death is assigned by many subtle indications (see especially x. 16-20) to the reign of Herod. The style is not

Aramaic, but neo-Hebraic. Several Grecisms occur, e.g. in v. 17, where *καλὸν κἀγαθὸν* is imitated; iv. 14, *nolud* to become, like *γίγνομαι*; *rāah* to perceive, like *εἰδέναι*; ii. 8, *shiddah*, sedes, *σέβας*, a litter.]

Contents of the Journals.

Theologische Studien und Kritiken. 1870. No. 1.—Beyschlag: The latest form of the Vision-Hypothesis (as to Christ's Resurrection).—Köstlin: The Relation of Religion and Morality. [The basis of morality is religiousness. This should be placed, not with Schleiermacher in the feeling of dependence, but in the self-surrender to God, which that feeling prompts.]—Cropp: The Section of the Canaanitish Woman.—Laurent: Results of Tischendorf's Facsimile of the Alexandrian-MS. of Clement of Rome. [Amongst other conjectures we notice in ch. 2 *ουνοφύεως*, and in ch. 7 *τῆς τοῦ θεοῦ κλήσεως*.]—Friedländer: A Medallion of the Saviour from Constantinople. [A pretended portrait of Christ, taken from an inaccurate copy of a 15th century medallion.]—Mücke: on the Dogmatics of the 19th century. Rev. by Beck. [A history of modern German Theology from the point of view of Dörner, viz., that orthodoxy may overcome scepticism by assimilating those elements which are not essentially alien to itself. The writer fails on the philosophical side, but his sketches of theologians are sympathetic. The style is too rhetorical.]—Klostermann: on Old Testament Theology. Rev. by Riehm. [A monograph devoted to three Psalms (cxxxix., lxxiii., xlix.), in which the author finds expressed the hope of redemption from death. But granted that the Psalmists were conscious of a personal relationship to God, the effects of which would reach beyond death, did they expect to receive God's promises in their own person, or in that of their posterity or nation?]

Hilgenfeld's Journal of Scientific Theology. 1870. No. 1.—Pfleiderer: Biedermann's conception of God and Revelation. [Prof. Biedermann is the author of a critical and speculative work on Dogma. The reviewer remarks that, though the point of view is Hegelian, it is modified in the direction of Schleiermacher. Thus Biedermann, like Hegel, defines God as absolute Spirit, but proceeds to explain that this absolute Being is not conditioned by, but conditioning, the process of the world. Further, instead of volatilizing Christology, with Hegel, into a metaphysical idea, or with Schleiermacher confining its essential truth to the elevating impulse proceeding from a sinless man, he regards the person of Jesus as the organ by and in which the principle of union between God and man has appeared in history. But the object of faith is the principle, not the person.]—Grimm: Introduction to the Epistle to the Hebrews. [Considers the Epistle to have been addressed probably to Jamnia, a flourishing seat of Hellenistic as well as Palestinian Judaism.]—Klöpper: Two remarkable utterances of Paul on the Genesis of the Mosaic Law.—Hilgenfeld: The date and tendency of the Epistle of Barnabas. [Against Müller's commentary.]—Egli: The Hebrew name for Butterfly. [Derives *papilio* from *Farfar*, swift.]—Egli: Biblical Scholia.

Science and Philosophy.

The Natural History of Creation.—By Dr. Ernst Haeckel. [Natiirliche Schöpfungs-Geschichte.—Von Dr. Ernst Haeckel, Professor an der Universität Jena.] Berlin, 1868.

[SECOND NOTICE.]

III. THERE is only one point upon which I fundamentally and entirely disagree with Professor Haeckel, but that is the very important one of his conception of geological time, and of the meaning of the stratified rocks as records and indications of that time. Conceiving that the stratified rocks of an epoch indicate a period of depression, and that the intervals between the epochs correspond with periods of elevation of which we have no record, he intercalates between the different epochs, or periods, intervals which he terms "Ante-periods." Thus, instead of considering the Triassic, Jurassic, Cretaceous, and Eocene periods, as continuously successive, he interposes a period before each, as an "Antetrias-zeit," "Antejura-zeit," "Antecreta-zeit," "Anteocen-zeit," &c. And he conceives that the abrupt changes between the Faunæ of the different formations are due to the lapse of time, of which we have no organic record, during their "Ante-periods."

The frequent occurrence of strata containing assemblages of organic forms which are intermediate between those of

adjacent formations, is, to my mind, fatal to this view. In the well known St. Cassian beds, for example, Paleozoic and Mesozoic forms are commingled, and, between the Cretaceous and the Eocene formations, there are similar transitional beds. On the other hand, in the middle of the Silurian series, extensive unconformity of the strata indicates the lapse of vast intervals of time between the deposit of successive beds, without any corresponding change in the Fauna.

Professor Haeckel will, I fear, think me unreasonable, if I say that he seems to be still overshadowed by geological superstitions; and that he will have to believe in the completeness of the geological record far less than he does at present. He assumes, for example, that there was no dry land, nor any terrestrial life, before the end of the Silurian epoch, simply because, up to the present time, no indication of fresh-water, or terrestrial, organisms have been found in rocks of older date. And, in speculating upon the origin of a given group, he rarely goes further back than the "Ante-period," which precedes that in which the remains of animals belonging to that group are found. Thus, as fossil remains of the majority of the groups of *Reptilia* are first found in the Trias, they are assumed to have originated in the "Antetrias" period, or between the Permian and Triassic epochs.

I confess this is wholly incredible to me. The Permian and the Triassic deposits pass completely into one another; there is no sort of discontinuity answering to an unrecorded "Antetrias"; and what is more, we have evidence of immensely extensive dry land during the formation of these deposits. The dry land of the Trias absolutely teemed with reptiles of all groups except Pterodactyles, Snakes, and perhaps Tortoises; there is every probability that true Birds existed, and *Mammalia* certainly did. Of the inhabitants of the Permian dry land, on the contrary, all that have left a record are a few lizards. Is it conceivable that these last should really represent the whole terrestrial population of that time, and that the development of Mammals, of Birds, and of the highest forms of Reptiles, should have been crowded into the time during which the Permian conditions quietly passed away, and the Triassic conditions began? Does not any such supposition become in the highest degree improbable, when, in the terrestrial or fresh-water Labyrinthodonts, which lived on the land of the Carboniferous epoch, as well as on that of the Trias, we have evidence that one form of terrestrial life persisted, throughout all these ages, with no important modification? For my part, having regard to the small amount of modification (except in the way of extinction) which the Crocodilian, Lacertilian, and Chelonian *Reptilia* have undergone, from the older Mesozoic times to the present day, I cannot but put the existence of the common stock from which they sprang far back in the Palæozoic epoch; and I should apply a similar argumentation to all other groups of animals.

IV. Professor Haeckel proposes a number of modifications in Taxonomy, all of which are well worthy of consideration. Thus he establishes a third primary division of the living world, distinct from both animals and plants, under the name of the *Protista*, to include the *Myxomycetes*, the *Diatomacea*, and the *Labyrinthulæ*, which are commonly regarded as plants, with the *Noctiluca*, the *Flagellata*, the *Rhizopoda*, the *Protoplasta*, and the *Monera*, which are most generally included within the animal world. A like attempt has been made, by other writers, to escape the inconvenience of calling these dubious organisms by the name of plant or animal; but, I confess, it appears to me, that the inconvenience which is eluded in one direction, by this step, is met in two others. Professor Haeckel himself doubts

whether the *Fungi* ought not to be removed into his *Protista*. If they are not, indeed, the *Myxomycetes* render the drawing of every line of demarcation between *Protista* and Plants impossible. But if they are, who is to define the *Fungi* from the *Algæ*? Yet the seaweeds are surely, in every respect, plants. On the other hand, Professor Haeckel puts the sponges among the *Calenterata* (or polypes and corals) with the double inconvenience, as it appears to me, of separating the sponges from their immediate kindred, the *Protoplasta*, and destroying the definition of the *Calenterata*. So again, the *Infusoria* possess all the characters of animality, but it can hardly be said that they are as clearly allied to the worms as they are to the *Noctiluca*.

On the whole, it appears to me to be most convenient to adhere to the old plan of calling such of these low forms as are more animal in habit, *Protozoa*, and such as are more vegetal, *Protophyta*.

Another considerable innovation is the proposition to divide the class Pisces into the four groups of *Leptocardia*, *Cyclostomata*, *Pisces*, and *Dipneusta*. As regards the establishment of a separate class for the Lancelet (*Amphioxus*), I think there can be little doubt of the propriety of so doing, inasmuch as it is far more different from all other fishes than they are from one another. And there is much to be said in favour of the same promotion of the *Cyclostomata*, or Lampreys and Hags. But considering the close relation of the Mudfish with the *Ganoidei*, and the wide differences between the *Elasmobranchii* and the *Teleostei*, I greatly doubt the propriety of separating the *Dipneusta*, as a class, from the other *Pisces*.

Professor Haeckel proposes to break up the vertebrate sub-kingdom, first, into the two provinces of *Leptocardia* and *Pachycardia*; *Amphioxus* being in the former, and all other vertebrates in the latter division. The *Pachycardia* are then divided into *Monorhina*, which contains the Cyclostome fishes, distinguished by their single nasal aperture; and *Amphirrhina*, comprising the other *Vertebrata*, which have two nasal apertures. These are further subdivided into *Anamnia* (*Pisces*, *Dipneusta*, *Amphibia*) and *Amniota* (*Reptilia*, *Aves*, *Mammalia*). This classification undoubtedly expresses many of the most important facts in vertebrate structure in a clear and compendious way; whether it is the best that can be adopted remains to be seen.

With much reason the Lemurs are removed altogether from the *Primates*, under the name of *Prosimia*. But I am surprised to find the *Sirenia* left in one group with the *Cetacea*, and the *Plesiosauria* with the *Ichthyosauria*, the ordinal distinctness of these having, to my mind, been long since fully established.

V. In Professor Haeckel's speculations on Phylogeny, or the genealogy of animal forms, there is much that is profoundly interesting, and his suggestions are always supported by sound knowledge and great ingenuity. Whether one agrees or disagrees with him, one feels that he has forced the mind into lines of thought in which it is more profitable to go wrong than to stand still.

To put his views into a few words, he conceives that all forms of life originally commenced as *Monera*, or simple particles of protoplasm; and that these *Monera* originated from not-living matter. Some of the *Monera* acquired tendencies towards the Protistic, others towards the Vegetal, and others towards the Animal modes of life. The last became animal *Monera*. Some of the animal *Monera* acquired a nucleus, and became amœba-like creatures; and, out of certain of these, ciliated infusorium-like animals were developed. These became modified into two stirpes: A, that of the worms; and B, that of the sponges. The latter by progressive modification gave rise to all the *Calenterata*; the former to all

other animals. But A soon broke up into two principal stirpes, of which one, *a*, became the root of the *Annelida*, *Echinodermata*, and *Arthropoda*, while the other, *b*, gave rise to the *Polyzoa* and *Ascidioidea*, and produced the two remaining stirpes of the *Vertebrata* and the *Mollusca*.

Perhaps the most startling proposition of all those which Prof. Haeckel puts before us, is that which he bases upon Kowalewsky's researches into the development of *Amphioxus* and of the *Ascidioidea*, that the origin of the *Vertebrata* is to be sought in an Ascidoid form. Goodsir long ago insisted upon the resemblance between *Amphioxus* and the Ascidiarians; but the notion of a genetic connection between the two, and especially the identification of the notochord of the *Vertebrate* with the axis of the caudal appendage of the larva of the Ascidian is a novelty which, at first, takes one's breath away. I must confess, however, that the more I have pondered over it, the more grounds appear in its favour, though I am not convinced that there is any real parallelism between the mode of development of the ganglion of the *Ascidian* and that of the *Vertebrate* cerebro-spinal axis.

The hardly less startling hypothesis that the *Echinoderms* are coalesced worms, on the other hand, appears to be open to serious objection. As a matter of anatomy, it does not seem to me to correspond with fact; for there is no worm with a calcareous skeleton, nor any which has a band-like ventral nerve, superficial to which lies an ambalacral vessel. And, as a question of development, the formation of the radiate *Echinoderm* within its vermiform larva seems to me to be analogous to the formation of a radiate *Medusa* upon a Hydrozoic stock. But a *Medusa* is surely not the result of the coalescence of as many organisms as it presents morphological segments.

Prof. Haeckel adduces the fossil *Crossopodia* and *Phyllocites* as examples of the Annelidan forms, by the coalescence of which the *Echinoderms* may have been produced; but, even supposing the resemblance of these worms to detached starfish arms to be perfect, it is possible that they may be the extreme term, and not the commencement, of *Echinoderm* development. A pentacrinoid *Echinoderm*, with a complete jointed stalk, is developed within the larva of *Antedon*. Is it not possible that the larva of *Crossopodia* may have developed a vermiform *Echinoderm*?

With respect to the Phylogeny of the *Arthropoda*, I find myself disposed to take a somewhat different view from that of Professor Haeckel. He assumes that the primary stock of the whole group was a crustacean, having that *Nauplius*-form in which Fritz Müller has shown that so many *Crustacea* commence their lives. All the *Entomostraca* arose by the modification of some one or other of these *Naupliiform* "*Archicarida*." Other *Archicarida* underwent a further metamorphosis into a *Zoea*-form. From some of these "*Zoeopoda*" arose all the remaining Malacostracous *Crustacea*; while, from others, was developed some form analogous to the existing *Galeodes*, out of which proceeded, by gradual differentiation, all the *Myriapoda*, *Arachnida*, and *Insecta*.

I should be disposed to interpret the facts of the embryological history and of the anatomy of the *Arthropoda* in a different manner. The *Copepoda*, the *Ostracoda*, and the *Branchiopoda* are the *Crustacea* which have departed least from the embryonic or *Nauplius*-forms; and, of these, I imagine that the *Copepoda* represent the hypothetical *Archæocarida* most closely. *Apus* and *Sapphirina* indicate the relations of these *Archæocarids* with the *Trilobita*, and the *Eurypterida* connect the *Trilobita* and the *Copepoda* with the *Xiphosura*. But the *Xiphosura* have such close morphological relations with the *Arachnida*, and especially with the oldest known *Arachnidan*, *Scorpio*, that I cannot doubt

the existence of a genetic connection between the two groups. On the other hand, the *Branchiopoda* do, even at the present day, almost pass into the true *Podophthalmia*, by *Nebalia*. By the *Trilobita*, again, the *Archæocarida* are connected with such *Edriophthalmia* as *Serolis*. The *Stomapoda* are extremely modified *Edriophthalmia* of the amphipod type. On the other side, the *Isopoda* lead to the *Myriapoda*, and the latter to the *Insecta*. Thus the *Arthropod* phylum, which suggests itself to me is, that the branches of the *Podophthalmia*, of the *Insecta* (with the *Myriapoda*), and of the *Arachnida*, spring separately and distinctly from the *Archæocarid* root—and that the *Zoea*-forms occur only at the origin of the *Podophthalmous* branch.

The Phylum of the *Vertebrata* is the most interesting of all, and is admirably discussed by Professor Haeckel. I can note only a few points which seem to me to be open to discussion. The *Monorhina*, having been developed out of the *Leptocardia*, gave rise, according to Professor Haeckel, to a shark-like form, which was the common stock of all the *Amphirhina*. From this "*Protamphirhine*" were developed, in divergent lines, the true *Sharks*, *Rays* and *Chimæra*; the *Ganoids*, and the *Dipneusta*. The *Teleostei* are modified *Ganoidei*. The *Dipneusta* gave rise to the *Amphibia*, which are the root of all other *Vertebrata*, inasmuch as out of them were developed the first *Vertebrata* provided with an amnion, or the *Protamniota*. The *Protamniota* split up into two stems, one that of the *Mammalia*, the other common to *Reptilia* and *Aves*.

The only modification which it occurs to me to suggest in this general view of the Phylogeny of the *Vertebrata* is, that the '*Protamphirhine*' was possibly more ganoid than shark-like. So far as our present information goes the *Ganoids* are as old as the *Sharks*; and it is very interesting to observe that the remains of the oldest *Ganoids*, *Cephalaspis* and *Pteraspis*, have as yet displayed no trace of jaws. It is just possible that they may connect the *Monorhina* with the *Sturgeons* among the *Amphirhina*. On the other hand, the *Crossopterygian* *Ganoids* exhibit the closest connection with *Lepidosiren*, and thereby with the *Amphibia*. It should not be forgotten that the development of the *Lampreys* exhibits curious points of resemblance with that of the *Amphibia*, which are absent in the *Sharks* and *Rays*. Of the development of the *Ganoidei* we have unfortunately no knowledge, but their brains and their reproductive organs are more amphibian than are those of the *Sharks*.

On the whole, I am disposed to think that the direct stem of ascent from the *Monorhina* to the *Amphibia* is formed by the *Ganoids* and the *Mudfishes*; while the *Osseous* fishes and the *Sharks* are branches in different directions from this stem.

What the *Protamniota* were like, I do not suppose any one is in a position to say, but I cannot think that the thoroughly *Lacertian* *Protosaurus* had anything to do with them. The *reptiles* which are most amphibian in their characters and therefore, probably, most nearly approach the *Protamniota*, are the *Ichthyosauria* and the *Chelonia*.

That the *Didelphia* were developed out of some ornithodelphous form, as Professor Haeckel supposes, seems to be unquestionable; but the existing *Opossums* and *Kangaroos* are certainly extremely modified and remote from their ancestors the "*Prodidelphia*," of which we have not, at present, the slightest knowledge. The mode of origin of the *Monodelphia* from these is a very difficult problem, for the most part left open by Professor Haeckel. He considers the *Prosimiæ*, or *Lemurs*, to be the common stock of the *Deciduata*, and the *Cetacea* (with which he includes the *Sirenia*) to be modified *Ungulata*. As regards the latter question, I have little doubt that the *Sirenia* connect the

Ungulata with the *Proboscidea*; and none, that the *Cetacea* are extremely modified *Carnivora*. The passage between the Seals and the *Cetacea* by *Zeuglodon* is complete. I also think that there is much to be said for the opinion, that the *Insectivora* represent the common stock of the *Primates* (which pass into them by the *Prosimia*), the *Cheiroptera*, the *Rodentia*, and the *Carnivora*. And I am greatly disposed to look for the common root of all the *Ungulata*, as well, in some ancient non-deciduate Mammals which were more like *Insectivora* than anything else. On the other hand, the *Edentata* appear to form a series by themselves.

This second notice of the *Natürliche Schöpfungs-Geschichte*, taken by itself, brings so strongly into prominence the points of difference between its able author and myself, that I do not like to conclude without reminding the reader of my entire concurrence with the general tenor and spirit of the work, and of my high estimate of its value.

T. H. HUXLEY.

Analysis of the Phenomena of the Human Mind.—By James Mill. A New Edition. With Notes, illustrative and critical, by Alexander Bain, Andrew Findlater, and George Grote. Edited, with additional Notes, by John Stuart Mill. London: Longmans, Green, Reader, and Dyer, 1869.

THE book now re-edited by Mr. J. S. Mill is one that did not deserve to be forgotten. The writing of its author is characterized by the same good sense, simplicity, and directness, by the same vigorous effort to get at the essential facts, which we find in the works of Mr. J. S. Mill himself, and there is a certain subtlety and speculative clearness sometimes shown by the father, which is wanting to the son. Some of the analytic descriptions of mental phenomena given in this book must be recognized for excellent, even by those who have least agreement with its general argument.

Ever since Locke's time, there has been a succession of English psychologists who have attempted to apply the ordinary scientific methods to mind, to analyze it into its elements, and show how it might be produced out of them. They have set the problem before them in this way—Given the mind as it shows itself in [the developed man, with all its furniture of complex notions and beliefs, its distinctions of self and not self, of cause and effect, &c.—how are we to account for it? What is the smallest number of simple and primary facts into which an analysis can reduce this complexity, and what is the most general expression of the law or laws by which the result is evolved therefrom? And the general answer which was already suggested by Locke, and is more explicitly given by the author, is, that the three terms Sensation, Idea (*i.e.* mental copy of Sensation), and Association, express all that is needed to reconstruct the mind. Probably there is no book which enables us more clearly to estimate the strength and weakness of the theory than this *Analysis*, illustrated, as it now is, by the notes and conclusions of two of the foremost representatives of the psychology of association, Mr. J. S. Mill and Mr. Bain.

The author begins by enumerating and describing the perceptions of the five senses, as well as the muscular, and what are now called the organic, sensibilities. These sensations, when they pass away, leave certain traces or copies in the mind, which are distinguished from them by less vividness and fulness. At least, these are the only definite marks of contrast which we are able to point out, though there would seem to be something more between Ideas and Sensations than a mere difference of degree. The distinction is taken to be an ultimate one: "A sensation is different from an idea only because it is felt to be different."

The next question is how ideas and sensations are combined. The author says, by association of contiguity. Occurring in a certain order of co-existence and succession, they are retained, and suggest each other in that order. And that order, whether synchronous or successive, may be so confirmed and fixed by repetition, that the different ideas and sensations of a train cannot be separated in thought. The author would even reduce association by resemblance into a case of association by contiguity, since we mostly see like things in numbers together. But Mr. J. S. Mill rightly remarks that without association by resemblance, association by contiguity were impossible; for how could the sight of a meadow recall the image of sheep, unless it first recalled the image of a formerly seen meadow in which there were sheep.

Having got Sensations, Ideas, and the law of their association, the author proceeds, by this means, to account for the more complex phenomena of mind. Take one testing example of his method as applied to the analysis of memory. What do I mean when I say I remember an event? In the first place, an idea or sensation which I now have, calls up some idea resembling it, or formerly associated with it; but this is not all: for I not only recall the idea, but I remember that I formerly had it. Now, "the consciousness of the present moment is not absolutely simple, for, whether I have a sensation or an idea, the idea of what I call myself is inseparably associated with it." In like manner, the idea recalled is not absolutely simple, but contains in it, or has inseparably associated with it, the idea of the conscious self. In remembering, therefore, I not only associate a present with a past idea or sensation, but I inseparably associate both with the conscious self, and, finally, I run over the chain of thought and sensation that connects and associates my present with my former self.

The objections which Mr. J. S. Mill brings against this theory are twofold; first, that the inseparable association of the ideas of an event with the idea of myself perceiving it, and of the present with the past, may all take place without anything more than an act of imagination, without my believing that the event really happened; and secondly, that if we thus explain memory by the consciousness of self, we forget that self-consciousness needs memory to explain it. This last objection deserves consideration, as it brings us to the central difficulty of the psychology of association. If I associate the ideas of the past with those of the present by reference to an abiding self, I cannot again explain the abiding self by the series of ideas and sensations so united. If in remembering an event I distinguish from it, yet inseparably associate with it, the conscious self, it is impossible to avoid the conclusion that these two elements were already distinguished in the first consciousness of the event. The author says, "I never have a sensation, nor the idea of that sensation, without associating with it the idea of myself." But this again he would explain by saying that the two have gone together from our earliest years. This, however, only throws the difficulty a step backwards. For the inseparable association of the idea of self with every sensation and idea, could only be formed after the distinction of the conscious self from the object of consciousness was made, and, if we adopt the author's psychology, it could only be made by the aid of memory, which already implies such distinction and association.

Mr. J. S. Mill sees the difficulty, but seems unwilling to adopt the only possible solution. He says, "The phenomenon of Self and that of Memory are merely two sides of the same fact, or two different modes of viewing the same fact. We may, as psychologists, set out from either of them, and refer the other to it. We may, in treating of Memory,

say (as the author says), that it is the idea of a past sensation associated with the idea of myself as having it; or we may say, in treating of Identity (as the author also says), that the meaning of Self is the memory of certain past sensations. But it is hardly allowable to do both." We submit that it is only allowable to do the former. A sensation felt prior to the distinction of the conscious Self and the object of consciousness, as the author's argument shows, could not be remembered. If we might speak of man as being in a purely sensational state prior to this distinction, of that state there could be no memory in our self-conscious existence. Hence it is absurd to speak of associating self with sensations and ideas, for to have sensations and ideas as we thinking beings have them, is to have them in relation to a Self. To attempt to base on anything external to itself that primary fact of abstraction, if we may so describe it, by which the unity of sensational life is broken, necessarily involves a case of reasoning in a circle.

And this leads us to note what is the essential error of the psychology of Association. It attempts by putting together certain elements, which, of course, must be supposed to be given independently of thought, to explain that unity of consciousness which is pre-supposed in all explanation of anything whatever. It treats mind as if it were merely an object of mind like other objects, and forgets that while all things may be said ultimately to be phenomena of mind, mind is not a phenomenon of anything. When Locke tried to explain the fundamental conceptions of the human mind, he assumed the distinction of the mind and its object, and was guided by the metaphor of a *tabula rasa*, on which the world like an external hand was supposed to write. But when Berkeley had given the easy demonstration, that we can only know the writing and not the hand that writes, or, in other words, can immediately know only the modifications of our own consciousness and that of this world which is prior to consciousness, not related to it, and yet supposed to be its cause, we can know nothing; it became obvious that the method of Locke is a *hysteron-proteron*, in so far as it accounts for thought by an object which only exists to thought. Mr. James Mill, as well as Mr. J. S. Mill, admit the validity of the demonstration of Berkeley, and constantly use his language; but they do not see, or refuse to accept, the necessary logical consequence of it. They begin their explanation of mind with certain sensations, as if these existed independently of our thinking them; but in reality they are speaking not of sensations simply, but of sensations *as thought*. When, for instance, our author names certain sensations of colour, taste, touch, &c., he forgets that when thus named and distinguished from each other these sensations are already universals. They are not sensations in the sense that a purely sensational being might be supposed to have them, but as a thinking being has them. If things, or sensations, in the only sense in which we can speak of things or sensations, exist as they are known, so that the forms of knowledge are implicated in the world we know, how is it possible to treat of the nature of mind itself on the method of ordinary science, which (for its purposes rightly) overlooks and *abstracts from* this fact?

There is some trace that Mr. James Mill partially changed his point of view as he advanced with his work. He begins with treating the sensations as simple elements, but when he comes to speak of relative terms in the beginning of the second volume, he finds that they are not simple, but are given along with notions of difference, likeness, succession, &c. Hence the association of ideas is not, as the name would lead us to expect, something added to the ideas themselves so that we might have the ideas *without* their being associated. Mr. J. S. Mill says (vol. ii. p. 24, note), "Ante-

cedence and consequence, as well as likeness and unlikeness, must be postulated as universal conditions of Nature, inherent in all our feelings whether of external or of internal consciousness." In other words, we only have ideas or sensations, *as* we perceive their likeness or unlikeness, antecedence or consequence. The ideas of likeness, succession, &c., are distinguishable, yet not separable from the ideas and sensations distinguished or identified. But if this view of the principles of association be true, and the perceptions of likeness, succession, &c., are ultimate facts at which we arrive in our mental analysis,—facts co-ordinate with sensation itself,—then the examination of these facts ought to have appeared at the very commencement of the whole treatise, and not in the second volume of it. Nay, more than this. It seems to us that if we gather into a focus the different views of mental phenomena that are scattered through these volumes, there is often more than a superficial coincidence between the *Analysis* and the *Critique of Pure Reason*. Likeness and unlikeness, succession and antecedence, are "ultimate facts," shall we say "forms" of sensibility and conception. When we add to this that these likenesses, unlikenesses, &c., are only perceptible when a past sensation is retained and compared with one that is present (vol. ii. p. 15), and that it is the conscious mind which retains, and compares and distinguishes these sensations and ideas in relation to itself (vol. i. pp. 336-7), it would seem that the psychology of association has many points in common with what is often supposed by its supporters to be its greatest adversary, the philosophy of Kant. Or, perhaps, it would be nearer the truth to say that logically it must either advance to Kant or go back to Locke.

We regret that we cannot go further into the examination of these volumes. The whole section on relative terms, and the analysis of the moral sense, are full of interest, and would deserve a thorough discussion.

EDWARD CAIRD.

The Nicomachean Ethics of Aristotle, newly translated into English.
By Robert Williams, B.A. London: Longmans, 1869.

WE learn from the preface that this work is "intended not so much to aid the tyro in grappling with the difficulties of the Greek text, as to reproduce the original in an intelligible and connected form for the benefit of the general reader." We may add that a perusal of the work shows that it came within the author's purpose to lay before scholars and students of Aristotle his own views as to the interpretation of the obscure and difficult passages which occur in the Ethics. It may be doubted whether the problem of combining exegesis with translation is capable of satisfactory solution, but Mr. Williams' near approach to success goes far to qualify the doubt. As a test of the strength and weakness of his method, we may take the concluding chapters of Book VII., which his predecessors have either found it convenient to brand as spurious and avoided altogether, or turned into something which is only English because it certainly is not Greek. Mr. Williams' version is a fair paraphrase of the original, prolix, it may be, but not misleading, which not only may be read with profit by persons unacquainted with Greek, but will be of real service to students of the text; but when we find the Cyrenaic definition of pleasure, comprised in the original in four words, exhibited as "a phenomenon of sense, consisting in a process of alternation between two poles, and resulting in a natural, and, consequently, perfect physical condition," we seem to have passed from the region of paraphrase into that of commentary, and it is not, perhaps, unfair to suggest that while the paraphrase is redundant the commentary is incomplete.

On the whole, however, this must be pronounced by far the best English translation of the Ethics, though it is but slight and inadequate praise to say so; for it obviously belongs to a class quite distinct from the schoolboy translations which have preceded it. The beginner will find but little aid from it; but the general reader, while charmed with a style that seldom flags, may read with a confidence that Aristotle's thoughts, though paraphrased, are preserved, and the scholar, though he may not unfrequently differ from the translator's views, cannot fail to respect the thoroughness of his workmanship, and to admire the skill and ingenuity with which he has overcome the difficulties of his task even in the most unpromising passages.

JAMES R. THURSFIELD.

GUGLIELMO LIBRI.

He was born at Florence in 1803, of a high family, with an ancient title. The aspersions against his nearest ancestor have been answered, and need not be recalled. His early successes in mathematics were mentioned with admiration by Dean Peacock in his *Report* of 1834. Before this time he had been forced to leave Tuscany for political offences; he was welcomed to France, was soon a member of the Institute, and held various employments. Until 1848 he was chiefly employed in writing his *History of Science in Italy*, of which four volumes are published, ending with Galileo. It takes the first rank among scientific histories in the great force of literary and bibliographical knowledge brought to bear. Libri and Michel Chasles appeared nearly together as the first historians of mathematics to whom old manuscript was familiar. But Libri's manuscripts did not contain autographs of Julius Cæsar and St. Jerome.

When the revolution of 1848 broke out, Libri, as the friend of Guizot, was threatened by the prominent journals, and, by the advice of friends, came to England. The charges of stealing books—no very easy thing to do by tens of thousands—had been in preparation. We cannot detail these charges. Libri had offered all his books—mostly Italian—to the French nation, on condition of their being kept together as the Libri Collection: the offer was refused. M. Guizot testified on oath to his recollection of the offer. Bibliographers, wherever the *Defences* could find entrance, are satisfied both of the falsehood and malice of the charges. The *Defences* were not permitted to enter France; nevertheless such men as Guizot, Sainte-Beuve, Pontécoulant, Paul Lacroix, Mérimée, Buloz, gave public expression to their belief of Libri's innocence. He had offered to stand his trial if he might be out on bail in the interval to search the libraries. This was refused: he did not appear, and was condemned *par contumace*. But it was afterwards found that books charged in the *acte d'accusation* were standing on their shelves.

Libri's life in England has passed in writing and circulating his *Defences*, in forming and disposing of collections of books and MSS., and in struggling against ill health. He long maintained the hope that he might resume his Italian history. He returned to his native air in 1868; and died at Fiesole, near Florence, Sept. 28, 1869.

The mathematical memoirs published by Libri in his early years raised expectations of the solution of problems which were never realized. His fame will rest upon his fragment of the History of Italian science, and upon his misfortunes.

Scientific Notes.

"NATURE."

A new weekly scientific journal, *Nature*, appeared on Nov. 4th. The eminence of the names attached to the preliminary notice of its appearance, naturally led to the conclusion that the work would be a great contribution to science, as containing original essays on subjects of scientific interest, as a guide to the student as to the value of recent publications, and as a record of scientific investigation; but though it contains germs which give promise of future success, it does not, in its present form, supply the want of those interested in "Nature." The original essay by Mr. W. A. Bennet, which shews the interesting fact that plants which flower in the winter have special contrivances for self-fertilization and thus are independent of the media by means of which cross fertilization is effected in the summer, and the report of an enthusiastic teacher of natural science, Mr. Tuckwell, of his experience of school teaching, are everything that can be desired. Sir J. Lubbock's description of *Madsen's Danish Antiquities* is an admirable model example of an article which really explains the value of a publication to the student; and contrasts completely with the reviews of books introduced

under the heading "Our Bookshelf." The account of Prof. Von Pettenkofer's paper on *Soil and Sockwater in their Relation to Cholera and Typhus*, is another instance of an admirable account of a scientific memoir. But the record of scientific investigation is comparatively useless from its incompleteness. A want is felt of a complete weekly record containing the titles at least of the papers communicated to all scientific societies and periodicals, both English and foreign, so that the student may at once become acquainted with each new investigation in his own particular branch of study, as well as with the general advance of scientific knowledge. To this might be added a short account of any investigation of more general interest. At the same time, such articles as *Protoplasm at the Antipodes* and some of the "Notes" should be omitted. The Oxford notes might have been limited to the notice of the election of Prof. Clifton to a fellowship at Merton Coll. and the notice of the election to a Lees Readership in Anatomy at Christ Church in December, and a notice of scholarships to be given for proficiency in natural science should have been added.

Other papers than those mentioned are, *Aphorisms by Goethe*, Prof. Huxley; *The Recent Total Solar Eclipse*, J. A. Lockyer; *A Biography of Prof. Graham*, Prof. Williamson; *The Meeting of German Naturalists and Physicians at Innsbruck*, A. Geikie; *Dinosauria*, Prof. Huxley.

With the modifications here mentioned, *Nature* will fulfil a real want and be a welcome addition to scientific literature.

Geology, Natural History, &c.

The 'Rukh' of Madagascar (*Æpyornis maximus*).—Much interest was excited some years ago by a communication to the French Academy of Sciences of a discovery made, in 1850, by a M. Abadie, in Madagascar, of a bird's egg, the capacity or contents of which equalled those of six ostriches' eggs, or of 148 eggs of the common fowl. M. Isidore Geoffroy St.-Hilaire, whose description of this enormous egg and of some fragments of bone supposed to belong to the same bird, is given in the *Comptes Rendus de l'Acad. des Sciences*, t. xxxii. 1851, p. 101, proposed for it the name of *Æpyornis maximus*. A translation of this memoir appeared in the *Annals and Magazine of Natural History* for March, 1851. These materials were enough to call forth the speculative opinions of naturalists, but were too scanty to demonstrate the kind of bird that could have come out of such an egg. Prof. Valenciennes, after a study of the fossil fragments, gave it as his opinion that they belonged to a gigantic penguin. Prof. Bianconi, of Bologna, devoted a goodly treatise to prove that they were parts of a bird of prey, vastly surpassing the condor in size, and, in short, being or representing the "roc" of Arabian romance. In fact, old Marco Polo, according to Marsden's edition, 4to. London, 1818, p. 707, wrote:—"The people of the island" (viz. Madagascar) "report that at a certain season of the year, an extraordinary kind of bird, which they call a *ruk*, makes its appearance from the southern region."

Now, this notice may well apply to an *Æpyornis*, which might be living in Madagascar, as the dodo was in the neighbouring island of Mauritius, at the period of Marco Polo's wanderings. It does not, follow, however, that the "ruk" could fly: there is no testimony to that effect. Supposing an Arab merchant in the palmy days of Haroun Al Raschid to have voyaged down the Red Sea to Madagascar, and possessed himself of one of these eggs, it might well suggest to the people of Bagdad, by the analogy of the egg of the vulture or eagle, a bird of prey big enough to bear aloft a young elephant. Prof. Owen, however, in his "Notes on the egg and portions of leg-bones of *Æpyornis*," read before the Zoological Society, January, 1852, (*Proceedings*, p. 9), concurs with Isidore Geoffroy St.-Hilaire in referring them to a 3-toed species of terrestrial or struthious bird, differing generically from *Dinornis*, not surpassing in height the *Dinornis giganteus*, and probably having a shorter rather than a longer metatarsal bone than in that gigantic 3-toed bird from New Zealand.

In 1868 a M. Grandidier discovered in the marshy soil at Amboulit-sate, on the west coast of Madagascar, a leg-bone (tibia), a thigh-bone (femur) nearly entire, and two vertebrae, of a bird corresponding in magnitude with the previously obtained evidences of *Æpyornis*. These remains are now in the Jardin des Plantes, and have been described by MM. Grandidier and Alphonse Milne-Edwards, in the *Comptes Rendus de l'Acad. des Sciences*, tom. lxxix., p. 802, (Séance du Lundi, 11 Octobre, 1869).

The following are dimensions recorded by those naturalists, to which are added corresponding admeasurements of the same bones of the enormous species of *Dinornis*, described by Prof. Owen in the *Transactions of the Zoological Society*, vol. vi., p. 497, pls. 89 and 90.

DIMENSIONS OF TIBIA.

	<i>Æpyornis maximus.</i>	<i>Dinornis maximus.</i>
	in. lines.	in. lines.
Length (64 centimètres)	= 24 0	39 0 (= 100 centim.)
Circumference of upper end (45 centim.)	= 16 0	1 9½ (= 54 ")
" middle (15½ ")	= 6 0	8 6 (= 22 ")
" lower end (38 ")	= 1 3	1 6 (= 45 ")

DIMENSIONS OF METATARSAL.

	<i>Æpyornis maximus.</i>	<i>Dinornis maximus.</i>
	in. lines.	in. lines.
Length (38 centimètres)	= 15 0	29 0 (= 50 centim.)
Transverse diam. (least) .. (8 centim.)	= 3 2*	3 0 (= 7½ ")

From these dimensions we gather that the "rukhs" was about the height of an ostrich; but, like the *Dinornis elephantopus*, was a more robust bird, especially in the legs and feet. M.-Edwards and Grandidier announce evidences of two smaller kinds of *Æpyornis*, one the height of a cassowary (d'un casoar), the other of a bustard (la grande outarde). It is probable, therefore, that ulterior researches may show this island of Madagascar to have been tenanted by as numerous and varied a family of "rukhs," as New Zealand was of "moas."

The largest known kind of *Æpyornis* is represented in the British Museum by casts of the original specimens described by Isidore Geoffroy St.-Hilaire. The only specimen of the egg which appears to have reached this country was secured by George D. Rowley, Esq., who published, in 1864, an interesting account of it. We quote from this memoir the following dimensions:—"Shape an ellipse, major axis 12½ inches, minor axis 9½ inches, great circumference 34½ inches, small circumference 29½ inches, weight avoirdupois 3 lbs. 11½ oz. nearly. Contrast these with the following taken from ostrich eggs in my cabinet: smooth North African ostrich, major axis 6½ inches, minor axis 5 inches, great circumference 18½ inches, less circumference 17 inches. A rough South African ostrich has major axis 5½ inches, great circumference 17½ inches, less circumference 16½ inches.

Mr. Rowley states that his specimen of rukh's egg "was found at Mananezari on the E. coast, at a depth of forty-five feet in a hill of ferruginous clay, 'dans le terrain diluvien,' by Malgaches, when digging for an iron mine. Some bones are said to have been found with the egg, but they were unfortunately broken before they were taken out." (*On the egg of "Æpyornis,"* pp. 6, 9).

East and West Sides of Mountain Chains.—The remarkable uniformity with which mountain chains slope gradually to the east and abruptly to the west has been often remarked. We believe no explanation has been offered before that now given by Aldis. He explains the fact from the motion of the earth and the secular contraction of its crust, which subsiding on the centre, and consequently on that which is moving less rapidly than itself, will be retarded towards the east, and the westward portion thereby tilted up in that direction, so as to form an abrupt face towards the west and a gradual slope towards the east.

The Perforated Implements of the Stone Period.—Sir John Lubbock and other archaeologists are inclined to hold that the perforated axes and hammers of stone are coeval with the commencement of the Bronze Period. That many of them really do belong to this period there can be little doubt, since bronzes and stone are frequently found buried together, and it is well known that stone weapons continued to be made and used after the introduction of bronze. But this by no means proves that all perforated stone implements are to be referred to this period, and the present number of the *Archiv für Anthropologie* contains a paper by Rau showing the mode in which they might be formed before a knowledge of bronze existed. M. Rau considers that the holes were made in two different ways, or perhaps by means of two different borers. The more highly-finished holes are of equal diameter throughout and present a smooth surface, and exhibit at short distances from each other a succession of circular grooves. Such perforations as these, he thinks, were effected by means of a hollow cylinder of bronze. But there is another kind of perforation the surface of which is more or less smooth, but which is not marked by the lines or grooves above mentioned. These perforations are constricted in the centre, so as to present on section more or less of an hour-glass form, indicating that they have been bored from opposite sides. These, he thinks, belong exclusively to the Stone Period. In both methods it is probable that hard sand and water were employed to assist the process. His view is supported by an examination of weapons in which the perforations have not been completed, but carried only through a portion of the thickness of the stone. In the former class of borings the hole on section presented somewhat of the appearance that would be presented by the bottom of a champagne bottle in section, the periphery being more deeply bored than the centre, whilst, in the latter class of borings, the bottom of the depression was simply rounded and rather narrower than the superficial margin.

M. Rau has been able to produce borings in a hard stone exactly resembling those in the weapons of the Stone Period, without the aid of any metallic instrument, but merely by means of the rounded extremity of a piece of hard wood made to rotate with a bow-drill, together with a little sand and water. The stone on which he experimented was a piece of Diorite, so hard that a well-tempered knife-blade only marked it with a metallic streak, and of the same kind as that formerly employed, on account of its combining hardness with tenacity, in the construction of various weapons during the Stone Period, and still used for the same purposes by the North American Indians of the present day.

* Transmitted to the Jardin des Plantes by M. Lienard.

In commencing the perforation, which required infinite patience, M. Rau found it advantageous to attach a piece of wood, with a hole in it, on the stone, which prevented the boring instrument from perpetually slipping off. Two hours' severe work were required to deepen the perforation by the thickness of an ordinary tracing with a lead pencil, and, though with many interruptions, he was fully two years in completing it. It was found requisite to add fresh sand every five or six minutes; when serpentine rock was experimented on the perforation was accomplished with very much greater rapidity.

Botany.

Evaporation of Water from Vegetables.—We find in the *Comptes Rendus* of the French Academy an important article by M. P. P. Dehérain on the Evaporation of Water from Vegetables. He proposes to demonstrate the three following points:—1st. The evaporation of water from leaves proceeds under conditions very different from those which determine its evaporation from an inanimate body, for it continues in a saturated atmosphere. 2nd. This evaporation is entirely determined by light. 3rd. The rays of light which are efficacious for the decomposition of carbonic acid by the leaves are also those which favour evaporation. A leaf of wheat was fixed in an ordinary test-tube by means of a split cork. This tube was exposed at intervals to the action of the sun, and subsequently weighed, when it was found that during each equal period of half-an-hour the tube (without the wheat-leaf) had increased in weight by almost exactly equal increments, although the air in the tube had become completely saturated, and a considerable quantity of moisture had condensed. Under similar circumstances no increase of weight was found, if, instead of the wheat-leaf, a wick of cotton was inserted in the split cork, one end of which was immersed in water. The quantity of water emitted varies considerably with the species of plant and the age of the leaf; but the most efficacious agent in determining the evaporation is light. In bright sunshine leaves of corn gave off, under long exposure, from 70 to 108 per cent. of their own weight of water; in diffused light from 6 to 18 per cent.; in total darkness from .6 to 2.3 per cent., being very little influenced by temperature. Even when the tube was surrounded by ice the leaves gave off an increased quantity of moisture, probably in consequence of the more rapid condensation. Further experiments with coloured solutions showed that the blue or green rays which decompose chloride of silver, but are without action in the reduction of carbonic acid, also do not facilitate evaporation; while the red and yellow rays, which have little photographic power, but have a powerful action in decomposing carbonic acid, have also great influence in promoting evaporation. The series of experiments showed an exact proportion between the quantity of carbonic acid decomposed and the quantity of water evolved. M. Dehérain also confirmed an old observation of Guettard, in 1748, that the upper hard and smooth surface of leaves has more power in decomposing carbonic acid (and hence also in evolving water) than the under-surface. He promises a second paper on the nature of the gases evolved by plants under the influence of different rays of light.

Irritability of Stamens.—Professor J. B. Schnetzler has contributed to the "Société Vaudoise des Sciences Naturelles" some remarks on the well-known spontaneous motion in the stamens of the common Berberry, and other species of *Berberis*, which causes them to spring back against the pistil when touched on the inner surface by a pin or other substance. This motion has been commonly attributed to "irritability," or "contractility," of the vegetable tissue; terms which Professor Schnetzler points out explain nothing of its real cause. Previous investigations by the same observer into the movements of the leaves of *Mimosa* and *Dionaea*, and of the stamens of *Paritaria*, had induced him to attribute some part in its production to the protean matter which constitutes a portion of the living cells; matter like the sarcode of Rhizopods, which physiologists have described under the name of "Protoplasm." The experiments which he has made on the stamens of the Berberry confirm in this respect those which he had previously made on the leaves of the sensitive plant. For instance, the urali poison, which does not destroy the contractility of animal sarcode, and leaves untouched these same properties in protoplasm generally, has also no influence on the movements of *Mimosa*, nor on those of the Berberry; on the other hand, nicotine, alcohol, and the mineral acids, destroy the life of sarcode and of protoplasm, and the irritability of the leaves of *Mimosa*, and of the stamens of *Berberis*.

Spontaneous Currents in Plants.—Professor J. B. Schnetzler records in the *Archives des Sciences Physiques et Naturelles*, some observations on the motions of the fluid in the leaves of the common water-weed *Anacharis alsinistrum* (known in this country as *Elodea canadensis*), the great pest in our canals introduced from America some fifteen years since), which the great transparency of the leaves renders peculiarly favourable for examination. These rotatory motions of the protoplasm have been attributed by some to successive contractions of the exterior layer of the cells, by others to successive displacements produced by purely mechanical action. Neither of these explanations, Professor

Schnetzler points out, goes to the root of the matter; and he believes he has detected their ultimate cause in the chemical action of oxygen, which passes through the wall of the cells, and of which a portion is probably transformed into ozone under the influence of light, assisted by currents of electricity passing between the surface of the leaf and the contents of the cell. A similar conversion of oxygen into ozone is said to take place in the globules of the blood. From the point of view of the mechanical theory we have here evidently an example of the transformation of light and of heat into motion.

Gases exhaled by Fruit.—At a recent meeting of the Academy of Sciences at Paris MM. Bellamy and Lechartier read a paper, in which they stated that various kinds of fruit, after being plucked from the tree, as, for instance, apples, cherries, gooseberries, and currants, begin to absorb oxygen, and give off carbonic acid.

Edible Fungi.—Many attempts have been made of recent years by the Rev. M. J. Berkeley, Mr. Worthington Smith, and other ardent fungologists, to induce the public to believe that not a few common British species of fungus are not only wholesome as articles of diet, but are equally palatable with the common mushroom, *Agaricus campestris*, the only one universally looked on without suspicion by our peasantry. Prizes have been offered the last two years, under the auspices of the Royal Horticultural Society, for the best collections of edible fungi, and the awarding of the prizes has been followed by a fungus feast. Among the species generally admitted as wholesome are the *Agaricus procerus*, or parasol-mushroom; the *A. melleus*, very common on dead stumps; the *A. ostreatus*, or oyster; the *Coprinus comatus*, a variety exceedingly common in gardens; the *Marasmius oreades*, or fairy-ring champignon; the *Bolbitis edulis*; the *Fistulina hepatica*, or vegetable beef-steak, growing on the trunks of trees; and the *Lycoperdon giganteum*, or giant puff-ball. Most of these species are freely eaten in many parts of the continent where they abound; and, during the American civil war, fungi formed for a considerable time the main support of the Southern army. Mr. Berkeley believes that there are at least forty edible species of British fungi, many of them exceedingly abundant at a time of the year when there are very few other natural vegetable products, varying greatly in flavour, but all highly nutritious, from the great amount of nitrogen they contain. It is stated that while in the New Forest the delicious truffle is still hunted for by regularly trained dogs, in France it is now detected by observing a species of fly, which alights on the ground above the spot where it grows.

Physiology.

Nerves of the Liver.—Professor Pfluyger, of Bonn, has been engaged for several years in investigating the connection of the nerves with the glands of the body. He began by showing, by microscopic investigation, that the nerves of the salivary glands are intimately connected with the elements of which those glands are composed, the ultimate ramifications of the nerve-fibres having their end in the salivary cells. This discovery throws an important light on the mode of activity of these glands, which were already known to be under nerve-influence. It gives the most satisfactory proof of the existence of "secretory" nerves, the stimulation of which calls the cell-elements of the glands directly into "secretory" activity. Pfluyger has now extended these investigations to the liver (*Archiv. für Physiologie*, Bd. ii.). This organ, which secretes the bile, has a very complex structure. The biliary and blood vessels form a regular net-work, which surrounds the secretory elements, or liver-cells. He has now succeeded, by the employment of hyperosmic acid, in finding the ultimate ramifications of nerve-fibres in these cells. He saw that the nerve fibres entered directly into the cells, so that their contents became continuous with those of the cells. Hence the influence of the nerve-system upon the secretion of bile, as seen in the well-known influence of mental affections upon it, becomes intelligible. These investigations are still in progress.

Corti's rods.—Professor Helmholtz has recently, in a memoir read before the Innsbruck congress *On the sound-waves in the Cochlea of the Ear*, made an important addition to his *Doctrine of the Perception of Sound*. He had previously regarded the "rods of Corti," which are found in the cochlea, as elastic bodies, the vibrations of which act directly on the fibres of the auditory nerve. This hypothesis was founded upon the fact that in the cochlea there are a great number of Corti's rods lying side by side, in a series diminishing in size, as if adapted for the reception of a wide range of sounds. Recent anatomical investigation has robbed the Corti's rods of a part of their importance, especially the observation of C. Hasse that the cochlea of birds and reptiles (*Amphibien*) have no Corti's rods. Now, as all singing birds, at least those which are capable of being taught to sing tunes, distinguish the qualities of notes, it is plain that a perception of the difference of sounds is compatible with the absence of those rods. Besides this, Professor Von Hensen, of Kiel, has examined the membrane which divides the cochlea, and found that it varies in breadth in different parts of the cochlea; and has proposed the hypothesis that this membrane acts as a vibratory organ.

Helmholtz then examined whether such a membrane is capable of having its various segments vibrating in unison with various notes on the scale. We may figure this membrane as a wedge-shaped structure stretched in the direction of its breadth, in such a way that the tense fibres, of which it consists, form a series continually diminishing. Helmholtz, then, has made out by mathematical analysis what the movements of such a membrane would be, and found that each of its individual fibres can execute vibrations without throwing the remainder of the membrane into vibration. This membrane in the cochlea would then be an appropriate organ for the perception of sounds.

On certain Limits of Vision.—Exner finds that if a sufficiently intense light be allowed to act upon the retina for $\frac{1}{100,000}$ of a second only, a distinct perception of light follows. He further finds that the length of time required for the perception of an impression of light depends—1st, on the intensity of the illumination. As the intensity increases in geometrical progression, the length of time necessary for the light to act in order to call forth perception diminishes in arithmetical progression. 2nd. On the size of the image formed on the retina. As the dimensions of the retinal image increase in geometrical progression, the times required diminish in arithmetical progression. 3rd. On the assistance of the positive after-image. If immediately after the action of the light the eye is allowed to rest on a white surface, with certain intensities and durations of light, no image is perceived, though it is distinctly visible if a black surface be substituted for the white. 4th. On the part of the retina on which the image falls. The most sensitive part of the retina is not the *Fovea Centralis*. A bright object is most readily perceived, without distinct outlines, at some little distance from the axis, but distinct outlines are most easily appreciated close to the axis.

The structureless Matrix of the Convolutions of the Brain.—The nerve-cells and nerve-fibres of the grey matter of the brain are all imbedded in a tender jelly-like tissue, in which no structure can be observed, except granules and faint streaks. Arndt has recently shewn that this structureless mass is a remnant of the embryonic granular protoplasm, out of which nerve-fibres and nerve-cells are directly formed. He seems further inclined to the belief that this matrix is not, as used to be thought, mere padding, but the seat of important functions.

Starch in Muscles.—Not long ago starch was thought to be a peculiarly vegetable product; and Bernard's discovery of the formation of animal starch or *glycogen* in the liver upset a good many theories. It has since been found in many organs. Nasse now claims it as a normal constituent of muscle; and his observations go to shew that it is consumed in muscular action, that in fact it forms part of the fuel with which our muscular engines are fed.

Spectrum Analysis, Chemistry, &c.

Winnecke's Comet.—Huggins' spectral analysis of this comet is well known, and his conclusion that the light of this comet is produced by incandescent carbon vapour. The experiments of Watts—published in the October Number of *The Philosophical Magazine*—seem to prove that this spectrum is really that of carbon; and further, that the temperature of the carbon producing it must be between 1500° C. and 2500° C. If no other explanation of this comet-spectrum can be found, and if the temperature of cosmical space may really reach 1500° C., important changes must be made in the theories of the universe as at present accepted.

Zöllner's Reversion-Spectroscope.—An important addition to the resources of spectrum analysis has been made by Zöllner's invention of a reversion-spectroscope, by which extremely small changes in refrangibility, and consequently comparatively slow motions of a star or sun-flame, can be detected. It consists of a spectroscope in which by reflection the spectrum of a source of light can be seen superposed above a reversed spectrum of the same source; so that if a white flame containing sodium be viewed, there will be seen in the upper part of the field a sodium line with the blue end of the spectrum on the one side, and underneath it a sodium line with the red end of the spectrum on the same side. The two bright lines may be made to coincide exactly by an adjustment; and if any change in refrangibility take place, the motion of the line is doubled, and is also more exactly measured, because it is referred to itself as a standard.

Different Sizes of Drops.—Herr Quincke, of Berlin, has found (*Poggendorff's Annalen*, for Nov.) that the size of the drops, formed by liquids of the most different kinds, bear a fixed relation to their chemical composition. He deduces from his experiments the law that all liquid substances, at a temperature near their liquifying point, have specific cohesions, which are proportionate to the numbers 1, 2, 3, 4, &c. If the specific cohesion of the metallic bromides and iodides be taken as 1, that of mercury and the nitrates, the metallic chlorides, the sugars and the fats, is represented by 2; that of water, the carbonates, sulphates, and probably also the phosphates, by 4. Of the metals, compared to the same unit, the specific cohesion of lead, bismuth, and antimony, is 2; that of platinum, gold, silver, cadmium, tin, copper, is 4; that of zinc, iron, palladium, 6; that of sodium, 12.

Condensation of Phosgene Gas.—Dr. Emerling, of Heidelberg, has discovered that phosgene gas (carbonyl chloride), if quite pure, is condensed with facility to the liquid state. Liquid phosgene gas boils at 18° C., and may be sealed up in a glass tube without danger. The glass tube may be opened if placed in a freezing mixture, and gives out a slow and continuous current of the gas.

A New Agent for procuring Sleep.—*Chloral* continues to excite attention, more perhaps abroad than amongst ourselves. The hydrate of chloral is a white crystalline substance, which in contact with alkaline fluids splits up into chloroform and formic acid. Hence, when it comes into contact with blood, the alkaline reaction of that fluid effects its decomposition, and a formation of chloroform is the result. Liebreich, of Berlin, to whom we are indebted for having brought the matter forward, believes that when chloral is taken by the mouth or injected under the skin, and so is gradually absorbed into the blood, chloroform is set free in and given up to the blood little by little. Hence its action is necessarily somewhat slow but gentle and prolonged, very different indeed from the action of chloroform taken in rapidly by the ordinary process of inhaling. At all events the animal or person to whom chloral is administered gradually becomes subject to an anæsthetic or rather hypnotic influence, quite distinct from that of chloroform. It has already found considerable favour in Germany as a substitute for morphia, and as a means of producing sleep. In this country Dr. B. W. Richardson reported rather unfavourably on it at the Exeter Meeting of the British Association, disagreeing with Liebreich as to its administration being free from danger and from inconvenient after effects, and being inclined to attribute ill effects to the formic acid developed at the same time. In Paris, however, M. Demarguay in a communication to the Academy of Sciences, while disagreeing with many of Liebreich's conclusions, states that chloral seems likely to prove a most useful agent for procuring sleep, especially in the case of weak persons.

Miscellaneous Intelligence.

A prize of 500 thalers (75*l.*) is offered for the best essay on the following question:—"Do the facts of Astronomy, Geology, and Biology necessitate the assumption that the solar system, and especially the earth and its inhabitants, had a beginning in time, or are they also compatible with the assumption of their existence from eternity?" Twelve essays have been sent in at present, and the prize will be given away on the 31st of next January. For particulars apply to Dr. Ziller, Leipzig.

The proposed gathering of the Philosophers of the School of Herbart, which was to have taken place at Leipzig in September last, is put off till next year.

Professor Zeller, of Heidelberg, has undertaken to write a History of German Philosophy, and Professor Kopp, of Heidelberg, a History of Chemistry; both for the Bavarian series of Histories of German Science.

Professor Bunsen, the well-known chemist, has been appointed by the Baden Government to submit the mineral waters of the Black Forest to a scientific investigation.

Professor Rolleston's long-expected work on *Forms of Animal Life* is in the press, and may be expected to appear very shortly. It will consist of a general introduction, a description of dissections and specimens illustrating the chief divisions of the Animal Kingdom, and selected from easily-procured species, and a description of 12 large and elaborately executed plates.

The announcements of the Berlin publisher, Weidmann, include a book which will in all probability be the last of the *éditions principes* of Greek authors; viz. the *Mathematical Collections of Pappus*, edited by F. Hultsch. The task of publishing the works of the Greek mathematicians, undertaken by the University of Oxford, was splendidly begun with Euclid, Apollonius, and Archimedes, but unhappily did not reach Pappus before the decay of learning which characterised Oxford in the last century.

Selected Articles.

The Natural History of Morals: Westminster Review.

[Excellent critique of first chapter in Lecky's History of European Morals.]

Higher and Lower Animals: Quarterly for October.

The Positivist Problem, by Frederick Harrison: Fortnightly for Nov.

Different Schools of Elementary Logic: North British.

Untersuchungen über Bau und Entwicklung der Arthropoden. Von Dr. Ant. Dohrn. Jenaische Zeitschrift für Medicin und Naturwissenschaft.

Untersuchungen über die Diffusion atmosphärischer Gase in der Pflanze. Von N. J. C. Müller. Pringsheim's Jahrbuch für wissenschaftliche Botanik.

Notiz über die Farbstoffe im Chlorophyll. N. J. C. Müller. In the same.

What is Bathybius? By Prof. Williamson. Pop. Science Rev. for Oct.

Kent's Hole. By W. Boyd Dawkins. In the same.

The oldest human remains in Europe. By P. M. Duncan. Student for Nov.

Contents of the Journals.

La Philosophie Positive (Revue): Nov.-Dec.—The myth of the Tree of Life, &c., by Littré.—On certain laws of Political Economy, by Roberty (ii.).—Primitive Remains of Mankind according to the most recent Researches, by Jourdy (ii.).—Geometry in Ancient India, by Noel (i.).—New France, by D'Henriet.—The Congress of Lausanne.—Varieties and Bibliography.

Zeitschrift für exacte Philosophie (Allihn und Ziller: ix. 1.).—Aristotle on the Eternity of the World, by Siebeck.—New Histories of Philosophy, by Thilo.—Reviews.

Philosophical Transactions of the Royal Society. Vol. 159, i.—Researches on Solar Physics, by De la Rue, Balfour Stewart, and Loewy.—A Third Memoir on Skew Surfaces, by Professor Cayley.—The Great Melbourne Telescope, by Robinson and Grubb; Formation and Early Growth of the Bones of the Human Face, by Callender.—On Hydrofluoric Acid, by Gore.—On the Theory of Reciprocal Surfaces, by Cayley.—On the Osteology of the Solitaire, by Newton.—On the Solar Variations of Magnetic Declination at Bombay, by Chambers.—On the Development of the Semilunar Valves of the Aorta and Pulmonary Artery of the Chick, by Tonge.—On the Diurnal and Annual Inequalities of Terrestrial Magnetism, by Hirz.—Spectroscopic Observations of the Sun, by Lockyer.

New Publications.

AUSTIN, JOHN. Lectures on General Jurisprudence; or, The Philosophy of Positive Law. Third edition. Revised by R. Campbell, Barrister. 2 vols. Murray.

BEALE, LIONEL. Protoplasm; or, Life, Force, and Matter. With 8 coloured plates. Churchill and Sons.

BENCE JONES, Dr. Life and Letters of Faraday. 2 vols. Longmans.

CIRENCESTER AGRICULTURAL ESSAYS. Vol. II. Practice with Science. 8vo. Ed. by Rev. J. Constable, M.A., Principal of the Royal Agricultural College, Cirencester. Longmans.

HELMHOLTZ, Prof. On the Relation of the Natural Sciences to the Totality of the Sciences: an Address. Translated by Dr. Schaible. London: Hodgson and Son.

HIBBERD, S. New and rare beautiful-leaved plants. London: Bell and Daldy.

HIRSCHBERG, Dr. J. Der Markschwamm der Netzhaut. Eine Monographie mit 3 Lithogr. Tafeln. Berlin: Hirschwald.

KOPP. Beiträge zur Geschichte der Chemie.

VON KREMPELHUBER, A. Geschichte und Literatur der Lichenologie von den ältesten Zeiten bis zum Schlusse des Jahres 1865; zum 1^{sten} Male bearbeitet. Bd. II. Die Flechten Systeme und Flechten-Spezies. Munich: Wolf. [A work of extraordinary research.]

MACKINTOSH, D. The Scenery of England and Wales; its character and origin geologically considered. London: Longmans.

OLIVER, Prof. D. Elementary Lessons on the Botany of India. Macmillan.

POUCHET, T. A. A Sketch of Contrasts in Creation, and marvels revealed and explained by Natural Science. Illustrated and translated. Edinburgh: Blackie.

PRINGSHEIM, Dr. Jahrbücher für wissenschaftliche Botanik. Leipzig. 1869.

WURTZ, Ad. A History of Chemical Theory from the age of Lavoisier to the present time. Translated by H. Watts, F.R.S. Macmillan.

History, Geography, &c.

Researches in the Highlands of Turkey; including visits to Mounts Ida, Athos, Olympus, and Pelion, to the Mirdite Albanians, and other remote tribes. With Notes on the ballads, tales, and classical superstitions of the modern Greeks.—By the Rev. H. F. Tozer, F.R.G.S., Tutor and late Fellow of Exeter College, Oxford. Two vols. 8vo. Murray, 1869.

THIS work contains an account of journeys made in 1853, 1861, and 1865, to the Troad, to Mount Athos, and across Northern Greece in various directions. In harmony with

the desolation of the plains of Troy, once the battle-field of heroes, there is found across the Ægean, the "eternal repose" of the life on Athos, the "Holy Mountain" of the Greek Church, the place of refuge for its saints and learned men. And in striking contrast with them both we have the confused modern life of the mixed races living north of Greece, in one sense modern, but in another very ancient; still preserving old customs and superstitions that existed before the "Tale of Troy Divine" was sung in the halls of Ionian or Æolian chieftains. As regards the vexed question of the site of Troy, Mr. Tozer, after comparing the Homeric description with the present features of the ground, sides with those who think that it stood on the hill above Bunarbashi. On a point where only a probability can be arrived at—for the later Greeks did but guess where the city had been—this seems the most likely supposition; and the tumuli on the height may be of later date, for interment within an ancient city was of very rare occurrence, and Homer expressly tells us that Hector was buried without the walls. We must, however, leave these tempting questions for the present, and confine our attention to the journeys across Northern Greece, as containing the most recent information on many subjects connected with classical antiquity. It seems strange that what was once the great road of communication from Italy to the East, the road too by which the Normans twice invaded the Byzantine empire, should be so utterly unknown even to European travellers in our own day. Tafel, who wrote a valuable work, *De Viâ Militari Romanâ Egnatiâ*, never himself visited the country, and was even in some cases unaware of the direction taken by the river-valleys and passes, which so often determine the line of a great military road. The combined attractions of the new and the old on such a route as that from Thessalonica, across Central Albania, to the Adriatic, fortunately induced Mr. Tozer, in 1861, to attempt its exploration, and in so doing, he has made a very noticeable addition to our knowledge of Greek archæology; his book is important to the philologist, as well as to the historian. Any one acquainted with the account of Macedonia in Müller's *Dorians* or Grote's *Greece*, admirably as they used their scanty sources of information, will see this at a glance; and the students of Homer, Herodotus, and Thucydides, will equally find illustrations of their favourite writers. We propose to accompany our author along this unfrequented line of travel, and stay with him to survey the main points of interest. The line of the old Via Egnatia is clearly marked at Salonika by the long street running from east to west, and crossed at either end by Roman triumphal arches. Starting from this point, our traveller soon crossed the lower Axios, as to the course of which all the maps—even Kiepert's, usually so correct—are quite at fault. The turbid water of the river is mentioned by Strabo, who finds a difficulty in reconciling it with the Homeric description—"the fairest stream on earth." In fact, the Homeric epithets and descriptions, accurate for the Troad, and for parts of Greece, are not always so infallible as Mr. Gladstone assumes them to be, when pointing a contrast between Homer and Virgil. Thus Telemachus drives through corn-fields from Pylos to Sparta, without our finding any notice of the trackless barrier of Taygetus being in the way. The next stream to the Axios seems to have changed its course since the time of Herodotus, who speaks of the "Lydias" as joining the Haliacmon, whereas now it flows into the Axios itself. Thence we reach Vodena, famous as of old for its many streams springing from the mountain's side, whence its Slavonic name, "the place of waters," (*voda*, Slav. for "water"). The ancient name of this capital of Macedonia, "Edessa," had the same signification, being derived from *bedu*, the

Phrygian word for "water." Ægæe, also, the earlier name, corresponds in meaning to our "springs." From the heights there is visible "to the south, the chain of the *long, many-crested, snowy*, Olympus (*μακρὸς πολυδεῖρὸς ἀγάννηφος*). As it is seen from this point, all the Homeric epithets are strikingly applicable; even at this season the northern slopes were thickly patched with snow." Descending the mountain side from the pass above Edessa, into the plain of Monastir (the ancient Heraclea), we see before us the scene of the remarkable retreat from Lyncestis effected by Brasidas in the 9th year of the Peloponnesian war. On this there is a separate discussion, and another on the valuable inscription at Monastir, which mentions "Politarchs" as the chief magistrates, a title nowhere else occurring, except at Thessalonica; it is referred to in the well-known passage of the Acts of the Apostles (xvii. 6). In this district, too, is laid the scene of the story given by Herodotus of the foundation of the Macedonian monarchy, one of the "Popular Tales" which, since Grimm's time, have been recognized as the heritage of the peasantry in every country of Europe. "The three brothers, the youngest of whom is the wisest and the most successful; the enigmatical conversation about the sunshine; the sudden swelling of the river to save the fugitives; are all features commonly found in this class of stories." Similar tales are still told in India and in Ireland. And here we would refer to the chapter on the "modern Greek popular tales," together with that on "the Romaic ballads," as perhaps the most interesting part, to the general reader, of the whole work, while they are not less attractive to the student of antiquity.

From this rich district we cross by the Scardus range, a continuation of Pindus, into a far wilder country. Indeed, it is remarkable how the ranges, here running north and south, separate such very different tracts of country. On the western side the soil is comparatively poor and thin, and, consequently, there is less natural vegetation. There are also few Roman remains, and there must have always been less civilisation than in the rich valleys on the eastern side. Only two passes exist by which armies can cross the mountains, a fact important to keep in mind when studying the history of these countries, both in ancient and modern times. At the outlet of the Black Drin from the Lake of Ochrida (perhaps the ancient Lychnidus), whence it flows into the Adriatic by a long bend round to the north, one of the few remaining milestones of the Egnatian Road is found, remarkable as giving the distance in Greek for the information of the natives, ΑΠΟ ΔΥΧΝΙΔΟΥ Η, though the greater part of the inscription is in Latin as the official language. The Albanian tribes here probably represent part of the very ancient population, commonly known by the much-abused name "Pelasgian." The great Pelasgian oracle of Dodona was in this country (probably near the Lake of Yanina), and the apparent antiquity of the Albanian alphabet, the philological peculiarities of their language, and the character of some of the words, are in favour of this view. The two main Albanian tribes are divided by the Egnatian Road, as the Illyrians and Epirots were in antiquity, and this adds to the probability that the same races inhabited the country then as now. There are the remains of fine theatres in Epirus, showing how the southern part at least of this region must have been once pervaded by Hellenic influences.

Besides this journey, our author crossed the country in the reverse direction in 1865 by a more northerly route; starting from Cattaro on the Adriatic to visit Montenegro, and from Scodra to explore the wild Mirdita country, densely covered with oak forests, and entirely new ground for European travellers. In his account of Scodra, Mr. Tozer corrects the passage in Livy xlv. 31, where it is said that the two rivers

which flow by the town "incidunt Oriundi flumini," by substituting for the very suspicious dative "Oriundi" the name of the well-known river Drilon, a river flowing down from Scardus (as Livy says the "Oriund" does), in a long, deep gorge formed by the meeting of the limestone and igneous rocks. In the Mirdite country the primeval custom of "brotherhood" (we are reminded of the famous "friendships" of Greek and Eastern history) still prevails, with the binding ceremony in which the two "brothers" have a small quantity of their blood mixed in a bowl of wine, which is drunk by both when they have sworn an oath of fidelity—a primitive form of contract mentioned by Herodotus as existing among the Lydians and Scythians; in Tacitus as used by the Armenians and Iberians. It must at one time have been found also among the Romans, as the old Latin word *assiratum* signifies a mixture of wine and blood. Here, too, the wives of the tribe are always captured from other tribes, according to the old system of "Exogamy," once so prevalent in Europe that we have clear traces of it at Sparta and at Rome as well as among our Celtic and German forefathers. The Romans accounted for the strange custom by the story of the "Rape of the Sabine women," following the natural tendency which tries to assign an historical origin to usages of great antiquity. No customs and legends are so permanent as those relating to birth, marriage, and death. The co-existence of such tribes side by side with ourselves—of the first age of the world, as it were, by the side of the latest—enables us to explain myths, &c., of early classical history long held inexplicable, and of which even Grote could say, "The curtain is the picture," as though there were nothing beyond. But what the mind of man created man can still explain; the early language of mythology can still find its alphabet.

From Mirdita a pass leads across the main ridge to Uskiub on the upper Axios, on the road from Thessalonica to the Danube, and famous as the birthplace of Justinian, but only lately identified as such. The route from hence to Salonika has been hitherto unexplored, though at Stobi four great Roman roads meet, connecting the Danube with the Ægean, and we know from *Thucydides* ii., 100, that regular lines of communication existed in this district at least as early as the Peloponnesian War. It was long supposed (from a passage in the *Epitome* of Strabo) that all this country was divided in the middle by a lofty range of mountains running east and west, but it is now known that south-east of Servia, at least, there are no hills of any height.

From Salonika Mr. Tozer visited the whole district of Olympus, Ossa, and Pelion, and we should have wished to notice his remarks on the changed aspect of the country owing to the destruction of the wood, on the naming of so many places from the characteristic trees, and in general on the changed nomenclature of the country, where the prevalence of Slavonic names might seem to support Fallmerayer's view that the Hellenic race had been largely replaced by Slavonian tribes in the middle ages. Neither have we space for noticing the remarks on the philological character of the Romaic and Wallachian dialects as genuine descendants of the Greek and Roman languages, the latter as true a "Romance" language as Italian itself.

A third journey also is described, across Thessaly and Epirus—to the south, therefore, of the main line of travel recorded above; but this, as being on better known ground, we must here omit, together with much that bears on classical and mediæval history. Our author's learning is not obtrusive, and the dissertations are entirely free from pedantry; and we venture to say that those disinclined for travel through wild districts and strange tribes may enjoy a very pleasant tour with Mr. Tozer without quitting the comfortable libraries so dear to a scholar. C. W. BOASE.

Ricardi de Cirencestria Speculum Historiale.—Vol. II. Edited by J. E. B. Mayor. London: Longmans & Co.

THE chief interest of the second volume of Richard of Cirencester is rather in the editor's preface than in the *Speculum Historiale* itself. Mr. Mayor has gone at great length into the question of Richard's title to the treatise *De Situ Britannia*, ascribed to him by Mr. Bertram, of Copenhagen, in the last century. The work has evidently been a labour of love, and a more thorough and satisfactory exposure of a very remarkable fraud has perhaps never been produced. The impostor, Mr. Bertram, was a young man of twenty-four, the son of an English tradesman, settled at Copenhagen; and was himself a student at the University, at most an unlicensed teacher of English, when, in 1747, he commenced a complimentary correspondence with Stukeley. Presently, Bertram made mention of a rare manuscript in the hands of a friend, and gradually sent over a transcript of the whole, a copy of the map belonging to it, and a facsimile of some of the manuscript. The handwriting was pronounced by Mr. Casley, then keeper in the Cotton Library, to be 400 years old; and this opinion has since been endorsed by Sir F. Madden and Mr. T. Wright. Nor have the contents of the *De Situ Britannia* been less favourably estimated. From the time when Stukeley and Bertram first brought it before the public, a great number of the best writers have received it implicitly; and general historians, from Gibbon down to Lingard and Lappenberg, have been even more credulous than local antiquaries; the latter often rejecting the book for their particular district, though they admitted or did not dispute its claims for the rest of Britain. Mr. Mayor traces the history of opinion on the subject in an almost exhaustive article, to which it may, however, be added that so sound an antiquary as Mr. Akerman thought it worth while to reproduce Richard's Itinerary, and that Spruner's Map of Britain is partly based on it. That Bertram's original manuscript has never been found, has always been regarded by his critics as a suspicious circumstance; and the theory that it was destroyed in a great fire at Copenhagen, has been more than balanced by the impossibility of tracing it to any library in particular. But further search is not likely to be made after Mr. Mayor's analysis. He dissects Bertram's work, line by line, shewing that the facts and names are entirely derived from sources accessible to him, and with which we know him to have been acquainted; that some of the sources, such as the Ravenna Geographer and Peutinger's Table, can scarcely be conceived known to the real Richard of Cirencester; that in other places Camden's and Horsley's conjectures, or, as it may chance, their mistakes, are reproduced; and that the style and spelling are not those of Richard in his authentic work, nor indeed of any genuine mediæval writer. Where changes are introduced, they are mostly of a suspicious kind. *Noviomago* is omitted, in order to escape the difficulty of a distance of 37 miles between London and Rochester; Ariconium, which most modern critics connect with the district of Archenfield, is transformed into Sariconium; and meaningless but safe names such as "ad fines" or "in melio" are inserted. Altogether, if the success of Bertram's forgery is rather discreditable to English criticism, the completeness of its exposure will go far to prevent the repetition of such attempts.

The *Speculum Historiale* itself has been excellently edited, and Mr. Mayor traces every passage to its original authority. But it is impossible not to regret that so much learning and industry have been spent on a work which adds nothing substantial to our knowledge of history. The official advertisement states that "this chronicle gives many charters in favour of Westminster Abbey, and a very full account of the lives and miracles of the saints," as also "a treatise

on the coronation by William of Sudbury." Of the charters in question several have been already printed by Kemble and Twysden, or in the *Monasticon*. The two new ones are probably spurious. The first, professing to be of Edgar's time, uses such words as *maneria, curtes, dominicate terra*, and *barons*, which belong to the period subsequent to the Norman Conquest or only preceding it by a short interval. It and the second, as Mr. Mayor has pointed out, place among the witnesses Elfeagus, Bishop of Winchester, who died in 951, and Archbishop Dunstan, whose primacy dates from 957. The lives of saints do not appear to add any scattered notices of social manners or localities to the extant biographies. William of Sudbury's argument to show the antiquity of the English regalia is a short treatise of slender archæological merit. The real value of these volumes lies therefore in Mr. Mayor's preface. Considering how many books of genuine originality are still either unprinted, like Gascoyne's *Lexicon Theologicum*, or concealed from the public in scarce editions, like the *Chronicon de Lanercost*, or so printed as to be almost useless for literary purposes, like Becket's Letters, it surely is not too much to ask that the Record Commission shall husband the thought and labour of its editors.

CHARLES H. PEARSON.

Two Centuries of Studies in Baltic and Russian Civilization.— [*Baltische und Russische Culturstudien aus zwei Jahrhunderten.*] By Julius Eckardt. Leipzig: Duncker und Humblot, 1869. Also in English, with additional matter. London: Smith and Elder. (*In the Press.*)

THE evident, though not avowed object of the writer of this volume, is a protest against the policy now pursued by the Government of St. Petersburg, of substituting Russian for German institutions in the Baltic provinces of the empire. The author, in his preface, draws the reader's special attention "to the last three essays, which treat in detail upon the ecclesiastical condition of Russia, upon her agrarian organization, and upon one of the most prominent representatives of her present literature. It has been the author's wish to contribute towards a correct understanding of Russia in Western Europe, since he considers that a right appreciation of the circumstances of his own country is possible to those only who are in possession of an approximately just view of the past and present aspect of the region east of the Peipus and the Vistula." The dissertation upon the Russian Church, and the dissident sects, contains many particulars which will be new to the European public, even after the startling revelations already made by Haxthausen. The corruption and inefficiency of the Russian Church are attributed by Herr Eckardt, (I.) to the pernicious supremacy exercised by the monastic over the parochial clergy, a power employed by the former to bring the latter into contempt among the people who depend upon them solely for religious instruction. Some of the methods employed for this purpose are described at pp. 412, 413, 430. (II.) To the abject poverty of the parochial clergy, and the unfavourable relation in which they are thereby placed towards their flocks, pp. 419-21. (III.) To the degeneracy of this class of the priesthood into an hereditary caste. Not only is marriage obligatory upon every parish clergyman, but till lately, by a custom bearing the force of law, his choice of a wife was restricted to the daughters of men in his own profession. Hence arose the system of traffic in Church preferments, and of simoniacal matchmaking which has supplied abundant and piquant material to the Russian novelist. To prevent these scandals a law was promulgated in 1867, which forbids the candidate for a parish to bind himself to marriage with a daughter of his predecessor, or to undertake the support of his family, as a condition entitling him to the incumbency,

pp. 423-25. (IV.) To a system of education radically vicious in matter and in method, supplemented by strenuous efforts to cut off the pupils from secular culture and ordinary society. Herr Eckardt shows how in spite of all precautions the spirit of the time—and this in Russia is a revolutionary spirit—has found its way into the cloister. Manuscript translations of the materialistic and communistic writers of France and Germany are carefully treasured and eagerly studied in the colleges of the orthodox Church, pp. 430-35.

At present, ecclesiastical reform is kept back by many causes; the most serious being the power and popular influence of the dignified clergy and the monks, and the newly-kindled fanaticism of the people for enforcing the supremacy of the Greek rite in Poland and the Baltic provinces. Ever since the Imperial Government took measures for the accomplishment of this design, the press of St. Petersburg and Moscow has grown lukewarm in its advocacy of Church reform at home, pp. 435-437. The Government is quite alive to the fact that as a higher moral and religious education alone can keep the peasantry from abuse of their newly-acquired freedom, ecclesiastical reform is indispensable for the well-being of the state. It sees also that the incapacity of the clergy has fostered the spread and virulence of the old orthodox sects, an object of anxiety to the more far-sighted among Russian statesmen. The fact that the schism is a standing menace to the tranquillity of the empire is illustrated by the history of an intrigue hatched under the auspices of the Polish exiles to establish a patriarchate for the old orthodox populations spread over Eastern Europe. The monastery of Bjelokrinitz, in Rukowina, was chosen as the seat of this new ecclesiastical power, and under its obedience an archbishopric of the Russian schismatics was to be created. This project, pursued with many vicissitudes for more than thirty years, might have been realised in 1862, but for the exorbitant claims insisted on by the metropolitan. In the following year the outbreak of the Polish insurrection rallied every Russian to the aid of the Imperial Government, and postponed the almost completed organization of the schism for a season, pp. 449-71.

The present system of land tenure, communal occupancy with periodical redistribution, is examined in its bearing upon production, a view persistently ignored by its advocates. The result of seven years' experience applied to five-eighths of the cultivable land in Russia is, that agriculture has retrograded; a verdict in which all the organs of public opinion in the empire concur, p. 493. Herr Eckardt enumerates the causes of this deterioration; such as insecurity of possession, the recklessness and intemperance of the peasantry, and their natural dislike to agricultural labour, for the Russian peasant is a born trader. The system fosters a revolutionary spirit, which, kindled by the example of Russia, is now spreading fast among the Slavonic populations of eastern Europe. Cavour said, addressing a Russian diplomatist, "The assignment you have made of an equal portion of the soil to each peasant is more dangerous to us than all your armies."

A critique upon the writings of Turgenjew is the subject of the third essay, which we forbear to notice, as it belongs to the province of literary, and not of civil history. G. WARING.

Recueil des Historiens des Gaules et de la France.—Nouvelle Edition, sous la direction de M. Leopold Delisle. Tom. I. et XIII. Paris: Palmé. 1869.

M. VICTOR PALMÉ, the spirited publisher of the Bollandists, has embarked on another great enterprise. He proposes to reproduce in their original form the twenty-three volumes of Dom Bouquet's *Recueil*; and gives us an earnest of his

sincerity by laying before the world the first and thirteenth volumes, magnificently printed. The folio page is perhaps too long for beauty; but in this he has but followed the original edition.

This great collection may be said to have taken from the Reformation to the Revolution to come to the birth. It was first sketched by Pithou in the days of the wars of the League, and two volumes were published in 1588 and 1596. Then it was taken up by André du Chesne in 1636; and by him and his son François three more volumes were issued. The Du Chesne collections were then dispersed; part fell to the Bibliothèque Royale, part to Colbert, who suggested that the work might add one more brilliant to the crown of Louis le Grand. But the King was too busy, and again it fell through. Then Le Tellier, Archbishop of Rheims, took it up, with help of Du Cange, and put it into the hands of the Benedictines of the Congregation of St. Maur; but still nothing was done. At last, in 1723, Dom Bouquet was set to work, and lived long enough to see Vols. I. to VIII. through the Press. Then he died, and the great task was carried on at intervals, till it was interrupted by the Revolution.

It is not too much to say that this collection, which thus grew during full two centuries, is the true basis of all French History; and we welcome this reprint of a work which had become very scarce and expensive. Historians are under deep obligation to M. Palmé for his public spirit and enterprise, in placing within their reach this magnificent collection of original documents. Every attempt to make original works more accessible to the student forwards the interests of truth.

G. W. KITCHIN.

Discoveries at Pompeii.

Naples, Oct. 14, 1869.—Amongst the most recent discoveries at Pompeii there is one of considerable interest and altogether of a novel character. On the walls of a house of no great size and evidently belonging to persons of the poorer class, was found a view of the Amphitheatre of Pompeii, of the city walls and towers adjoining it, and of a building of considerable size, apparently depending upon the amphitheatre, the remains of which must still be under ground, and for which Fiorelli is now going to search. Although this landscape is rudely executed, and is evidently the work of a mere dauber, it represents very accurately the general features of the remains of the Amphitheatre now existing: the exterior staircases, built upon arches, leading to the upper vomitoria, the arena (the walls of which are represented as painted to imitate marble, and so they were found when first dug out), the city walls, and the towers, &c. The artist has recorded in his picture the fight between the people of Pompeii and Nocera, which commenced in the amphitheatre, and led to its being closed for ten years by Nero. Various groups of combatants are seen on the gradines of the amphitheatre, in the arena, on the walls of the city, and in the open space surrounding the building. Men are falling, wounded, and others lie dead on the ground.

In the space surrounding the amphitheatre are seen trees, and stalls protected from the sun by awnings, such as are now everywhere erected in the streets of Naples; fruit and lemonade were probably sold in them: in one is a bench exactly like those in common use with us. Men and women are seen flying from the fight which is raging, some apparently carrying away their goods.

The velarium is represented as drawn over a part of the theatre to protect the spectators from the sun. This is, I believe, the first time that a representation of this important addition to a Roman theatre has been found; but, unfortunately, owing to the ignorance of the artist of the rules of perspective, it is difficult to make out precisely how the velarium is extended. He has drawn it as attached to the city wall, which could scarcely have been the case; and it appears to have hung in large folds, horizontally over the part of the theatre which it was intended to protect.

Unluckily the artist has taken his sketch from the side facing the entrance. Had he taken it from the opposite side, we might have had a view of Vesuvius, which would have been highly interesting as giving the form of the mountain previous to the first historical eruption.

This very curious painting is especially interesting as being, I believe, the only existing ancient view of a building, the details of which can be identified. If similar views of Rome, Pompeii, and other cities, executed by competent artists, had been preserved, they would have been invaluable. Unfortunately, sketches of this kind were made by very inferior painters, who appear to have amused themselves by daubing on the walls, whilst artists of a superior class appear to have confined themselves either to the reproduction of well-known pictures, or to the representation of the usual myths, fables, and legends.

I may mention that on the outer walls of the building adjoining the amphitheatre, and which Signr. Fiorelli believes to be a kind of dressing and bathing place for the gladiators, are represented inscriptions, such as are usually found on the houses of Pompeii, and relating to the election of municipal officers. Signr. Fiorelli expects to find the original inscriptions when he discovers the remains of the edifice.

A. H. LAVARD.

Intelligence.

The valuable library of Dr. Todd, the last of the generation of great Irish scholars, is to be sold by auction on Monday the 15th, and five following days. Besides a large assortment of books in every branch of theology, linguistic and historical (lot 1-1153), we find the following treasures:—Lots 1154-1330: printed books on Irish history, mainly of this century, but containing also all the more valuable older collections; lots 1331-1457 consist of Irish, patristic, and other MSS., including—(a) Four of the Ware MS. (1337-40); (b) A translation of the Apocalypse, by Wiclif, sœc. 15 (1350); (c) Theological treatises, chiefly 15th cent. (1364); (d) John Gerson *Collectorium super Magnificat*, paper, small fol., 15th cent. (1368). Amongst lots 1386-1411 Early MSS. of portions of St. Gregory the Great, Hugh of St. Victor, St. Jerome, St. Hilary of Poitiers, Angelon, St. Augustine, Innocent III., Bæda, Rabanus Maurus, and Berengarius.—The gems of this part of the collection are:—(1) An autograph MS. of Alulfus of Tourmai, beg. of 12th cent.; (2) The Verbum Abbreviatum of Peter the Chanter of Paris (cir. 1197); (3) A 12th cent. missal. From 1412-57 are Irish MSS., transcribed and annotated by Dr. O'Donovan, Eugene O'Curry, Charles O'Conor, Dr. Todd, and others. Also 42 bundles of unbound pamphlets.

Dr. Dickson, the translator of Mommsen's *History of Rome* is about to publish an index to that work.

Excavations have been carried on with activity on Mount Palatine, now the private property of the Emperor Napoleon. Nearly the whole of the palace of the Cæsars has been brought to light, the walls of which are covered with fresco-paintings of genii, birds, flowers, &c. One of these represents Polyphemus in the act of surprising Acis and Galatea; but, contrary to the ordinary rule, the giant is represented with the usual number of eyes. It may be added that the Pope has ordered the restoration of the church of Santa Maria of the Martyrs, the ancient Pantheon of Agrippa.

The September number of the *Grenzboten* contains a résumé of the results of a series of excavations recently made in the grove of the Fratres Arvales, near Rome, by a writer who had the opportunity last winter of studying the objects discovered. The results were first published by G. Henzen (*Scavi nel Bosco Sacro dei Fratelli Arvales, Roma, 1868*), and a considerable supplement to this work was given by him in the *Bulletino dell' Instituto Archaeologico* of May last. Their interest consists partly in the inscriptions containing the annual records of the brotherhood, which in importance may be placed with the consular and triumphal *Fasti*, partly in the treasures of immemorial antiquity preserved in the temple.

The numbers of the *Bulletino dell' Instituto* for August and September contain an account of some Roman remains lately found at Vienne, in France, especially a piece of pottery, on which the story of Theseus and Ariadne is said to be given with unusual completeness; two inscriptions found in Sardinia, seeming to show the existence of *præfectura* in that island; a list of antiquities, chiefly bronzes, found near Perugia last autumn, &c.

The great stir recently made about the Suez Canal has withdrawn attention from a work in some respects of greater enterprise—the opening of a canal and harbour through the Isthmus of North Holland, and the conversion of Amsterdam into a port on the North Sea. Two piers, each 5000 feet long, are being projected into the sea to form a harbour of refuge to embrace an area of 7200 acres. About 1000 yards inland will be the basin, which is to form the entrance to the canal. It will be 26 feet deep and 197 feet wide—exceeding the dimensions of the Suez Canal. It will be carried through the midst of a sheet of water, or inland lake, the Wyker Meer, which will be dammed up, along with the river JI, and afterwards pumped dry and converted into pasture land. The cost of these vast works will amount to 27,000,000 florins, and it will be completed in 1876.

Paris, a Sea-port—The idea of making Paris a sea-port, by means of a canal connecting it with the sea, is no new project. It was first thought of by Sully, was again entertained by Colbert, and also by the first Napoleon. In the Palais de l'Industrie, at Paris, is a model in relief, 300 feet long, giving the proposed line between Dieppe and Paris. Passing through the valleys of Arques, Bethune, and Therain, it crosses at Beauvais the projected canal between Amiens and Rouen. It then enters the valley of the Oise, traverses that river into the valley of the Seine, and, passing St. Denis, enters Paris on the plains of St. Ouen. Its course is nearly similar to that of the new railway between Dieppe and Paris. The length of the canal is 100 miles; its width 260 feet, and its depth 33 feet, sufficient to admit of the free passage of ships of war, or even of the Great Eastern. A new port is to be made at Dieppe, and the port of Paris is to consist of 24 basins capable of containing 3000 ships. The engineering difficulties appear to be trifling. The greatest obstacle probably to carrying out the plan is the cost, estimated at 32 millions sterling.

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Oriental Philology.

1. **Jacobi Episcopi Edesseni** Epistola ad Georgium episcopum Sarugensem de Orthographia Syriaca. Edidit J. P. Martin. Parisiis, 1869.
2. **A Letter by Mar Jacob, Bishop of Edessa**; also a Tract by the same author, and a Discourse by Gregory Bar Hebraeus on Syriac Accents, now edited by George Phillips, D.D., President of Queen's College, Cambridge. London, 1869.

THE simultaneous publication of James of Edessa's letter at Paris and London may, we hope, be regarded as a sign of an increased interest taken in Syriac literature. The former edition is a lithograph made chiefly from the Vatican manuscript, and further contains (1) two short treatises upon Syriac punctuation, ascribed one to James of Edessa, and the other to Thomas the Deacon; (2) a chapter of Bar Hebraeus' Syriac Grammar upon the same subject; and (3) some short extracts from a translation of the Homilies of Severus, made by James of Edessa, and also copied during his lifetime, and thus serving to illustrate his system. M. Martin has also given a Latin translation of the original letter.

Dr. Phillips' edition, for which he has used two MSS. in the British Museum, is far more complete. For so careless are copyists that no less than seventeen out of the forty-one accents are wrongly placed in M. Martin's lithograph; but in Bar Hebraeus' Grammar, and in a fragment ascribed by Dr. Phillips to Thomas the Deacon, the position of the accents is described in words, and is thus made certain. As Dr. Phillips has accompanied the whole by an English translation, the student will find in his volume everything requisite for a thorough study of the subject.

James was made bishop of Edessa in the year 651, and held this see for about sixty years. During this long period he translated an enormous number of works from the Greek, and laboured hard at polishing and improving the Syriac language. Among other things, he brought the system of accentuation to such perfection that we find it virtually unaltered in the Grammar of Bar Hebraeus, who died in the year 1286. Thomas the Deacon belonged to the sixth century, and the system was then only in process of formation. Its object was to enable the reader to pronounce the Syriac text correctly. We now are assisted in reading by vowels; but it was not till a comparatively late date that the Syrians adopted vowels from the Greeks. Till then, the only help they could give the reader was by points or dots, which, placed above a word, signified that the vowel was thick or broad; but if below, that it had a pure or shrill sound. Even with this slight assistance, Syriac MSS. can be read with comparative ease; but in James of Edessa's time no less than forty-one signs had been elaborated, proving a complete code of directions, both for the modulation of the voice and for the interpretation of the text.

Attention was first called to the letter of James of Edessa by Asseman, *Bibl. Or.* i. 4771, (Rome, 1719). It was more fully discussed by Cardinal Wiseman in his *Horæ Syriacæ*, vol. 1. (Rome, 1828), and he had promised to edit the text in his second volume, which, however, never appeared. It is thus remarkable that after such long expectations two independent editions of the work should appear in the same year.

R. PAYNE SMITH.

Results of the Prussian Expedition sent to Upper Egypt in 1868, Part I. [*Resultate der auf Befehl S. M. des K. Wilhelm I. von Preussen nach Oberägypten entsendeten archäologisch-photographischen Expedition.* I. Th.]. Berlin : Duncker. Fol. 1869.

The Fleet of an Egyptian Queen, &c. Translated from the German

by Anna Dümichen. [*Die Flotte einer Aegyptischen Königin*]. London: Williams and Norgate. Leipzig: Hinrichs. Fol. 1868.

The Egyptian Rock-Temple of Abu-Simbel. [*Der Aegyptische Felsentempel von Abu-Simbel*]. Berlin: Hempel. 8vo. 1869. All by Dr. Johannes Dümichen.

DR. DÜMICHEN is the hardest working and the most successful of the recent Egyptologists, the pupils, directly or indirectly, of De Rouge, Brugsch, and Lepsius. In his first journey up the Nile, which extended to Ethiopia, his resolution to see all that he could at the cost of any privation made him travel like a *felláh*, working all the while as a German scholar alone can. It is not without pride that he recalls his difficulties and dangers, and enumerates the abundant results of his enterprise. To a later journey, undertaken in 1868 at the cost of the Prussian Government, we owe the *Resultate*, the first and most valuable of the works here to be noticed. Its first part contains 57 plates, with a short explanatory text. Plates I.-XV. give a plan, and representations, and inscriptions of four tombs in the central and oldest part of the Necropolis of Memphis, near the group of Pyramids, called, from the neighbouring modern village, those of Sakkárah. These tombs are, however, not of the most ancient period, but, three out of the four without doubt, of what may be called the third period of the Old Monarchy, when the finer built tombs of the Fourth Dynasty were succeeded by the more slightly constructed, but larger and more adorned, tombs of the Fifth, and the beautiful naturalistic statues of the former (like those which delighted us at the last Paris Exhibition) gave place to the exquisite bas-reliefs of the latter. For manners and customs these plates are invaluable. Plates XVI.-LIII. give us a plan, and sculptures, and inscriptions of the great temple of Hathor at Dendera (Tentyra), on which Dr. Dümichen had previously published a valuable essay (*Bauurkunde der Tempelanlagen von Dendera*, Leipzig, 1865). Plates LIV.-LVII. are of Theban monuments, the last being supplementary to the work next in our list.

The Fleet of an Egyptian Queen, though complete in itself, is the first part of a careful monograph, published in German and English, on the navy and army, principally the former, of an early sovereign of the Eighteenth Dynasty, the first line of the Egyptian Empire. Queen Hatasu or Ha-shep-tu, omitted in the lists of the monuments, was sister and wife of Thothmes II., fourth king of that line, and succeeded him, after a time taking as co-regent Thothmes III. The reign of Thothmes II. seems to have been uneventful; his successor, on the contrary, occupied herself in war abroad, and great works of architecture at home. She is seen on the monuments of her sole reign, like another Semiramis, in man's dress, and, stranger still, with a man's figure. Her most interesting works yet remaining are the two great obelisks of the temple of El-Karnak—one standing, the other fallen—and the temple on the western bank, under the cliff of the Asaseef, now called Ed-Deyr el-Bahree, or the Northern Convent. Among the bas-reliefs of this temple, all valuable as of the very best period of ancient Egyptian art, are the principal subjects of the plates of this work—representations of an Egyptian fleet and army.* Egyptian boats are not seldom seen in the sculptures, but an Egyptian fleet is but twice represented, here and in the famous sea-fight between the fleet of Rameses III. and that of the Sardinians and an allied nation, on the outer wall of the great temple of Medeenet-Haboo. This is, however, not a warlike subject;

* Several of the subjects here engraved are also found in the same author's *Historische Inschriften*, Part II. The following collation may be of service to the student:—

Pl. I. = H. I. XI.; II. = XII.; III. = XIII.; IV. = XXI.; V. = XXII.; XV. in VIII. IX.

it portrays a peaceful expedition loading at an Arabian port, and returning with the precious things of the country of spices, a curious commentary on Solomon's like enterprises. The cargoes include gold and silver, ebony and ivory, and kafu-apes, corresponding to the Hebrew קפ, besides incense. Arabia is called Pun(t), and "the Holy Land," or rather "the Divine Land," the latter term, previously thought to denote Phœnicia, being perhaps restricted to the spice-country Arabia Felix. This was by no means the first Egyptian expedition to Arabia. Two interesting tablets from the small temple at Wádee-Jasoo, near El-Kuseyr, and therefore almost due east of Thebes, which are now in the Duke of Northumberland's Egyptian Museum at Alnwick Castle, relate to such expeditions under the Twelfth Dynasty. One is a votive inscription of the 28th year of Amenemha II., on the occasion of the happy return from Pun(t) of a fleet, bearing soldiers; on the other, the next king Usertesén II. is represented worshipping a divinity of "the Divine Land." In the Egyptian Queen's sculptures the Arabs are represented as of a modified Shemite type, with aquiline noses and scanty beards, but an Arab princess or queen, whose figure appears on a portion which unfortunately has been detached, and is now in private hands (published by Dr. Dümichen in Pl. LVII. of the *Resultate*), is remarkable for her barbarian fatness, and one of her two attendants is of an Ethiopian (not Nigritian) rather than a Shemite type. It may be mentioned that another portion of the same sculptures, in this case part of the military representations, is now in the Alnwick Castle Museum.

Dr. Dümichen promises more texts relating to the navigation of the Egyptians in a second part of this work, as well as a fuller interpretation of the inscriptions accompanying the sculptures in the plates of this part. In the short letter-press already given there is much of value—for instance, the identification of the Egyptian name of Goshen, and the remarks on its situation and that of Pithom.

The Egyptian Rock-temple of Abu-Simbel is a popular account of one of the greatest Egyptian monuments, in which the author endeavours to show the wide interest of his favourite study in its bearing on primitive history, not as a mere table of dynasties and events, but as an old page of the record of man's life on the earth.

REGINALD STUART POOLE.

The Homilies of Aphraates, the Persian Sage.—Edited in the Original Syriac from MSS. of the fifth and sixth centuries in the Brit. Mus. With an English Translation. By W. Wright. Vol. I. The Syriac Text. 4to. (London, Williams and Norgate, 1869.)

DR. CURETON's intention of publishing the homilies of Farhád, or Aphraates, has been carried out by Dr. Wright, at the expense of his friend, Mr. D. Murray, of Adelaide. The value of Farhád's twenty-two homilies is this, that they are the oldest original composition in Syriac we know of, all Syriac works of an earlier date being translations from the Greek. As three of his homilies are dated 337, 344, and 345, and as he was himself present as bishop at the Council of Seleucia and Ktesiphon, A.D. 345, he must be previous to Efreim Syrus. To the theologian they are especially valuable as a mirror of early Christian dogmatics, propounded in the popular form of sermons, at a time long before the outbreak of the Monophysite controversy. Though he was a contemporary of the Homo- and Homoiousian conflict, yet Arian heresy does not seem to have penetrated into his remote diocese (somewhere in Eastern Syria), as he nowhere mentions or even alludes to Arius or his doctrines. Farhád enjoyed such a reputation in his country, that he, being a Persian by origin, like many other fathers of the Syrian Church, is constantly honoured with the title, "the Persian sage."

This edition is made from the fourth oldest MS. in existence, being dated A.D. 474. Various readings are added from two other MSS. In the Introduction the editor has collected all the information about the author that could be found, together with Syriac passages concerning him, and, lastly, a complete Index of the Biblical quotations. The author promises an English translation, which we will hope may follow very soon.

E. SACHAU.

Intelligence.

We learn from the *Athenæum* that Dr. Leitner of Lahore has arrived in London with valuable collections from Tibet, the Dard Country, and High Asia, and accompanied by a native of Yarkand, the capital of Chinese Turkestan. The collections contain rare Tibetan MSS., coins, drawings, inscriptions, and various curiosities, together with vocabularies of new dialects, local songs and legends, &c. "Dr. Leitner considers that he has identified the prototype of Sanskrit in the languages of High Asia. It is his intention to communicate his ethnological results at an early day to the Ethnological Society."

Contents of the Journals.

Journal of Royal Asiatic Society. Vol. IV. No. 2.—This number will be ready shortly, and will contain, among other articles, *Khuddaka Pūtha*, or, Lesser Readings; a Pāli Text with an English translation and notes by R. C. Childers.—The *Brihat Sanhita*, a System of Natural Astrology, by Varāhamihira, translated from the Sanskrit by Dr. H. Kern.—An Explanation of the Sassanian Inscriptions through the Pahlavī of the Pārsis by E. W. West.—An illustrated account of the Senbyū Pagoda at Mengún, near the Burmese capital, by Capt. Sladen, with notes on the subject by Col. Yule and J. Fergusson.—Two Papers on Muhammedan Law of Evidence by Neil B. E. Baillie.

Selected Articles.

Wright's Homilies of Aphraates, reviewed by Nöldeke. Göttingen gel. Anzeigen, Sept. 29.

[Aphraates occupies a singular position in the history of dogma. He has not even reached the Arian standing-point, much less the Athanasian. But he is not conscious of the least heterodoxy, and evidently belongs to a world quite alien to western controversies. He does, indeed, call Christ "God, Son of God, a King, the King's Son, Light of Light," &c., but explains these titles from passages where Moses is called God, and men "sons of God," and even the ungodly Nebuchadnezzar "King." The tone Aphraates adopts towards heretics is much milder than that of S. Ephraim. He eulogizes celibacy, but without condemning marriage, and even in controversy with the Jews abstains from abuse. The purity of his style is remarkable, and is accounted for by his ignorance of Greek. The few foreign words which occur were, no doubt, fully naturalized, and the syntax, by comparison with that of other writers, is so free from the influence of Greek, that it deserves to be taken as a foundation by future grammarians. A few peculiarities may, perhaps, be regarded as belonging to Eastern Syriac, e.g. the absence of the forms ending in *u* of the Perfect and Imperative.]

Lorinser's Bhagavat Gita, by Goldschmidt, *Revue Critique*, Oct. 23.

[The translation closely follows Lassen, Burmouf, &c. The commentary is verbose and frequently erroneous; yet Weber in his recent volume calls it "a remarkable essay."]

Wheeler's Hist. of India, by Benfey, in Göttingen gel. Anzeigen, Oct. 6. [Criticizes the excessive weight given to the Mahābhārata as an authority for the description of primitive India.]

Elliott's Hist. of India, by Benfey, in the same, Oct. 27.

[A trustworthy record of the Mohammedan accounts, the difficulty of criticizing which, however, is still to be overcome.]

The Armenian Historians, by Dulaurier, in *Journal des Savants*, October.

Norris's Assyrian Dictionary, in *North British Review*, October.

New Publications.

I. Indian and Iranian Literature.

ELLIOT AND BEAMES. *Memoirs on the History, Folk-lore, and Distribution of the Races of the North-Western Provinces of India*; being an amplified edition of Elliot's Glossary of Indian terms. 2 vols. London: Trübner.

GĀT'A USTAVAITI latine vertit et explicavit textum archetypi adhibitis Brockhausii, Westergaardii et Spiegelii edit. Rec. Prof. Dr. C. Kossowicz. Petersburg. Large 8vo., pp. xiii., 137. 6s.

MANNING, MRS. *Ancient and Mediæval India*. 2 vols. London: Allen. 8vo., pp. 436, 368.

MĀRĀSPAND'S Book of Counsels; being a prize essay in the name of Dr. Haug, by Herbad Sheriarjee Dadabhoy. Contents: the Pehlevi text, with a Gujarāti translation, and a glossary in part English. Bombay.

TARKAVĀCHASPITI. *Tārānātha: A Sanskrit Dictionary*. Parts I & II. Calcutta. 4to., pp. 1-112. 17s.

II. Semitic Philology.

MENANT, J. *Éléments d'épigraphie assyrienne. Le Syllabaire assyrien.—Exposé des éléments du système phonétique de l'écriture anarienne. (Mémoires présentés à l'Acad. des Inscriptions, tome VII., première partie.)* Paris: Klincksieck. 4to. 12s. 6d.

MERX, A. *Grammatica syriaca, quam post opus Hoffmanni refecit. Part II.* Halle: Waisenhaus. Large 8vo. 9s.

III. Miscellaneous.

ETHÉ, H. *Morgenländische Studien*. Leipzig: Fues. 8vo. 3s.

LEPSIUS, R. *Ueber den chronologischen Werth der Assyrischen Eponymen u. einige Berührungspunkte mit der Aegyptischen Chronologie*. Berlin. 4to. 1s. 6d.

Works in Progress.

Sanskrit Literature.—*Sāmavidhāna brāhmana*, the original text, with a translation and notes, by A. C. Burnell.

Venīsamhāra, a drama, by Batta Nārāyana. Edited and translated by Dr. Grill.

Indian History.—*Essays on Indian Antiquities*, by Edward Thomas. 2 vols. London: Trübner.

The Coins of the Sultans of Delhi, A.D. 1193-1554, by Edward Thomas. London: Trübner.

Buddhist Literature.—*Buddhaghosha's Parables*, translated from Burmese by Captain H. T. Rogers, with Introduction by F. Max Müller. London: Trübner.

Hebrew Philology.—*The Arabic-Hebrew Lexicon of Ibn Janach*, with an English translation and notes from the Karaites David ben Abraham. Edited for the Oxford Clarendon Press by M. Neubauer.

Jikatilia's Hebrew translation of the grammatical treatise of Chayuj on verbs with feeble and those with double letters, and on punctuation. Edited by the Rev. J. W. Nutt, Sub-Librarian of the Bodleian.

Ibn Janach's commentaries on Chayuj, by M. Derenbourg, of Paris. *The Study of Hebrew in Germany from the end of the 15th to the middle of the 16th century.* By Dr. L. Geiger. Breslau: Schletter.

The Sinaitic Inscriptions.—A complete corpus of the inscriptions, with translations, a history of the question, and a dissertation upon their origin and value; also, an account of the Bedawin inhabitants of Sinai, their history, manners, customs, and traditions; the history of Sinai, as told by the Arab historians; and a dissertation upon the nomenclature of Bible lands, by E. H. Palmer, Fellow of St. John's College, Cambridge.

Classical Literature, &c.

P. *Terenti Comœdiæ.*—With Notes critical and exegetical, an Introduction and Appendix, by Wilhelm Wagner, Ph.D., editor of the *Aulularia* of Plautus. Deighton and Bell. 1869.

THIS is a thorough and painstaking school-edition, prepared on the scale of the better specimens of Haupt and Sauppe's series; a standard unfortunately far above that aimed at or attained by most school-editions in England. Dr. Wagner is extremely modest in his preface. He does not profess to be exhaustive; but he has amassed and put into concise and presentable form a quantity of knowledge which is at present, for the most part, fresh in regions divided by sea or mountains from Germany, and unpenetrated either by the light or the smoke of Plautine and Terentian controversy. It is perhaps to be feared, however, that the book will be found apt rather for tutors, schoolmasters, and men reading for the higher honours at universities, than for school-boys. It may be questioned whether the state of society portrayed in Terence (though by no means peculiar to the age of that poet) is one well adapted for the studious con-

templation of the young; and whether the decent obscurity of his perfect Latin, and the general grace and purity of his characters, can be considered in this respect as a sufficient set-off against the possibility of bad results. It might therefore have been wished for Dr. Wagner, as far as the general diffusion of his book in schools is concerned, that he had bestowed his great knowledge and industry upon some less questionable author.

The Introduction begins with a brief and clear sketch of the progress of Roman Comedy up to the time of Terence, followed by an account of the poet's life. It is interesting to know (note to p. 5) that Terence probably died not at 35 (as has been generally supposed) but at 25. More important for English readers is the following short, but well-digested, summary of the latest results of criticism on the metrical question. Here we have an exhibition of results: in the introduction to his *Aulularia*, Dr. Wagner has given the process of his induction. It is worthy of remark that he considers the lengthening of the final *e* of the infinitive active (a license the possibility of which is not admitted by Ritschl) proved in such a number of cases that it may be safely noted as a fact in the introduction to a school-edition. The point is probably a doubtful one; but it is surely going too far to say that the Latin *ere* corresponds to the Greek *éva*, an assertion made twice over in the book. It seems more likely that Bopp is right in identifying the Latin *re* with the Greek aorist termination *σαι*; for the Greek *ν*, though it may represent a Latin *s* at the end of a word (*-μεν* = *mus*) never does so in the middle of one.

It is much to be regretted, for the purposes of practical teaching, that even the ascertained facts of the comic prosody are so anomalous. Masters, at least in England, whether they "really care for truth," as Dr. Wagner enthusiastically hopes, or not, will find it difficult to make anything useful out of Latin writing in which (as quantity was then only beginning to take definite shape) the rules of the Augustan versification are so often and so variously violated. The facts, as known at present, are not like those of the Greek tragic iambic, in which a Porson could discover and teachers at once apply a rule like that of the cretic. On the contrary, they are so numerous and conflicting, and the canons established are so subtle, that the study of Plautine and Terentian versification is still, and will for some time be, a matter rather for the few than for the many. But for those who desire a careful digest of metrical anomalies, carefully ascertained and clearly registered, Dr. Wagner's editions are probably by far the best handbooks in English.

The notes to the Terence are both full and concise, and the difficulties are conscientiously grappled with. The fault, if any, is, that, considering that the book is intended for schools, there is rather too little grammatical, and rather too much metrical and textual discussion. A few omissions and inaccuracies are discoverable here and there. It should have been stated (*Andr.* 5) that Juvenal and Martial wrote *prōpino*. In the difficult passage *Andr.* 395, "Nam quod tu speres propulsabo facile; uxorem his moribus Dabit nemo," it seems hardly necessary (supposing there to be no lacuna) to take "propulsabo" as = "refute." It might be rendered in its ordinary sense as forming part of Pamphilus' speech: "For as to your hope, 'I will beat him off easily: no man will give a wife to such a character as me.'" In *Eun.* 348 there should (in a school-edition) be an explanation of "conclamatum'st": on *Ad.* 191 an illustration of "loqueris" (= "thou sayest it"): on *ib.* 215 some discussion of the idiomatic "potui" = "potuissem," so frequent in the comedians. On *ib.* 254 a boy should be told that "quivis" = "quovis." The difficult construction "novarum fabularum spectandi" (*Haut.* 29) should not have been dismissed with-

out some attempt to explain it, at least not without a reference to Madvig's elaborate note on the subject in his *De Finibus*. It seems hardly necessary to suppose (*Eun.* 214) that "quod" in "quod potui" is the same as "quoad" pronounced as a monosyllable; while to say (*Ad.* 476), with Professor Key, that "si" in "si dis placet" = "sic," is like saying that "save" in "save the mark" is for "saves." But these are small blots, which by no means detract from the great general merit of the book. H. NETTLESHIP.

The Primitive Itala and the Catholic Vulgate, in their bearing on the Roman vulgar idiom; with Examples. By Hermann Rönsch. [*Itala und Vulgata: das Sprachidiom der urchristlichen Itala und der katholischen Vulgata unter Berücksichtigung der Römischen Volkssprache durch Beispiele erläutert.*] Marb. u. Leipzig, 1869.

THIS is a useful and unpretending book on a subject that till lately has received little accurate treatment. It is an essay towards the illustration of the popular Latin from the oldest versions of the Bible, which are almost the only written remains of the vulgar idiom. As such it appeals both to the biblical student and the philologist—to the latter especially, from the light it throws on the origin of the Romance languages. It consists of an Introduction, followed by vocabularies of peculiar words and phrases drawn from these versions, with parallels from other authors, especially Tertullian, a short and useful summary of the results, and a full verbal index. The preference for long and heavy forms of nouns, and for strong and intensive verbs, the increase of compounds, of picturesque words, of periphrases with prepositions, and, generally, of analytic instead of synthetic constructions, distinguish the "vetus Latina," and make it so important a document in the history of language. Mr. Rönsch is no doubt right in considering this, the oldest version of the Bible, to have arisen in the province of Africa (about the middle of the 2nd century), but he has, perhaps, not hit on the right explanation of the term "Itala" as applied to it. He explains "Italian" as merely "provincial" Latin, and as therefore applicable to this provincial version. But as a fact the Itala seems to be the Italian recension of the African 'vetus Latina,' and different from it, as the British (Irish), Gallic and Spanish probably also were (Westcott, "Vulgate" in *Bible Dict.*). St. Augustine praised its peculiar merits of literal rendering and perspicuity, while he recommended that the other Latin versions—those probably of his own country—should be emended (*De Doctr. Christ.* ii. 15). Again Mr. Rönsch does not clearly enough distinguish the different parts of St. Jerome's work in the so-called Vulgate—that which was merely a revision of the Itala (Acts, Epp., and Apoc.)—those parts where he compared the LXX. and Greek MSS. (Psalms and Gospels), and that which he translated directly from the Greek and Hebrew (the other canonical books, and Judith and Tobit). He notices, however that four apocryphal books remained unrevised (Wisd., Ecclus., 1 and 2 Macc., and Baruch). Mr. Rönsch informs us that he has had to work under difficulties and away from the highroads of literature. His library seems to have been rather inadequate from the dates of the editions of the classics to which he refers; and he does not mention Vercellone. But his work appears to be thorough as far as his means allowed, and his book is interesting and deserves our thanks. JOHN WORDSWORTH.

The Letters of Heraclitus: a Contribution to the Literary History of Philosophy and Religion. [*Die Heraclitischen Briefe. Ein Beitrag zur philosophischen und religiösen Literatur.*] By J. Bernays. Berlin: W. Hertz. pp. 159.

PROFESSOR BERNAYS of Bonn, whose name stands so high in Germany through his learned labours on Theophrastus

and Aristotle, has never completely lost sight of Heraclitus. His *Heraclitea*, published so far back as 1848, may be almost said to open a new era in the literary criticism of Greek writings. Selecting for the experiment a single book of Hippocrates (*De Diæta* i.) he showed that there was a series of Heraclitean quotations latent in the text, and that these could be disentangled from their surroundings and satisfactorily assigned to their real author. The value of his various "Studies" on Heraclitus may be seen and appreciated by comparing them with the voluminous work (*Die Philosophie Herakleitos des Dunklen von Ephesos*, Berlin, 1858] of the late Ferdinand Lassalle, a man of undeniable merit but unfortunately destitute of two primary qualifications of an historian—the historical sense, and the power of understanding the documents before him. If the first duty of one who deals with an ancient author is to interpret him aright and without *arrière pensée*, Dr. Bernays certainly never forgets this maxim, but one is sometimes inclined to think that Lassalle could never have known it.

The Epistles of Heraclitus, owing to their acknowledged spuriousness, have been pretty generally shelved by modern scholars. Dr. Bernays, however, takes a less negative view of them. *Pseudepigrapha* of this type, he tells us, may have a certain value in two ways, as exemplifying the intellectual tendencies of the age which produced them, and as throwing light on an earlier literature now more or less completely lost to the world. These points are very clearly brought out in the volume before us, in the dissertations appended to each Epistle. We should add that the Greek text (with a German translation) appears in a form which is a decided improvement on Westermann's edition, on which it is based, although some of the emendations seem to us by no means convincing; in the case of one of them (*Ep.* vii. l. 44), at any rate, we suspect that Dr. Bernays would have felt less confidence in his own view, if he had borne in mind what Doehner has to say about the passage (*Quæstionum Plutarchearum part. iii.*, p. 59).

The origin of these Epistles is a difficult question. Some few are obviously nothing more than Sophistic exercises on themes suggested by the legend of Heraclitus; others, on the contrary, have a sort of seriousness in them which makes them read as though written "with a purpose"—as a protest against contemporary society and the established Paganism. The writer, unlike a mere Sophist, has something to say; he seems moved by a genuine sympathy with the austere ethics of Heraclitus, and by a hatred of the popular religion like that which comes out so strongly in the Heraclitean fragments. Although our first thought would naturally be to attribute the whole series of these polemical Epistles to some Stoic, there are two of them (iv. and vii.) in which Dr. Bernays sees traces of a Jewish rather than a Stoic hand. He supports this view with his usual power of illustration, and there is certainly no antecedent improbability in it. If the early Christians notoriously did much to falsify Greek literature in the interests of religion, their precursors in the pious work were the Jews.

It is indeed perfectly clear that these Epistles contain fragments, in other words, that the writer has attempted to give his forgery an air of authenticity by making Heraclitus repeat himself. Such instances of actual citation are duly discussed by the Editor. We can hardly doubt, too, that imitations, and possibly fragments also, lurk in corners where we at this distance of time have very insufficient means for detecting them. In saying this much, however, we need not follow Dr. Bernays in his statement that the original book of Heraclitus, "with or without Stoic commentaries," survived until "the final extinction of the Stoic school," i.e. a "considerable time after the Antonines" (p. 4). This assertion,

we confess, seems hasty and against the tendency of the evidence; and there is much to be said for the opposite view, namely, that by the time of the Antonines the world practically possessed nothing beyond the *disjecta membra* of Heraclitus, and that his book, even if still existing in its integrity, had long ceased to be the source from which men got their notions of him.

But whether the forger had his book before him or not, the Epistles seem to add very little to our knowledge of his theories. They illustrate the age of their real, rather than that of their pretended, author. The inquiry into their date in the present edition is an admirable specimen of what can be effected by the penetrative criticism of a modern scholar. Two of the number are transcribed by Diogenes Laertius; in another an *ex post facto* prophecy put into the mouth of Heraclitus, points to the first century as the date of the forger. Besides these there are some further significant notes of time: the Roman power, for instance, is still at its zenith; the philosophy of the day is Stoicism; the protest against heathenism has nothing specially Christian about it. Putting these hints together, we cannot be far wrong in regarding the first or early part of the second century as the approximate date of all these Epistles, with the exception of one (*Ep.* iii.) which is condemned as late by its language. As soon as they are placed in this new light, as part of the intellectual phenomena of a very obscure period, they become invested with a sort of interest, in spite of their literary demerits. This is clearly one of those cases in which the commentary "makes" the book, but it is not every book which has found such a commentator as Dr. Bernays.

I. BYWATER.

Cursus Epigraphicæ ad Grammaticam Græcam et Poetas Scenicos pertinentes. N. Wecklein. Leipsic: Teubner, 1869.

In this treatise M. Wecklein gives a specimen of the light which may be thrown on Greek grammar and orthography by a study of Greek inscriptions. There is no reason why what has been done for Latin orthography should not be done also for the Greek language. There are already known some five thousand inscriptions relating to Attica alone, a large number of which belong to the period before the archonship of Euclid. Invaluable as these are to the historian, they are precious also to the grammarian and textual critic. To help us in fixing the forms of the older Attic authors (the Dramatists or Thucydides for example), we have indeed the later Atticists and the MSS. But these by themselves are untrustworthy authorities: both grammarian and copyist were often influenced by the usage of their own day, and misled by false analogies. But the inscription is an absolutely faithful document. The blunders of the sculptor form the only element of error, and this may be excluded by a sufficiently wide induction: such mistakes moreover are rare in the carefully executed Attic inscriptions anterior to the archonship of Euclid. Starting then with these, M. Wecklein deals with various questions relating mainly to the forms of the Tragedians and Aristophanes. Thus the dative plur. in *-ησι*, which is found occasionally in the MSS. of Æschylus and Sophocles, appears to receive sanction from the authority of inscriptions (p. 5), although Ellendt would have it wholly excluded. On the other hand we must on the same authority banish wholly from the Dramatists the suspicious *preposition* *οὐνεκα*, and substitute *εἵνεκα* (p. 38). Equally interesting is the evidence collected by M. Wecklein as to the Attic forms of the dual (p. 13), and as to the question of adding or withholding the temporal augment in words like *εἰκάτω*, *εὐρίσκω*, etc. (p. 33). Again, as regards the rival claims of *γινώσκω*, *γίνομαι*, as against *γνώσκω*, *γίνομαι*, inscriptions settle the case at once in favour

of the former in writers *melioris ævi*; while again forms like *σέσωμαι, κλαυτός*, have to make way for the older and better *σέσωμαι, κλαυτός*, (p. 62). It may be that we ought to write *ποιεῖν* for *ποιεῖν* where the diphthong is shortened (p. 53), but when M. Wecklein adds "debebimus, ubi diphthongus corripitur, Πειραεύς, δέλαος, ποεῖν, τοούτος, similia scribere," he says perhaps more than epigraphical authority will warrant. An attempt is also made to illustrate Greek syntax from the same source (p. 41). But in this department less may be done than in orthography, since the language of Greek inscriptions is for the most part of so formulaic a character or sometimes of such business-like conciseness, as to leave little room for the play of construction. What is said respecting popular spelling and pronunciation might receive considerable enlargement (p. 47).

The testimony of inscriptions must however be used with a certain caution. In legal documents and public decrees, such as form the most frequent subject of inscriptions, we may be sure that archaic forms would survive longer than in the diction of classic composition. While again the poverty of the old Attic alphabet causes occasional obscurity; thus **Ι Ε Υ Γ Ε**, (Boeckh, *Corp. Inscr.* 150 A.) though probably representing *ζεύγει*, may also be read as *ζεύγη*. Before long we may hope to see Prof. A. Kirchhoff publish his *Corpus Inscriptionum Atticarum*, as the first instalment of the new edition of Boeckh's *Corpus*. With the carefully revised texts of several thousand inscriptions before us, we may hope also to see the relation between Old Attic and Ionic carefully traced, and that done for the Attic dialect which Ahrens has done already for the Æolic and Doric. E. L. HICKS.

Juventus Mundi: the Gods and Heroes of the Heroic Age. By the Right Hon. W. E. Gladstone. London: Macmillan.

THIS work is for the most part a *résumé* of Mr. Gladstone's larger *Studies on Homer*: but in the chapters relating to the Phœnicians and their influence on Greek mythology and civilisation, he has embodied the results of an article which appeared in the *Quarterly Review*, Jan. 1868. Mr. Gladstone believes that that influence has hitherto been very much underrated, and even that some of the leading Greek royal houses were founded by Phœnicians. The view which is adopted by Curtius in his history of Greece—that Phœnician arts and ideas became known to the European Greeks indirectly through the Phœnician element in the population of Asia Minor—seems an easier, if a more circuitous hypothesis. The subject promises to be of increasing interest, as the progress of Oriental research offers new points of contact with the earliest Greek history; but it is one which requires both rigorous method and special knowledge of Oriental history. A similar remark applies to other subjects which are more or less connected with Homeric studies, in particular to comparative mythology and to etymology. With the great increase both in the extent and the certainty of their results in the present day, the maxim *cuique in sua arte credendum* must become more and more imperative. Even so small a matter as a list of words common to Greek and Latin, such as Mr. Gladstone gives at pp. 96-99, could not be made with accuracy, except by a person who had spent much time on the subject.

It is very different in the chapters on Homeric Ethics and Politics, on the Geography, on the Plot of the *Iliad*—in short, whenever Mr. Gladstone can properly apply his method of "drawing out of the text, by a minute investigation of particulars, the results which it justifies." The political occupations which prevent Mr. Gladstone from keeping pace with the details of philology, give him a compensation in the experience which he brings to the task of

interpreting the life of the Homeric world. It is something to have criticism of the Homeric speeches from one who is himself a master of debate; and if Mr. Gladstone's conception of Zeus is formed without the aid which he might have derived from Indian and Teutonic parallels, yet he understands better than the commentators the tactics which Zeus displays as chief of the Olympian assembly. There are many other questions in which correct taste and knowledge of society may enable a reader of ancient poetry to see further, to realise more vividly and correctly, than the most laborious scholar. Mr. Gladstone's defence of the books which contains the exploits of Diomedes and other minor heroes may be cited in proof: it is summed up in the following remarkable sentence (p. 492):—

"By this series of personages embodying the idea and practice of martial prowess, as it was commonly understood, Homer constructs as it were a platform on and from which he can build upwards the astonishing figure of his Achilles, for which the reader has been prepared by a *propaïdeia* or preliminary course of greatness on the scale on which it commonly (so far as it is common at all) appears among men."

There is a fine passage in Welcker's *Epic Cycle* (vol. ii. p. 76), in which he dwells on the "elevation" (*Erhabenheit*) of the heroic character in Greek epic poetry, and shows how intimately it is connected with the unity of each poem. It is interesting to see æsthetical conclusions so nearly identical arrived at from the most different points of view.

D. B. MONRO.

IN MEMORIAM.

THE sudden death of Professor Conington has entailed a severe loss not merely upon Oxford University, where his encouragement and friendship were open to every youth of promise who came thither, but upon the literary world. At the age of forty-four, when he died, Mr. Conington had achieved a combination probably unique, at least in England, of scholarly with literary attainment: a combination, the result of which was apparent, as well in the variety of his works as in their general character, and the style of their execution. Before his election to the Oxford Professorship of Latin in 1854, he had published a spirited translation of the *Agamemnon* (1848), and a Preface to Dr. Maginn's *Homeric Ballads* (1850). In 1857 he brought out an edition of the *Choëphoræ*, probably the completest of his contributions to classical literature. In 1858 appeared the first volume of an edition of *Virgil* for Mr. Long's *Bibliotheca Classica*; in 1863 a classical and poetical verse translation of the *Odes of Horace*, as well as the second volume of the *Virgil*. A translation of the *Æneid* into the ballad-metre of Scott (the most generally known of all his works) followed in 1867; in 1868 he had completed the late Mr. Worsley's Spenserian translation of the *Iliad*. Shortly before his death he published a translation (in the heroic couplet) of Horace's *Satires and Epistles*. The third volume of the *Virgil* is now going through the press.

Of his occasional papers, perhaps the most valuable in a philological point of view is an article on the second collection of the Fables of Babrius (*Rheinisches Museum*, 1861), in which he refutes the pretensions of a forged *Codex Athous*, which had imposed on Sir Cornewall Lewis. A short paper in the *Hermes* (1867) upon a curious point in Greek popular physiology should be read by all students of the Greek plays. Several of his emendations in the fragments of the Greek tragedians may be found in Nauck's edition. The essay on Pope (*Oxford Essays*, 1858) is an interesting contribution to the study of English literature.

PHILOLOGICAL CONGRESS AT KIEL.

THE *Philologensammlung* which is now in the 27th year of its existence, held its meeting this autumn at Kiel. Fears had been entertained that the place selected was too far from the centres of classical learning, and that the attendance would be thin. The event proved the reverse. The Congress of 1869 has been the most successful which the Association has yet held, both in regard of the numbers present, and the high character of the transactions. Kiel, the capital of the newly-annexed

territory of Schleswig-Holstein, is at once a thriving sea-port and the seat of a University which can boast not a few distinguished names on its list of Professors. The number of tickets issued was above 500; and both bodies, the municipal as well as the accademical body, were put upon their metal to give their guests a hearty welcome. The city, besides a contribution to the general expenses, provided lodging for many of the members, a special train for an excursion to the Holstein lakes, and finally entertained the whole body at a sumptuous dinner in the great room at the Bellevue. Private hospitalities were offered by some of the wealthier inhabitants on an equally liberal scale. The Kiel Professors complimented the strangers by the publication of Dissertations. Professor Forchhammer, who acted as President for the year, contributed as his offering illustrations of the words *Ταῦρος* and *Ἀράκων* from the mythology and poetry of the Greeks. Professor Ribbeck offered quite a treatise of 50 pages on the Latin participle. Prof. Klaus Groth sent in a *Welcome to Kiel!* in one of those pithy little poems in the Low German dialect of which he has the charming secret. The masters of the Kiel Grammar School, not to be behindhand, came in one fasciculus with five dissertations on classical subjects. Dr. Niemeyer heads the series with remarks on some difficult passages of Cicero *De Oratore*. Dr. Berch remarks on the Greek participle. Dr. Paul investigates the scene of the *Gorgias*. Dr. Collmann emends some passages in Attic Greek. The fasciculus is concluded with Dr. Jessen's ingenious suggestion that for "Lucretius" in the well-known passage of Jerome's edition of the Eusebian *Chronicon* we should read "Lucullus." If this conjecture could be substantiated, the difficulty of having to believe that so remarkable a poem was written in lucid intervals of insanity, would be removed.

The Congress was opened on 27th September by an address in which the President, Prof. Forchhammer, dwelt on the functions of Philology, lamented the growing tendency to subdivide philological enquiries into distinct departments, a tendency against which he considered this meeting to be a protest. Of the papers that were read many excited general interest, and several deserve a special notice. We can only mention now a few of the more prominent among them, reserving more detailed criticism for the volume of *Transactions* which is in the press. Professor Oncken discussed the political and social character of Aristotle's *Politics*. Prof. Kiessling of Greifswald endeavoured to show that Horace's *Odes* attracted no attention on their publication, and in fact were generally considered a failure,—and that it was not till after Nero's time that they made their way gradually to the esteem in which they have ever since been held. Whether Prof. Kiessling established his position or not, his essay was generally felt to be highly interesting and stimulative. Prof. Overbeck, of Leipsic, followed with an ingenious restoration of a pre-Phidian group representing, according to him, Heracles and Aristogeiton. This he would compose by bringing together two figures preserved in separate museums at Naples, and labelled "Gladiator."

The paper of the second day's proceedings was Max Müller's *Buddhistic Nihilism*. Its object was to maintain that nirwāna does not involve, as has been universally supposed, annihilation. The deep impression which this paper made upon a crowded auditory was evidently due not only to the important topic brought before them, but to the masterly statement and arrangement of the whole; arts which Germans neglect, but can appreciate, when they are not, as is too often the case in French writing, divorced from knowledge. Dr. Gräser followed on the *Ships of the Ancients*, a subject which he treated with a fullness of information which evinced his competency, but with an accumulation of detail which confounded the attention.

On the third day the general papers were; Dr. Gosche of Halle, *On the conception of the Oriental races as represented in the old Greek Art and Poetry*; Dr. Doring, *On the Catharsis of Aristotle's Poetics*; Dr. Detlefsen, *On the Classical MSS. of the Libraries of North Italy*. The principal paper of the fourth day was that of Director Classen, *On the relation of passages in Sophocles to narratives in Herodotus*. The author conceived there was evidence, not only of an intimate acquaintance on the part of the Tragedian with the writings of the Historian, but of a general sympathy founded on personal intercourse, and common opinions.

Besides these more elaborate papers, which were read in plenary sittings, the proceedings of the several Sections contained much of interest, though of a more specialised character. One communication, however, made in the Germanistic Section, will be read with universal satisfaction; viz., that the Government of the North German Federation has accorded a considerable subsidy, to last for five years, to Grimm's *German Dictionary*. The Germanistic Section, though it embraces Teutonic and Scandinavian antiquities, is a distinct section from the Archæological. In this latter, we ought to direct attention to Dr. Schubring's account of his exploration of the site of the ancient Acragas (Girgenti). Herr Schubring's researches were conducted entirely at his own cost, and had been most laborious, but had resulted in the discovery of some stupendous works for the supply of water, unknown hitherto to antiquaries.

The Section of Education occupied itself with discussing the question

how far Natural Science should be introduced into the grammar-school curriculum. A new Section was started for Mathematics, in which a respectable number of members entered their names. The place selected for the meeting in 1870, was Leipsic; Prof. Ritschl to be President, and Director Eckstein to be Vice-President.

This brief enumeration of topics treated, is sufficient to show that there was no want of matter of attraction to this Congress. Yet the utility of such a meeting is not to be measured by its Transactions. It is not in the *Philologensammlung*, as in other Congresses, that contact and collision promote discovery. In classical studies artificial stimulants are not required. It is not upon the study, but upon the man, that such a coming together as this at Kiel works with a quickening influence. The greater part of the persons there assembled were engaged in teaching, some in universities, but far the majority in schools. The teacher, perhaps, more than any other professional, is constantly tending to sink into the weary drudge, or the lifeless machine. He can only counteract this tendency by cherishing his interests, and improving his acquaintance with that which he teaches. Among the means of effecting this none is more powerful than such a centre of union as this Philological Association. Here, once at least in the year, the humblest teacher in the most secluded country grammar-school can renew the sense that he is occupied with a science which has world-wide ramifications, and which occupies as their proper business men whose names are pronounced with honour throughout Europe. It was quite a touching sight to see the cheerfulness of spirit, the zeal for their work, and the fresh interests of these German schoolmasters, and to reflect that these were men whose highest earthly prospects were bounded by the possible attainment of an income of 200*l.* or 300*l.* a year. It would be impossible in England to wake such a spirit in any assemblage of classical schoolmasters; still less do the materials for it exist in France, a country which Mr. Arnold endeavours to persuade us is far ahead of Germany in its educational system. MARK PATTISON.

Intelligence.

M. Paul Viollet is about to bring out a series of extracts from works composed by kings and princes of the royal family of France, after the manner of Horace Walpole's *Catalogue of Royal and Noble Authors*. It is to be called *Les Œuvres Chrétiennes des Rois de France*.

Mr. Hennessy, the editor of the *Chronicon Scotorum*, is preparing an edition with translation of the *Irish Annals of Loch Cé*. (Rolls series.)

The *Société de Linguistique de Paris* is about to issue a new volume of their transactions, containing essays by MM. Bréal, G. Paris, P. Meyer, Thurot, Robion, &c.

Signor Flechia, Professor of Comparative Philology at Turin, is preparing an important work on the dialects of Italy.

The third edition of Diez' *Grammatik der Romanischen Sprachen* has just appeared; a French translation of it will come out shortly, with a supplementary volume containing researches on French by G. Paris, Provençal and Catalan by P. Meyer, and Italian, &c., by Mustafa.

The First Volume of the Transactions of the *Société pour l'étude des Langues Romanes* comes out this month.

The Imperial Institute of France has offered a gold medal of the value of 1500 francs for the best work on Comparative Philology. Printed works are eligible if not published since Jan. 1869. The comparative analysis may be either restricted to two languages, or extended to a whole family. The works must be sent to the Secretary of the Institute before April 1, 1870. (This is the Volney Prize; that offered last year has been adjudged to Messrs. Dozy and Engelmann, for their *Glossaire des mots espagnols et portugais dérivés de l'Arabe*.)

Contents of the Journals.

Philologus, edited by E. von Leutsch. Vol. 29, pt. 1. Dissertations:—The distributions of corn under the Roman Empire, by Otto Hirschfeld.—The third book of the *Politics* of Aristotle, by Fr. Susemihl.—Recent works on Homeric syntax, by C. Hentze.—Miscellanies on Sophocles, Babrius, Plato, Plautus, Martial.

Revue Critique. Oct. 16.—Steitz: *Die Werke und die Tage des Hesiodos*, rev. by E. Heitz.—Eussner: *Specimen criticum*, rev. by Ch. M. (chiefly on Q. Curtius). Oct. 30.—Wecklein: *Curæ epigraphicæ*, rev. by X.—Bielchowsky: *De Spartanorum syssitiis*, rev. by E. Caillemer (interesting).—Zingerle: *Ovidius*, rev. by E. Heitz.

New Books.

COMPARETTI DOMENICO. *Ricerche intorno al libro di Sindibad*. Milan: Bernardoni.

ELLENDT. *Lexicon Sophocleum*. Ed. ii. Berlin: Borntrager.

- NIGRA, CONSTANTINUS. *Glossæ hibernicæ veteres Codicis Taurinensis.* Lut. Paris.: Franck.
- WATTENBACH, Prof. W. *Anleitung zur lateinischen Palæographie.* Leipzig: Hirzel.
- WESTPHAL, RUD. *Theorie der neuhochdeutschen Metrik.* Jena: Doebereiner.
- ZUMPT, A. W. *De monumento Ancyrano supplendo Commentatio.* Berlin: Dümmler.

Postscript.

The following arrived as we were going to press:—

Livingstone's Discoveries.—The latest discoveries of Dr. Livingstone, communicated last Monday evening at the meeting of the Royal Geographical Society, are of great interest and importance, independently of their supposed connection with the ultimate sources of the Nile. He has found, in the first place, that the Chambeze, a considerable stream draining the northern slope of the great wooded humid plateau in 11°-12° S. Lat., instead of flowing southward to the Zambesi, as was formerly supposed, turns to the north-west and discharges itself into a large lake, called Bangweolo, upwards of 50 miles in length. The plateau, therefore, which he crossed, as described in one of his former letters about the end of December, 1866, and which the Portuguese expeditions of 1798 and 1831 also traversed, turns out to be the watershed between the basins of the Zambesi and the Lake System of Equatorial Africa. It enhances the interest of this great discovery to find that Bangweolo is only one of a chain of lakes connected by rivers. The first in succession north of Bangweolo is Lake Moero, which is 50 miles in length, and varies in breadth from 20 to 60 miles. The town of Cazembe, visited by the Portuguese, lies on the banks of a much smaller lake called Mofué, to the east of Moero. Continuing down stream is a third lake, Ulenge, but Livingstone had not, when he wrote, pursued his examination further in this direction, and he was not sure whether this chain of lakes drained into Tanganyika, or continued to the west of this lake, and communicated independently with Albert Nyanza far to the north.

The latter and their connecting rivers flowed through a deep valley, hemmed in by wooded mountains. Another discovery of interest was Lake Liemba, which Livingstone thought to be an arm of Tanganyika, near its southern end. He gives the altitude of this sheet of water as 2800 feet above the level of the sea; a datum which we venture to remark will afford much food for geographical speculation until more definite information is received. This elevation, in fact, agrees almost exactly with that of Albert Nyanza as observed by Baker, and with that of the intermediate lake Tanganyika as deduced by Mr. Findlay from an elaborate examination of the observations of Burton, Speke, and Baker. Thus, if Liemba be connected (which is not yet indeed quite determined) both with the Chambeze lakes and with Tanganyika, the connection of the whole with the Nile is extremely probable. But Livingstone reserves his greatest marvel for the postscript to his despatch. He had heard of a tribe of Troglodytes, a dark-skinned race, with oblique eyes, dwelling in caves, some of which extended for many miles underground.

H. W. BATES.

SANSKRIT MSS.

According to the latest dispatches (Nov. 9th) from Bombay,* Drs. Bühler and Kielhorn, of the Elphinstone and Deccan Colleges at Bombay and Poona, have carried on, with great success, their search for Sanskrit MSS. in that presidency during the first five months of the current year. Dr. Bühler, on his tour through the Northern Division, visited the principal towns where Sanskrit learning is cultivated, and found the Brahmans and Shastris willing enough to enter into conversation and discussion on questions connected with their ancient literature and philosophical tenets. At Balsár and Junágadh regular Sabhás, or assemblies of the learned Brahmans, were held for the purpose of discussion. At the same time, catalogues of libraries, to which access had been gained, were compiled, containing upwards of 7000 entries. A great many MSS. of important Vedic writings, which had hitherto been unknown, have come to light, among which we may mention the *Maitrayani Sâkhá* of the *Yajurveda*, and the *Khádira Grihyasûtra* of the *Sâmaveda*. Dr. Kielhorn, during his visit to Dharvar, Belgaum and Canara, for which unfortunately he was not allowed more than a month, does not seem to have met with quite so friendly a reception, many of the possessors of MSS. being very averse to showing their libraries to strangers. Among the MSS. purchased by him are some which well deserve the attention of Sanskrit scholars.

J. EGGEING, *Sec. Royal Asiatic Society.*

The Vienna *Presse* of Nov. 4th states that the University of Innsbruck has lately revived its Faculty of Medicine; and reports an important speech by Professor Rokitsansky of Vienna, at the inaugural banquet, held to commemorate the event.

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The next number will be published on Saturday, Jan. 8th, and advertisements should be sent in by the 3rd.

General Literature and Art.

History of the Slavonian Language and Literature in all Dialects. [*Geschichte der Slavischen Sprache u. Literatur nach allen Mundarten.*]—By Paul Joseph Schafarik. Prague: Tempsky. (A Reprint.)

THE name of Schafarik is well known to all Slavonic scholars; but the majority of his works being written in the Czech (Bohemian) idiom, are inaccessible except to the very few. It may be worth while, therefore, to premise a few words respecting his principal works, and the influence which he has exercised on the literary movement of Slavonic countries.

Paul Joseph Schafarik was born in 1795, in the little town of Kobelarova, in the north of Hungary—not that he was a Hungarian, for all the northern part of the kingdom of St. Stephen is inhabited by the Slovak people, whose speech is a dialect of Czech. He was meant for the Church, read in divers towns in his country, applying himself betimes to the study of Slavonic languages and literatures, and finishing up with Jena. In 1818 he made the acquaintance of Palacky, and published in concert with the future historian a volume on *Czech Prosody*; but before this he had himself written *The Muse of the Carpathians*, a collection of poetry. About this time he became a teacher in a newly-founded grammar school at Neusatz (Novi-sad), the principal town of the Hungarian Serbs, where he had abundant opportunities for studying this interesting people, so nearly related to his own. This was the moment in which the idea of the solidarity of the Slavonic nations of the Austrian Empire became rife—the "Slavische Wechselseitigkeit," as the poet Kollar called it. Dobrowsky, too, had already shown in his philological works the impossibility of studying one of the Slavonic languages without the rest; and Schafarik now threw himself into the comparative study of Slavonic literatures and civilizations, the first fruits of which was the book before us. All his subsequent works, of which the most important are the *Slavonic Antiquities*, the *Slavonic Ethnography*, and the voluminous *Origines of Slavonic Literature*, are but the development of particular chapters in this, and form a group around it. The Austrian Government was not backward in rewarding him. He was made "Censor Royal" at Prague, from which uncongenial duty he retired on the triumph of the reaction after 1848, and died in 1861.

After Schafarik's death a new edition of his works, in 3 vols., was undertaken, comprising the *Antiquities*, with the additions, found in MS., and some articles contributed to Bohemian Reviews. The *Ethnography* went through three editions in his lifetime, and many of his works are still in

demand. The *History of Literature*, of which only a small edition was printed by subscription in 1826, had become very rare even before his death. It is an elementary manual, for the use of the student who may be looking for himself any one of the Slavonic literatures. Schafarik himself considered it highly defective in many ways, but its utility in the midst of a general ignorance of the subject, was very great. Being written in German, it was accessible at once to the Austrian Slavonians, to Germans, and to the cultivated of every nation; and from it has been derived the little that has been known in non-Slavonic countries about Slavonic literature. On it were based three books, more clear, less bristling with facts, perhaps, too, less accurate, which have contributed, nevertheless, to diffuse some knowledge of the subject: *An Historical View of the Slavic Language in its Various Dialects*, published partly at Andover, U.S., in the *Biblical Repository* for April and July, 1834, by Robinson, the learned author of *Biblical Researches*. Robinson married a German lady well versed in the Slavonic literatures, Therese von Jacob, known in German literature under the pseudonym "Talvj," who brought out her husband's book at New York in 1850, with considerable additions of detail. This manual is easier reading than Schafarik, and was translated into German in 1852. In 1837 E. von O. (Olbrecht) published at Leipzig *Uebersicht der Slavischen Sprache*; and two years later M. Eichhoff published at Paris a short *résumé* of it. All these works are due originally to Schafarik. It remains to mention two other works: *Les Slaves, Cours professés au Collège de France*, by Mickiewicz, Professor of Slavonic Literature at Paris, a work eloquent and poetical, but inexact and uncritical, besides being disfigured at the end by lamentable digressions on the folly of *Messianism*; and a history, published at St. Petersburg by the Russian Pypine in 1865; *Obzor Istoriy Slavi-anskih Literatur*, founded on Schafarik, but completed by a careful study of the literature since 1825.

Schafarik was well aware of the advance that had been made, and though proposals were more than once made to him to republish his *History of Slavonic Literature*, he always refused. He knew, indeed, that no better work dealing with the subject as a whole had appeared, but he felt a difficulty about giving to the public a work which fell short of the actual state of knowledge. His own copy is scribbled over with notes, which he doubtless intended some day to utilise. These M. Adalbert Schafarik has printed at the end of the present edition. Filial sentiment has induced him to reprint the work without the alteration of a single syllable. This, though perfectly intelligible, seems to me a mistake from a purely scientific point of view; as the reprint, while retaining its interest for the professional scholar, loses much of its value for the literary public at large. Many facts which in Schafarik's time were considered to be established, are no longer so; but there is nothing to apprise the uninitiated reader of the mistakes to which he will be liable if he takes the book of 1825 as the foundation of his studies. For example, at p. 60 of the present edition we find a comparative table of Slavonic alphabets. This gives the orthography of the Slavonic dialects of 1829. Since that time, however, the Croats, Dalmatians, Czechs, and Wends (*i.e.* the Slovenians of Carinthia, Istria, and Carniola), have entirely changed their orthography. A German or English reader who should attempt to decipher a modern book with the help of this table, would find himself completely at sea. Again, in the additions borrowed from Schafarik's marginal notes, the editor makes mention of a work which he calls *The Gusla*; a selection of Illyrian poetry, collected in Dalmatia, Bosnia, Croatia, and the Herzegovina (Paris, 1827), and adds, "The reputed editor is Count Sargo." Now,

nothing could be more natural than that Schafarik in 1827 should have believed in the authenticity of *The Gusla*, and attributed the collection to Count Sorgo; but now-a-days everybody is aware that the collection is nothing but a literary hoax of M. Mérimée. Here, again, the reader should have been warned. Similarly it is to be feared that he will be somewhat disappointed with the short notices of men who have now acquired a European reputation, but whose fame was only dawning in 1826. Every cultivated man has heard vaguely of Mickiewicz the great Polish poet. He is described in Schafarik as a young Lithuanian poet of great promise, who has written two remarkable volumes of verse. Palacky, the celebrated historian of Bohemia, is noticed as the author of certain poems and a work on art in Bohemian. We see the first glimmer of the great Slavonic movement in the 19th century; but of the movement itself we see nothing. Knowing how ignorant most readers are of Slavonic matters, I may, perhaps, venture on a word of warning. It is necessary to beware of taking this work as the last word on the subject. Otherwise prejudices may be contracted which afterwards it may be difficult to dismiss. For myself, I feel very grateful to the publisher who has put at my disposal a work so valuable and desirable; but it is with some mistrust that I invite the public to its perusal. It is much to be desired that some savant in Prague should take up Schafarik's incomplete work, and write the history of Slavonic literature in the 19th century, pointing out without hesitation the points in which Schafarik is deficient. It would really be the best tribute that could be paid to the memory of the great Slavonic scholar.

LOUIS LEGER.

Schiller's *Bride of Messina*. [*Zu Schiller's Braut von Messina*].—By Felix Liebrecht. 1869.

DR. LIEBRECHT thinks that he has found the source from which Schiller borrowed, not only the general plot, but even a certain number of verses in his tragedy *The Bride of Messina*. Dr. Liebrecht is well known by his learned works on the legends and tales of the Middle Ages; he is, in fact, the best authority on that curious branch of literature, and his bibliographic knowledge is of unusual extent. Few people, if by chance they lighted on such a book, would think of reading *La Mort d'Abel, Tragédie en trois actes et en vers, par le citoyen Legouvé* (Paris, 1793); but this is the very book from which Dr. Liebrecht imagines that Schiller borrowed the general idea of his *Braut von Messina*, nay, from which he is supposed to have actually transferred certain thoughts and expressions. Legouvé's plot is very simple. Cain hates Abel, because he, as a shepherd, leads an easy life, whereas he, Cain, has to till the land in the sweat of his brow. He feels especially aggrieved, because he imagines that his parents love Abel better than him.

At last Adam succeeds in assuaging the anger of Cain. A reconciliation takes place, but it does not last long. The failure of his own sacrifice rouses Cain's envy afresh, and he kills his brother. Afterwards he repents, leaves his people, and retires into solitude, in order to wait for the punishment that is to come.

In Schiller's *Braut von Messina* the two brothers hate each other, and though the motive of their hatred is kept dark, it is frequently hinted that the one, Don Cæsar, thinks that he is less loved by his mother than his brother. The mother succeeds in assuaging their hatred, and a reconciliation takes place. But very soon a new passion breaks out in the heart of Don Cæsar. He falls in love with the same person as his brother, and kills his brother in a fit of jealousy. Then follows repentance, and Don Cæsar condemns himself to die.

There are coincidences, no doubt, between the two plays, but there are also considerable differences. Dr. Liebrecht admits this, but he uses the very differences in support of his theory. He thinks that he can trace the working of Schiller's mind, and how he came to deviate from his original. In Legouvé's play, Cain, as we saw, retires penitent into solitude to await his doom. In the *Bride of Messina*, Don Cæsar, as if speaking for the poet himself, explains why he does not retire into solitude, but prefers death to a life-long grief. He says:—

“ Wohl lässt der Pfeil sich aus dem Herzen ziehn;
Doch nie wird das verletzte mehr gesunden.
Lebe, wer's kann, ein Leben der Zerknirschung,
Mit strengen Busskasteiungen allmählig
Abschöpfend eine ew'ge Schuld.—Ich kann
Nicht leben, Mutter, mit gebroch'nem Herzen.”

Braut von Messina.

Dr. Liebrecht goes even a step further, and thinks that Schiller, after having read Legouvé's tragedy, carried on his researches into the story of Abel and Cain in other literatures, and that, finding how the Jews in later times ascribed Cain's hatred of Abel to jealousy, he took up that motive and introduced it into his own play. Dr. Liebrecht says that, according to the Midrasch, Abel and Cain quarrelled about a twin sister, who had been born together with Abel. Abel demanded her, because she was born at the same time with him; Cain claimed her by right of primogeniture. From the Jews this legend, like many others, travelled on to the Mohammedans. Weil, in his important work *Die Biblischen Legenden der Muselmänner* (Frankfort, 1845), tells the Mohammedan legend of Eve giving birth to several daughters, whom Adam married to his sons. When Adam gave the most beautiful to Abel, Cain was discontented, and demanded her for himself, though he had already a wife. The same story is told with greater detail by Herbelot, s.v. *Cabil*, and there Cain distinctly accuses his father of an undue preference for Abel. Adam then proposes that a sacrifice should determine whether Abel or Cain is to receive the bride, and when Abel's sacrifice is preferred, Cain kills his brother. Epiphanius mentions that the Archontines, a heretical sect, believed that Cain and Abel were sons of Eve and the serpent, and “ambos sororis amore flagrasse,” and that Cain killed Abel, “nam utrumque Diaboli e stirpe procreatum, ut diximus, affirmant.”

Here it seems to us as if Dr. Liebrecht's vast erudition had carried him too far. Admitting that Schiller knew Legouvé's tragedy of *Abel and Cain*, admitting also that it suggested to him the first idea of working out the same plot, only transferred to a more appropriate and more interesting stage, what motive was there more natural in modern society to account for the hatred of the two brothers than jealousy, in the ordinary sense of the word? It was not necessary to search the Talmud in order to discover there that modification of the ancient story, nor is there any evidence to show that Schiller, though he paid attention to contemporary French literature, ever indulged in the study of Jewish legends.

We doubt, in fact, whether Dr. Liebrecht's hypothesis that Schiller took his plot from Legouvé would have commanded any general assent, if it were not for certain coincidences between verses occurring in both plays. The story of Abel and Cain, even as it is read in the Bible, might surely by itself have suggested the idea of writing a tragedy that should turn on the hatred of brothers. There was Gesner's poem, *Der Tod Abels*, which at that time enjoyed considerable popularity, and which, if, as Dr. Liebrecht says, it served as a model to Legouvé, might still more easily have influenced Schiller. Nay, that there are

passages in Schiller's *Braut von Messina* which remind us of Gesner's poem, is admitted by Dr. Liebrecht himself. But, while he allows the possibility that Gesner's poem may have exercised a distant and vague influence on Schiller's mind, he takes a very different view of the debt which the German poet owes to the French playwright. He maintains that Schiller's memory was so full of Legouvé's poetry, while he was writing his own tragedy, that whole verses came from his pen, which were originally the work of Legouvé. We shall put the evidence before our readers such as we find it.

LEGOUVÉ.
Le frère est un ami donné par la nature.

Serpent, dans tes replis tu veux m'envelopper!
C'est pour m'assassiner que ta haine m'embrasse!

Viens, pour les en instruire, et leur rendre la paix,
Nous montrer embrassés à leurs yeux satisfaits.
Ah! que vois-je? Mes yeux, faut-il que je vous croie?

Enfans chéris,
Que mes flancs ont portés, que mon sein a nourris,
Le sang a triomphé! l'amitié vous rassemble!
Et ces bras maternels vous reçoivent ensemble!
Et vous vous embrassez sur ce cœur palpitant!
Tous ses maux ont cessé dans un si doux instant;
Je sens tomber le poids de ma douleur amère:
Je suis donc une fois heureuse d'être mère.

We cannot bring ourselves to believe that evidence such as this can be deemed sufficient to establish—we need not say the charge of plagiarism, for Dr. Liebrecht does not look upon it in that light—but even the imputation of unconscious repetition which has been brought against Schiller. Let poets decide, if critics cannot; but surely the thoughts and words occurring in these lines are very commonplace, and might well pass for the common property of all poets. Even if it were proved that Schiller had read Legouvé's play, could such verses have made so deep an impression as to reproduce themselves unconsciously in the memory of the poet? Dr. Liebrecht is no doubt a man whose judgment on such matters ought not to be lightly set aside. He has spent his life in tracing the points of coincidence in the story-literature of all the nations of the world; he must often have had to decide in his own mind whether certain similarities in the plot of a story, or in the wording of sentences and verses, were such as to prove that they had been borrowed by one author from another, or whether they required the admission of a common source, or lastly, whether they might have occurred independently to different writers in different countries and different ages. But we are bound to confess that unless there is more evidence still to come, the above-mentioned coincidences between the verses of Legouvé and Schiller do not seem such as to require the admission of Dr. Liebrecht's theory. Even if a copy of Legouvé with Schiller's own notes in it could be produced, we should doubt that he was indebted to it for more than a suggestion of the plot. Such suggestions, however, every poet receives, whether reading in his room or walking in the streets. They are the food on which he lives, which he accepts or rejects, which he assimilates and digests, which supplies, in fact, the very life of his poetical imagination, and of which he has not to give an account to anybody. How many a painter, when walking through a gallery, has been struck by an expression

SCHILLER.
Wohl dem, dem die Natur den Bruder gab.
Ist ihm der Freund.
Anerschaffen

Giftvolle Schlange! Das ist Deine Liebe?
Desswegen logst Du tückisch mir Ver-söhnung?

Ich habe sie einander Herz an Herz
Umarmen schn—ein nie erlebter Anblick!

Nun endlich ist mir der erwünschte Tag,
Der lang ersehnte, festliche, erschienen—
Vereint sich die Herzen meiner Kinder,
Wie ich die Hände leicht zusammenfüge,
Und im vertrauten Kreis zum Ersten-mal
Kann sich das Herz der Mutter freudig öffnen.

of countenance or an effect of light, perhaps imperfectly rendered, but suggestive of that higher excellence which he, at some time or other, imparts to it on his own canvas! Are we to say that the perfect picture was suggested by the failure? And, if not, why should we think that Schiller's master-work, *Die Braut von Messina*, owes anything to *La Mort d'Abel, Tragédie en trois actes par le citoyen Legouvé*? It is a privilege of rich people that they do not know the temptation of stealing; and to imagine that Schiller, when writing his *Braut von Messina*, gathered up these dry crumbs from under the table of Legouvé, seems to us to run counter to all the laws of probability.

MAX MÜLLER.

Satires and Epistles of Horace.—Conington. London: Bell and Daldy: pp. xxiii. 201.

THE Latin of Horace's *Satires* and *Epistles* is very far from having the same characteristic importance as that of the *Odes* and even the *Epodes*. As a lyric poet in all matters of form, Horace is one of the most independent, most individual, and most creative artists that the world has ever seen. As a satirist and essayist, his individuality shows itself only in his selection of topics, and his talent for hitting the tone which his contemporaries had missed. For these reasons a translator may expect a complete and more legitimate success in dealing with the *Satires* and *Epistles* than with the *Odes*. The *Odes* are intrinsically superior; they have proved more generally attractive, but it is impossible to reproduce the language which Horace created for them, it is impossible to tell which of the many dialects of modern poetry is the least inappropriate substitute. In the *Satires* and *Epistles* Horace simply uses the language of good society as he found it in his days; a translator forfeits nothing when he substitutes the language of good society in ours. In his translation of the *Odes* Mr. Conington shewed that he knew what no other translator has known—the conditions of the problem; he attempted nothing that was not possible and desirable, and he performed very much of what he attempted. In his last work he has had less to attempt, and, at the same time, less to sacrifice, and the performance is almost perfect; the only thing deserving to be called a fault is one that no writer in couplets between Chaucer and Morris has altogether escaped; the little words are occasionally squeezed out under metrical pressure. The instances of this are not too numerous to be counted, but it would have been thankless to enumerate them even if it were not too late to alter them. Nor will any reader criticise now the *Δυσχερεία τῶν αἰσχροῦν* which has effaced features of the original, which are neither inconspicuous nor insignificant.

The metre selected is the decasyllabic couplet as written by Cowper in many of his lighter poems. The only alternative was of course the metre of Hudibras, which only escapes being flat by an exuberant jollity most inappropriate to Horace. The translator states in the preface that Cowper's metre reproduces Horace's ease and terseness, while Pope's metre has less ease, and its terseness is antithetical. He adds that he himself has often introduced a shade of epigram not to be found in the original. This of course is justified on the principle of compensation to which every translator must appeal. When we have said that in English the condensation of even conversational Latin is not always attainable, and that it is not always possible for a translator to have all the links of connection for the reader to supply, after the manner of his discursive original, we have stated all the allowances that have to be made. With these allowances, Mr. Conington's last work may fairly claim to be an adequate representation, free and faithful, of the wisdom and persiflage of Horace.

Here are some charming gastronomic oracles from the Fourth Satire of the Second Book :—

“ Aufidius used Falernian, rich and strong,
To mingle with his honey ; he did wrong.

The flesh of roes that feed upon the vine
Is not to be relied on when you dine.”

It would be hard to get a better equivalent for the pomposity of the original, empty yet not glaringly absurd.

Here is a specimen of Horace's more serious manner from the Seventeenth Epistle of the First Book :—

“ If rest is what you like, and sleep till eight,
If dust and rumbling wheels are what you hate,
If tavern life disgust you, then repair
To Ferentinum and turn hermit there,
For wealth has no monopoly of bliss
And life unnoticed is not lived amiss.
But if you'd help your friends, and like a treat,
Then drop dry bread, and take to juicy meat.
' If Aristippus could but dine off greens,
He'd cease to cultivate his kings and queens.'
' If that rude snarler knew but queens and kings,
He'd think his greens unprofitable things.'
Thus far the rival sages. Tell me true
Whose words you think the wisest of the two.”

One more extract will show how well the translator has caught the tone of his author, who is just amusing, without being really amused himself.

“ Turn to the poor : their megrims are as strange ;
Bath, cockloft, barber, eating-house they change ;
They hire a boat ; your born aristocrat
Is not more squeamish, tossing in his yacht.”

Those who are dissatisfied with this have overvalued Horace.

G. A. SIMCOX.

Mediæval Art in Palermo. [*Mittelalterliche Kunst in Palermo.*]

—By Anton Springer. Bonn : 1869.

FOR students who have not time nor money enough to spend on the large and luxurious work of Gravina, this little Essay of Herr Springer's will be found to contain a judicious account of Palermitan art. The monuments of that oftensacked and hard-battered city, once the equal sister of Cordova and Bagdad, are an object at once of much difficulty and much interest to the explorer. Probably no other city at all approaching Palermo in importance has so few untouched monuments of any given period. Its buildings have almost all suffered a process, continuing from one age to another, of that accretion which is transformation, and that restoration which is demolition. Demolition pure and simple, moreover, has, of course, overtaken an immense number of the buildings that were once its glory ; so that of the four or five hundred mosques that Ibn Haukal, the merchant of Bagdad, saw there in the second century of the Moslem domination, not one remains, even under a transformed aspect, that can with certainty be recognised. A few isolated fragments of them, says Herr Springer—a few detached shafts or so—are alone to be found incorporated and turned to account in the construction of later Christian edifices. Still less have we any trustworthy remains of architecture dating from the three peaceful centuries—peaceful by comparison with the rest of Sicilian history—which preceded the Mahomedan conquest, and during which Sicily remained a province of the Eastern Empire, exposed at once and in equal degrees to Latin and to Byzantine influences, providing a home on equal terms for the monks of the Orders of St. Benedict and St. Basil, and chiefly assimilating, as it seems, the influence of Rome in the forms of religious worship, the influence of Byzantium in the forms of architectural design and construction.

Herr Springer, probably with the righteous desire of

reducing his Essay within small compass, abstains from including in it any sketch of what it is necessary to know before the art of Palermo can at all be understood in its singularly syncretic, imperfect, and yet interesting character (if one has a right to speak thus of art of which one's knowledge is book-knowledge only)—I mean the history of the city's fortunes during its period of artistic pre-eminence, from the middle of the ninth to the end of the twelfth century. How Palermo fell into Moslem hands four years after the first invasion of Sicily by Ased with his Arabs and Berbers from Kairewan in 827 ; how it waxed in wealth and importance in spite of sieges and sackings ; how its Emirs fought to establish their independence of the central authority of the Fatimites, with constant vicissitudes of bloody rebellion and bloodier subjugation, until about 950 Hassan succeeded in founding the strong hereditary dynasty of the Kelbites ; how in the course of a century this dynasty degenerated ; how the youngest of the conquering sons of Tancred brought his Normans from Apulia, won Sicily back to the Cross, and left his son and his son's sons to be Kings at Palermo to the third generation, until Constance brought “ the Kingdom ” as a disastrous heritage into the House of Hohenstaufen,—of all this the present writer pre-supposes in his readers a sufficient knowledge. Isolated pictures of the state of Palermo at two different periods during these three and a half centuries he does give us ; one drawn by Ibn Haukal during its period of prosperity under the Kelbites towards the end of the tenth century, and vividly setting forth the character of its unbigoted, mongrel, idle, garlic-eating population of mixed Moslems and Christians ; the other drawn by Ebn Giobair, two hundred years later, during the other period of the city's prosperity under the Norman reign of the second or good William, great-grandson of Roger Guiscard. The first monument of art concerning which Herr Springer enters into details is the church of S. Giovanni degli Eremitani, a building as purely Oriental in character as any Delhi mosque, in virtue of its round bulbous domes, springing immediately from the flat above the plain masonry of outer walls that have neither eave nor cornice ; but which yet seems certainly to have been built for Christian worship in the 12th century. Herr Springer concludes that it is uncertain whether this Oriental fashion of the cupola, and the further Oriental fashion of the pointed arch (as used decoratively rather than constructively) are to be traced to the immediate influence of the Saracen conquerors, or to remoter influences, that might long before the Saracen conquest have spread both east and west, to Byzantines and Moors alike, from Syria where these fashions had been known for half-a-dozen centuries almost.

Herr Springer goes on to show how existing remains, and especially the remains of Sta. Maria dell' Ammiraglio, prove the prevalence, during the first years of the Norman rule, of a purely Byzantine scheme of church architecture, that of a central rectangular construction, surmounted by a cupola, and having internally four equidistant columns united by pointed arches, and surrounded with bays or *travées* formed by further pointed arches proceeding laterally and diagonally outwards from the same main columns. And next, how the monks of the Cistercian and mendicant Orders by-and-by imported into Sicily the Romanesque style from the North ; so that the churches next in date show examples of Romanesque construction modified with Byzantine or Moorish detail. It is the use of the pointed arch in this detail that has induced the learned Gravina to claim the name Sicilian for that architecture which is known to us as Gothic. Our author goes on to describe the little *Cappella palatina* of the castle of Palermo as the first example of a syncretic or eclectic tendency entirely unchecked ; showing the mixture

of "classic columns, classicised capitals, Moorish pointed arches, a cupola of Byzantine construction, an Arab roof decorated with stalactitic work, and a ground plan corresponding to the western Basilica." Then we are called to notice the traces of English influence in the cathedral founded in the reign of William the Good by the English archbishop Ofamilius (Walter of the Mill). To the great church and monastery of Monreale, with the wonderful carving of its cloister columns and capitals (recently, I believe, photographed for South Kensington), Herr Springer devotes some space, but might well have devoted more. Leaving ecclesiastical architecture, he proceeds to describe the palaces Cuba and Zisa, more than half Eastern pleasure-houses in which the Norman kings led their lives of more than half Eastern pomp and luxury, with their harems, their guard of eunuchs, their Mussulman artists, and servants. Similar and lesser palaces of the barons of the kingdom are enumerated; and the author then passes to a short account of the arts of metal-casting, stone-carving, and mosaic painting as practised at Palermo during the epoch in question; arts about which there is a great deal that is interesting to say, and with reference to which I think Herr Springer really almost overdoes his virtue of brevity. His little book might with advantage be enlarged and supplemented; and would be much more useful to the student if some plain woodcuts, and especially a few architectural ground plans, were substituted for the two very elaborate and not very instructive lithographs, which (with one quite imperfect ground plan) are all that we are here allowed in the way of pictorial comment on the text.

SIDNEY COLVIN.

The Scenery of Greece and its Islands.—By William Linton.
London: Cassell.

THIS is a delightful book of illustrations. It contains fifty views from various parts of Greece, sketched from nature, and representing the most interesting scenes and sites in that country. The execution is highly artistic, the points of view being well chosen, and the effects given with much skill and feeling; and the distances, in particular, are reproduced with clearness and delicacy—a point of great importance, where so many features of the ground have associations of their own. The lights and shadows are especially well managed, for while they are usually effective, but few of those impossible contrasts are introduced, which form at once the charm and the defect of Mr. Bartlett's striking illustrations. To these attractions must be added the picturesqueness of the country, as well as the interest of the subject.

The scenery of Greece is, indeed, equal in beauty, if not superior, to that of any country in Europe. Though inferior to Switzerland in wildness, and to Italy in luxuriance, it unites those two qualities in a way which cannot be found in either of those regions. The combination of snow peaks with southern vegetation is seen, no doubt, in the Italian valleys of the Alps; but in the Val Anzasca or the valley of Aosta the chestnut groves or vineyards in the foreground are marred by the wild glacier streams which tear through them, and the boulders which appear at various points, so that we cannot really feel that we are in the "sweet south." In Greece, on the other hand, these features are found combined in perfection. As none of the Greek mountains are within the limit of perpetual snow, it must depend on the time of year of the artist's visit, whether his views will represent this aspect of the country; and, as a matter of fact, neither Mr. Linton's work, nor any of the principal illustrated books on Greece, give us any idea of it: but Byron has noticed it where he says—

"Thy vales of evergreen, thy hills of snow,
Proclaim thee Nature's varied favourite now;"

and no one who has seen the olive groves and mulberry plantations of the valley of Sparta in the spring, with the snowy mass of Taygetus rising between 7000 and 8000 feet above it, will be at a loss to understand his meaning. Another prevailing characteristic of Greek scenes, which is frequently exemplified in Mr. Linton's views, is the sharply-cut outline of the mountains. This is caused by the marble or hard limestone of which they are composed, and has been noticed in other places where the same kind of rock is found, as at Carrara, and in the ranges of Pamphylia, of which Sir Charles Fellowes says that they are "poetically beautiful." Unlike the jagged forms of other broken mountains, they are never weird or wild, but bold, clear, and thoroughly classical—an epithet which exactly describes them, and reminds us that this is one of the many points of correspondence between the character of the Greeks and the land they inhabited. We can hardly doubt that this feature was in Byron's mind, when he compared the aspect of modern Greece to the face of a corpse, in the fine lines in *The Giaour*, beginning—

"He that hath bent him o'er the dead."

Connected with this, again, is the truly artistic way in which Nature has grouped the various objects in the views in Greece, so as to produce a balance between them, like the skilful arrangement of figures in a picture; so that no one part can be removed without interfering with the general effect of the whole. This point has been noticed especially in connection with the mountains that surround the plain of Athens, since their bare treeless slopes depend almost entirely on this feature for their picturesqueness; but the same thing may be observed throughout the greater part of Greece, and receives frequent illustration from this work.

Allowance being made for a certain amount of exaggeration in the heights of mountains, which will readily be forgiven in such graceful pictures, Mr. Linton may claim the credit of faithfulness to his originals. His views have the advantage of having been drawn on the spot—not worked up, as has been the case with those in some books on Greece, from other persons' sketches. He has also shown laudable self-restraint in not introducing trees in places where they are not found—a temptation which artists can seldom resist, though by yielding to it they are apt to give an entirely erroneous impression of a country. This is well exemplified in his view of the Temple of Apollo at Bassæ in Arcadia, the position of which derives all its impressiveness from its extreme desolation, situated as it is high up in the mountains at a great elevation above the sea, so that stunted oaks are the only vegetation, and commanding extensive views of the Messenian plain and gulf. It is thus that Mr. Linton has represented it, while in another deservedly popular book on Greece it appears in the midst of a scene of charming luxuriance, with an aloe growing in the foreground. Amongst the views which are at once the most striking and the most truthful, we may mention those of Mount Par-nassus, of the Acropolis at Athens from the Areopagus, of the town of Arcadia on the west coast of the Morea, and of the lake of Phonia.

Of the letterpress little need be said. The reader must not expect to find a lucid and scholar-like account of the geography, as in Dr. Wordsworth's delightful book, nor a graceful narrative of personal experiences, like Sir T. Wyse's *Excursion in the Peloponnese*. The information is somewhat crudely put together, and something simpler and less pretentious would be better suited to the object of the book. Besides this there are some awkward mistakes, such as "Enneacraunos" for "Enneacrounos," which occurs both in Greek and Roman characters. We should also notice, what with some persons will detract from the value of the work, that it is not a new publication, but a re-issue of one pub-

lished in 1856, with a new title and frontispiece. This, however, does not lessen the value of the engravings.

H. F. TOZER.

Intelligence.

Ancient Spanish Translations of Dante.—The *Revista de España* (Oct. 25), to which we drew attention last time, mentions three ancient translations by known writers. (1) By the Marquis of Villena, executed at the request of the Marquis of Santillana, who, according to one admirer, made Dante appear an ignoramus in metre, while another made Dante own that all his fame was due to Santillana's praise. This translation was probably lost in the destruction of Villena's library; for, as he passed for a wizard, the king ordered his books, which filled two carts, to be sent after his death to Fr. Lope Baniientos for examination. A contemporary states that all were burnt unread. Villena also translated the *Æneid* in Spanish prose, and a copy survives with annotations, where he mentions his translation of Dante as completed in August, 1428. There is a prose fragment of the beginning of the *Inferno*, but this cannot be certainly identified with Villena's. (2) A complete Catalan translation in terza rima by Andrea Febrer. The date of the Escorial MS. is 1428, the translation may be older. The reviewer considers this as the best Spanish translation yet made. (3) The Archdeacon of Burgos, Pero Fernandez Villegas, made a weak translation of the *Inferno* in ottava rima for Joanna of Aragon, the illegitimate daughter of Ferdinand the Catholic. This has been published. Ticknor attributes to the same author a translation of the *Paradise* with diffuse notes, now in the library of the Count de Onate, which is still in MS., like the questionable fragment of Villena's prose version, and the complete poem by Andrea Febrer.

Mr. Hatch's Shaftesbury.—Shaftesbury's *Characteristics of Men, Manners, Opinions, Times*, one of the most popular books of polite literature in the first half of the 18th century, fell, in the second half, into total oblivion. In the first fifty years after its publication there were some fifteen genuine editions, not counting the piratical reprints. There were three different French translations, 1712, 1780, 1810; and at least one German translation. For nearly one hundred years no edition has been issued. Messrs. Longman now offer an edition which is to be more complete than any previous, and as handsome as modern typography can make it; though our steam-presses cannot compete with a hand-pressed Baskerville page. The present representative of the title allows the use of the frontispiece and vignette plates, which were engraved, from designs of the author, for the edition of 1714. He has also permitted the editor to have access to his ancestor's papers. These papers constitute a mass of unpublished material, partly philosophical, partly literary. The philosophical remains are composed of translations, with remarks, of Lord Shaftesbury's favourite authors—M. Aurelius, Epictetus, Xenophon, Seneca, and Horace; and some fragmentary notes upon various ethical and religious questions. But what must be of much greater value than the "philosophical" papers, there are preserved copies of nearly 2000 letters which passed between Lord Shaftesbury and his friends. As among these friends were numbered Leibnitz, Bayle, Toland, Le Clerc, Collins, Des Maizeaux, and the principal literary men of the period, this find is likely to prove a substantial addition to our knowledge of the golden age of English polite literature. We hope that the publishers may be induced to let their edition of the works of Lord Shaftesbury include a selection, at least, from this correspondence, and that, if this is done, such letters as are selected may be printed un mutilated.

Dante de Allagherijs.—The *Archivio Storico Italiano*, No. 54, prints a Latin document found in the Florence Archives on a parchment doing duty as the cover of a book. It is dated April, 1301, and is a contemporary copy of a petition to the Board of Works and their decree appointing Dante to superintend the improvement of the street of San Proculo. It is valuable as evidence of the spelling of his name.

A committee has been formed in Paris, under the patronage of the Imperial Government, with the object of publishing a *Bibliothèque Internationale Universelle*, that is, a collection of the greatest productions of ancient and modern literature translated into French. The names of Egger, Garcin de Tassy, Nisard, Thierry, and Villemain are a guarantee for the seriousness of this remarkable enterprise.

Arrangements are in progress on the part of the Royal Academy of Arts for an exhibition of pictures by old masters, to be borrowed from various private collections in England, and exhibited in the rooms of the Academy at Burlington House during the first months of 1870.

At Antwerp a general exhibition of the works of the late Baron Leys is projected for the spring of 1870.

A provincial Museum of Ceramics and Archæology has recently been established at Lille, in the Salle du Conclave of the ancient Palais de Rihour.

It is said that the universal exhibition which it has been for some time proposed to hold at Lyons is now finally resolved upon; and that the committee have addressed their report on the subject to the Prefect of the Rhone.

The celebrated Friedrich Overbeck died in Rome, on the 13th of November last, aged 80.

The second part of M. Reiset's official catalogue of the drawings of the Louvre collection has just been published. It comprehends the drawings by French artists, and the enamels and pastels of the collection.

The great serial work, to which M. Charles is the principal contributor, called *Histoire des Peintres de toutes les écoles depuis la Renaissance jusqu'à nos jours*, has just reached its tenth volume and five hundredth serial part.

An interesting supplement to Herr Schuchardt's work on Lucas Cranach has been published by Kemlein of Weimar, in the shape of a set of large photographs after the most important drawings and paintings of the master.

Contents of the Journals.

Revista de España.—Nov. 10, 1869. Huellas de Cervantes, by Enrique le Cisneros. [The author believes he has discovered the original of Don Quixote in a personal enemy of Cervantes, Don Rodrigo Pachaco, of Argamarilla, in La Mancha. There is a votive picture in the church of Argamarilla to commemorate Don Rodrigo's recovery from madness, with a young lady, who might be the niece.]—Bocage, by Antonio Romero Ortin. [A Portuguese Bohemian poet of the end of last century.]—Nov. 25. Poesias Liricas, &c. [Don Juan Valera, himself a poet, compares Doña Gomez de Avellaneda, a popular Cuban authoress, to Vittoria Colonna, whom she resembles in sadness and elevation, but not in national pride.]

Revue des Deux Mondes.—Nov. 15. Le Roman Germanique contemporain et la Société Allemande, par M. Saint-René Tallandier. [Interesting as showing traces of the influence of Schopenhauer in the novels of Spielhagen, and the reaction from his ideas in Hermann Grimm. The plan is wilfully incomplete: it includes Schücking and excludes Freytag and Heyse.]—Dec. 1. Lupo Liverain, by George Sand. [A play, in three acts, founded on *Il Condannato per Deconfidato* (Damned for Doubt), by Gabriel Teller, a monk, who wrote under the pseudonym of Tizzo de Molina. The subject is familiar: the hermit lost and the robber saved. In the Spanish form of the story it is doubtful (according to George Sand) whether the hermit is lost for curiosity or selfishness. In the French version the hermit surprises the robber into attempting parricide. Then Satan appears and offers the robber oblivion, which he endeavours to avoid by suicide. A peasant stops his arm, and offers to nurse his father. Satan then asserts his claim to the hermit by way of proving that tears are a more effective expiation than blood.]

New Publications.

- AUSTEN, JANE. *Life of*, by Rev. J. Austen-Leigh. Bentley.
- AUSTEN, JANE. *Sense and Sensibility*. Bentley.
- BRUNSCHWEIGER GALERIE, Meisterwerke der. [Etchings by Unger, reprinted with text for the Zeitsch. für bildende Kunst.] Leipzig: Seemann.
- CHAMPLEURY. *Les Peintres de la Réalité sous Louis XIII.* Paris.
- FÖRSTER. *Denkmäler italienischer Malerei vom Verfall der Antike bis zum 16ten Jahrhundert.* 1 & 2 Lieferungen.
- HEINE, H. *Letzte Gedichte und Gedanken.* Hamburg: Hofmann u. Campe.
- JAQUEMART, Alb. *Les Merveilles de la Céramique.* III^e Partie. Paris: Hachette.
- KONEWKA, PAUL. *Blätter zu Goethe's Faust.* Berlin: Amsler u. Ruthardt.
- LA PEINTURE ITALIENNE, chefs-d'œuvre de. Par Paul Mantz.
- L'ESTRANGE, A. G. *The Life of Mary Russell Mitford*, related in a selection from her letters to her friends. Bentley.
- MICHELIS, A. *Histoire de la Peinture Flamande, depuis ses débuts jusqu'en 1864.* Tom. VIII. 2nd éd. Paris: Libr. Internationale. Brussels: Lacroix.
- MORRIS, W. *Earthly Paradise.* Part III. Ellis.
- NEWTON, C. J. *A Guide to the Second Vase Room in the department of Greek and Roman Antiquities, British Museum.*
- PLANCK, K. CH. *Gesetz und Ziel der neueren Kunstentwicklung.* Stuttgart.
- RICHARDS, A. B. *Medea*, a poem, with a photograph from the painting of Medea, by Fr. Sandys. Chapman & Hall.
- SPENSER SOCIETY. *The Passionate Century of Love.* By Thomas Watson. Reprinted from the original edition, circ. 1581.
- SULLY PRUDHOMME. *Les Solitudes.* Poésies. Paris.

Theology.

Introduction to the Study of Dogmatic Theology.—By J. Kuhn, D.D. [*Einleitung in katholische Dogmatik.* Von Dr. J. Kuhn.] Tübingen: Laupp und Siebeck.

TÜBINGEN, like many other German Universities, has both a Catholic and a Protestant Faculty of Theology; and this juxtaposition has everywhere proved, as Döllinger observes in his Inaugural Lecture on Universities, and his Address at the Munich Conference, an unmistakable benefit, by stimulating inquiry and raising the standard of knowledge. At Tübingen, where Dr. Kuhn has long held the post of Professor of Catholic Dogmatics, the effect of this rivalry must have been more than usually felt, owing to the great abilities and learning of Dr. Baur, and the influence of the famous Tübingen school of Rationalism of which he was the founder. And accordingly we find that Kuhn is generally regarded as the first dogmatic theologian of Catholic Germany. The volume now before us reached its second edition some years ago, but it forms the introduction to a complete theological series still in course of publication, and the latest volume of which, on *Divine Grace*, appeared towards the close of last year. It has, therefore, an independent place and interest of its own in laying down, not the separate details, but the fundamental principles of Catholic theology, as the author understands them, on such questions as Revelation and Inspiration, the relations of the Old to the New Testament and of Scripture to Tradition, the Canon of the Bible, and what Möhler and Dr. Newman have familiarised our minds with as the "Theory of Development." This bare catalogue will suffice to show how many subjects the book deals with that have been largely and often fiercely discussed in England during the last quarter of a century. There are probably many besides Catholics who will be interested to know how such points are handled by one of the first Catholic divines of the Continent—a writer, indeed, thoroughly versed in modern controversy as it exists in his own country, but who approaches it from his own point of view, and states his convictions with calmness and precision, and, of course, without any reference to the conflicting theories of rival schools in England. The very briefest outline of his argument is all we can find room for here, but it may perhaps serve to induce theological students to examine the book for themselves. A translation would be a valuable acquisition to English Catholic theology, and would probably be appreciated by a considerable body in the Church of England also.

The work is divided into three chapters, which deal respectively with the substance and sources of Divine Revelation, and its development, so far as it is capable of development, without prejudice to its absolute perfection and truth; with Dogmatic, as distinguished from Apologetic, Theology, as "the science of Christian belief," both positive and speculative; and lastly, with the history of dogmatic theology (*Geschichte der Dogmatik*), which is distinguished from the history of dogma (*Dogmengeschichte*), though closely connected with it, having for its principle "subjective thought directed upon dogma," and for its end "the realisation, through the regular and methodical application of this means, of a scientific knowledge of dogma." It includes three periods—the patristic, scholastic, and modern. The first chapter begins with defining the notion of revelation, which is twofold, natural (in the creation of the world and of spirit) and supernatural, conveyed by inspiration; the latter presupposing and transcending, but never contradict-

ing, the former. Revelation closed with the Apostles, but what was originally delivered by inspiration is sustained and proclaimed in its integrity by means of the Divine guidance afforded to the Church, which differs, however, radically from inspiration, as being exclusively designed for the maintenance, exposition, and application of truths previously revealed, not for the reception of new truths, as Studenmaier erroneously supposes. The Old Testament revelation was of a preparatory and educational kind (Gal. iii. 20), and what is eternally true and divine in it must be discriminated from its mutable and temporary elements. There is a progressive development in the Old Testament itself, though this has been misapprehended by Rationalism, which confounds the essential truth with its gradual expression, according to the needs and receptivity of men. We have two long sections on Scripture and Tradition, as the joint "sources of revealed truth," elaborately discussing Protestant and Rationalist objections, and pointing out that the very structure of the New Testament shows its "subsidiary and accessory" character, and that it was not meant to be independent of oral revelation through the Apostles. "This does not imply that Tradition contains truths which are in no sense in Scripture, but that it expressly declares many things which are not thus expressly contained there." This entirely accords with Döllinger's statement, in *Christentum und Kirche*, that "there is no point of Christian doctrine which is not attested and laid down in the New Testament," and that "the Church cannot receive any teaching which does not find its *justification* in the Bible and is not . . . at least, indicated and implied in the New Testament in premisses of which it is the logical sequel." "All the Fathers agree," says Kuhn, "in acknowledging the contents of Scripture to be perfect and of inexhaustible richness, but it requires for us the interpretation of the Church." He further points out that "*in fact*, if not in theory, orthodox Protestantism, at least, starts from a doctrinal tradition, and interprets Scripture according to it, in particular points." Scripture is not, and cannot be, as Protestants affirm, identified with "the pure word of God," for it necessarily contains a human element, being revealed through human instruments. The next section insists on the necessity of an external authority for the canon, and thus we come to the discussion of Development, first in the Old Testament already referred to, and afterwards in the Church. The reason for this is that, while Christ and His Apostles proclaimed Divine truth for all times, they expressed it, not in abstract terms, but in the manner best adapted to the requirements and comprehension of their own time. The strength of Rationalism lay in its seizing on this fact, and directing its attacks against the stiff and wooden Bible Orthodoxy of a shallow age. "The Catholic view stands midway between the irrational supernaturalism of this wooden Orthodoxy and Rationalism which denies the supra-rational character of the contents of Scripture." Recognising both the Divine and the human element in Scripture, it admits "the infinite capability of development of Christianity, and the necessity for it." There must be a progress, "*sed ita tamen*," to use the well-known words of St. Vincent of Lerins, "*ut verè profectus sit ille fidei, non permutatio.*" We have the "objective" result of this process in the dogmatic system of the Church. Our limited space prevents our following the author more fully through the sections on Development which are among the most interesting in the volume. The chapter closes with a section on the meaning of dogma and of truths which are "*de fide.*"

The second chapter opens by distinguishing the province of dogmatic theology, which deals with the contents, from apologetic, which examines the evidence of Christian doc-

trine. The former is again subdivided into positive, which ascertains the truth, and speculative, which investigates the philosophical nature of each dogma separately, and the internal coherence of the dogmatic system as a whole. Two sections on the functions of positive, and four on speculative theology follow. Positive dogmatic theology has to prove the truth of the dogmas from the Scriptures of both Old and New Testament, historically interpreted—for the dogma cannot, of course, be assumed in the process of proving it; and from tradition, that is, from the testimony of Creeds, Councils, and Fathers, from the apostolic age downwards, examined also by the historical method, and tracing the substantial identity of the same truth through the successive phases in which it has been exhibited. The next three sections are occupied with the relations of revelation to reason, faith to knowledge, theology to philosophy, starting from the idea of inspiration as “not a communication of actual knowledge in ready-made formulas, but an enriching of the fountain from whence it flows,” viz., the human intellect through which inspiration acts, as in secular matters we speak sometimes of a writer being “inspired” by some higher authority. It follows that revelation is given in the forms of human thought; that, if it ever seems to contradict the primary revelation of natural science, this is owing to an error of the fallible human intelligence which misapprehends it; and that the light of faith does not extinguish the light of reason, but purifies it through a “rational obedience” (Rom. xii. 1). Reason may, accordingly, be used in a *negative* sense to verify revelation—by rejecting what does not harmonize with truths otherwise known—but not to *measure* what transcends its own powers of discovery. It is impossible, as Aquinas says, for anything to be true in philosophy which is false in theology, and *vice versa*. But, while the truths of theology and philosophy are not only mutually consistent, but, viewed from the highest ideal stand-point, form in a manner one whole, they are, to us with our limited faculties, independent, resting on distinct kinds of evidence; and it is not true to say with a large school of French and Italian writers, of whom Gratry is the most eminent, that “no one can be a perfect philosopher who is not also a theologian.” The attempt to destroy the independence of philosophy by reducing reason to the mere handmaid of faith, produced the inevitable result of a reaction of philosophy against theology. The opinions of Fathers and Schoolmen on the relations of the two are here examined, the former being accepted as far as they go, the latter with considerable reserve only. A final section describes in outline the component parts of the dogmatic system, which may be summed up under the four heads of—God in Himself and His attributes, and in His threefold Personality; God in His relations to the world, including the creation of angels and men, His first revelation of Himself, and the destruction of His original Divine order through the revolt of His intellectual creatures; the restoration of the Divine order through Redemption, in its various stages; the final consummation, including the Resurrection, Judgment, Eternal Reward, and Punishment.

We must content ourselves with briefly referring to the third chapter, which to some readers will be the most interesting, and which brings the author more directly across other schools of Catholic opinion. He draws a distinction, it will be remembered, between the history of dogmatic theology, which is his subject, and the history of the development of dogma. This distinction does not consist, as Studenmaier represents it, in the one dealing with the form, the other with the matter of dogma, or the developments of doctrine would be a real change of its substance, which cannot be admitted. But it is true that while *Dogmengeschichte* only treats the

scientific forms in which a truth is conceived of subordinately to its dogmatic definition, these scientific forms are the proper subject, as scientific knowledge is the end, of the history of dogmatic theology. The author, we may observe, enters more fully into this distinction in the preface to his treatise on *The Trinity*. We have done our best to give his meaning, but the distinction seems too fine drawn to be easily maintained. The history is divided into three periods: first comes the patristic, which from the circumstances of the nascent and militant Church was favourable to apologetic and polemical, rather than to purely speculative, treatment of doctrine; such attempts as were made to construct a system being for the most part sporadic, or undertaken with a practical, rather than a speculative, aim. “The Fathers laid the foundation-stones of the doctrinal edifice in rich abundance; the scholastics were the builders.” And thus the second period is that of the school, which took its intellectual shape from the exclusive domination of the Church and of theology in Mediæval Europe. This led in the 15th century to a reaction of the civil power and of philosophy, —the latter precipitated by the classical revival following on the conquest of Constantinople—and in the next century followed the Reformation. Thus we are brought to the third or modern period. These intellectual movements, says the author, are not in themselves hostile to theology, and the emancipation of philosophy from authority, as of Aristotle, though not from truth, is a necessity to it. The freer it is, the more helpful it may be to theological science. Meanwhile, the other revived branches of knowledge, especially philology and ancient history, are equally an assistance, of which, however, till comparatively recent times, theologians have not sufficiently availed themselves. Hence the attempt to fall back on scholasticism, which, since the middle of the last century, German theologians have been abandoning, though there are still those who want to treat Aquinas as virtually infallible, and, worse still, to reduce all theology to “a mere logical formalism, entrenching itself in scholastic terminology.” Elsewhere, in the preface to his treatise on *Divine Grace*, which was mainly occasioned by the attacks of obscurantist writers on him, Kuhn speaks of scholasticism as built up from a study of the Fathers, as it is now the business of the theologians to go on building on the foundations of the Christian past, but not exclusively of scholasticism. It would be useless to attempt here to give any detailed account of the very interesting sections on the three periods of theology, the first of which, on the Fathers, occupies nearly 100 pages, and the two others about 60 pages each. The second contains an elaborate criticism on the *Summa* of St. Thomas, “the ripest fruit of scholastic theology.” Here, as in his later treatises, while paying a high tribute to its unity, scientific depth, and doctrinal purity, Kuhn adds that, “it does not satisfy the requirements now made of a system of Christian doctrine.” The first part of the section on the modern period is devoted to the Reformers, among whom Luther owes his high place rather to the strength and intensity of his religious sentiment than to any strictly intellectual claims; he himself denounced reason as “a born fool.” Melancthon and Erasmus were, as thinkers, greatly his superiors. The book closes with an account of later Catholic theology, principally in connection with the controversies about free will and predestination, which remain open, except that the extreme opinions of Baius and Jansen have been condemned. Three more volumes of Dr. Kuhn’s series have appeared, on *God*, on *The Trinity*, and on *Grace*. Others are announced to follow.

H. N. OXENHAM.

Old Testament Literature. [*Die Alttestamentliche Literatur.*]—
Leipzig: 1868.

Researches for the Criticism of the Old Testament. [*Unter-
suchungen zur Kritik des Alten Testaments.*]—Both by Th. Nöldeke.
Kiel: 1869.

THE two books before us are the latest utterances of advanced German criticism. The first consists chiefly of essays contributed to a popular periodical, some additional matter being introduced for the sake of completeness. Its primary object is therefore to popularize results, and it is needless to add that the author has made ample use of the labours of his predecessors. Not that Professor Nöldeke is wanting in originality; he has carried out the most generally accepted hypothesis as to the composition of the Pentateuch into several striking developments. We refer to the opinion that there was first a "foundation-text," then an Elohist document, and then a Jehovistic, all of which were finally arranged by an editor, as we still read them in the first four books "of Moses." The editor may indeed have had other sources, a needful reserve in order to account for all contradictions. This Professor Nöldeke allows, and he adds, that the four books in their present form were already known to the author of Deuteronomy.

The same acuteness is applied to the discussion of the other historical books, including the two books of Maccabees. Then we are conducted to what is termed the romantic literature. This is taken to consist of Jonah, written after the exile; Esther, after the fall of the Persian Empire; Judith, of uncertain date; Tobit, written in Egypt or Palestine at the time of the Ptolemies; and finally Aristeas, a fabulous account of the origin of the Septuagint. The next part treats of the poetical books, including the Psalms, the Davidic origin of the majority of which is rejected, some being assigned to as late a date as the time of the Maccabees; and the Lamentations, the author of which is unknown. The Song of Songs our author, following Ewald, declares to be a drama, the only extant specimen of a flourishing literature. The idea of a drama, however, seems quite foreign to the Semitic spirit, and how is it that no biblical book, no subsequent tradition, ever speaks of a similar production? It is perhaps more reasonable to regard the book in question as a collection of popular songs from various districts. No people is without popular songs, especially the Jews, who were a musical race (this is proved by the variety of the Temple instruments), and can we suppose that not a single specimen has been preserved?

To the didactic literature belong the Proverbs, composed by different authors; Sirach, as to the date of which there is no doubt; Ecclesiastes, the writer of which set out to look for truth, and had not found it yet, when he wrote his book, as Hitzig says; the Wisdom of Solomon, and Job, which Professor Nöldeke declares to belong to the flourishing period of Hebrew literature, and which was certainly written long before Jeremiah. A short account is then given of the prophets, also of the Apocalyptic writings, especially Daniel, which in agreement with the majority of critics is assigned to the age of Antiochus Epiphanes. Enoch, and the book of Jubilees, or the smaller Genesis, preserved completely in Æthiopic alone, are briefly mentioned after Daniel.

An appendix contains a study on the Canon, in which the supposition of Dr. Geiger is adopted, that the biblical texts were purposely corrupted, whenever they disagreed with a later tradition. Professor Nöldeke thinks that the settlement of the text was made by the Pharisees about seventy years before the destruction of the Temple; our own opinion is, that this must have taken place before the struggle of the Pharisees and Sadducees, otherwise we should find their

mutual reproaches for erroneous readings noticed in the Talmud. The work is concluded by a short account of the ancient versions.

We certainly cannot accept all the learned Professor's arguments, although they are as clear as they are deep, and by the excellent arrangement which prefixes an abstract of the contents of each book, the perusal is made easy to the most cursory reader. Not so is it in the second work from the same pen, which is designed entirely for the scholar. This contains four long dissertations, the first upon the "foundation-text" of the Pentateuch; the second, on the situation of Ararat, which the author identifies with the Armenian province Ajrarat, thus rejecting the tradition* connecting it with Kardu or Kurdistan. The third is concerned with proving the unhistorical nature of Gen. xvi., all the kings in which are said to be purely fictitious, the intention being to glorify Abraham, as a warrior. We greatly doubt whether many readers will find the arguments convincing. The fourth endeavours to show that there is no trustworthy chronology before the Kings, and that many of the Judges never existed at all. The 480 years reckoned in the Book of Kings are produced, we are told, by multiplying 12 into 40, the former of which is a holy number, and the latter the period of a generation.

AD. NEUBAUER.

Der Prophet Daniel, von T. O. Zöckler. [*Lange's Biblwerk*, Part xvii.]—Bielefeld und Leipzig: Velhagen und Klasing, pp. vi., 245. 3s.

THE author of this commentary at one period concurred with most of the German scholars in placing the composition of the *Book of Daniel* in the age of the Maccabees. On further reflection he has returned to the old, and, in this country at least, still prevailing view, and now accepts the book as a genuine historical and prophetic writing of the age of the Captivity; yet not without certain reservations and divergences from the generally received system of interpretation. Thus, he still identifies the fourth great world-power, symbolically described in Chs. ii. and vii., with the successors of Alexander, and not, as is usually done, with the Empire of Rome, and the termination of the Seventy Weeks of Ch. ix. he connects with the Maccabean times, and only typically with the death of Christ and the foundation of the Christian Church. The numbers, too, which are met with in the book, and which have been the occasion of so much controversy, he regards as for the most part mystical and symbolical; and, so far from betraying any anxiety to make out an exact correspondence between each number and the duration of the historical period to which it relates, he is evidently rather pleased if he finds in any case that the correspondence between the two is not complete, regarding it as another point gained in favour of the genuineness of the prophecy. But what chiefly distinguishes him from the generality of orthodox interpreters, is the view he takes of the closing chapters of the book (x.-xii.). In these chapters he recognises a later hand than Daniel's. He does not, however, reject the whole, as Lange does (with the exception of a few verses). He thinks that, as a whole, these chapters, as well as the rest of the book, have been rightly assigned to the authorship of Daniel. It is only one section of them that excites suspicion, viz., xi. 5-39. These thirty-five verses in their present form cannot, he is convinced, belong to the time of the Captivity: they must have been interpolated in the age of the Maccabees. Yet not all: for even in the suspected portion the hand of the original author is traceable, particularly in vv. 14, 19, 26, 34, 39 (p. 230). But the greater part is evidently Maccabean (p. 16).

* See *Géographie du Talmud*, Paris, 1868, p. 379.

This opinion he bases entirely on internal grounds. He does not allege any historical warrant for distinguishing the suspected section from the rest of the book; neither can he point to any difference in the language. His appeal is solely to the "analogia visionis propheticae" which, he believes, ought to hold the same place in critical investigations as the "analogia fidei" in dogmatics. The eleventh chapter he regards as interpolated, on the ground that it is markedly distinguished by its contents from genuine prophecy; so extremely minute and detailed are its predictions, and so closely does it follow, even in regard to events of minor importance, the actual developments of history.

Of course, an author who takes up this position with regard to one section of a prophetic book, whilst he admits the genuineness of the rest, which also contain detailed predictions, though not descending to the same minuteness of detail, is immediately confronted with the question, What are the limits which the Prophet must observe, and beyond which he cannot go, in his detailed anticipations of the future? Where is the point at which the critic must take his stand, and say, This prediction, in the circumstantiality of its announcements, oversteps the bounds of genuine prophecy; it is not prophecy, it is really history in disguise? This is a question of extreme difficulty, and it has never been answered, perhaps cannot be answered, except in a very general way (Tholuck, *Die Propheten u. ihre Weissagungen*, p. 105-109). Dr. Zöckler does not attempt to reply to it. He merely in effect says, This one section of the book appears to me to overstep the limits prescribed by the analogy of genuine prophecy; the other sections of the book do not appear to me to overstep these limits; therefore, whilst I accept the latter as genuine prophecies of Daniel, I cannot but trace in the former the hand of an interpolator of a much later age.

Such being our author's position, we do not think it likely that his views will meet with any very general acceptance; nor can we believe that he himself will continue to hold the position he has taken up. He must either advance or recede. It is quite true that the section which he regards as interpolated presents some difficulties peculiar to itself. It is distinguished not only by the minuteness of its detail, but also by the disproportion of its parts. The circumstantial account which it gives of the wars and alliances of the Seleucidæ and the Ptolemies for a period of about ninety years (250-164 B.C.) is not only surprising in itself, but becomes still more so, when contrasted with the few rapid touches with which it passes over the three centuries which preceded, as well as all that have followed, those ninety years. It is not easy to explain how to one looking forward on the future with prophetic eye, from the age of Cyrus in the 6th century, B.C., the reigns of Antiochus the Great, and his son Epiphanes (226-164 B.C.), should have bulked so largely as almost entirely to fill the prophetic picture, and cast into the shade all preceding and all subsequent periods. But while we admit that the eleventh chapter does present special difficulties, we do not think Dr. Zöckler has succeeded in shewing that it is in this respect separated in so decisive a manner from the other prophetic sections of the book (for example, from Ch. viii.) as to necessitate or even render probable the hypothesis of a different age and authorship, more especially when we consider how inappropriate and out of place the lengthened and elaborate introduction in Ch. x. must appear, after the prophecy itself has been reduced within the narrow dimensions which he proposes to assign to it. Dr. Zöckler himself, indeed, seems to be aware that the application of his hypothesis cannot be confined to the eleventh chapter; and he would probably not be indisposed to entertain the suggestion that the earlier prophecies

also may have been here and there retouched by a later hand.

We must confess that, were it necessary for us to decide between this hypothesis and that of those who assign a Maccabean origin to the whole of the three concluding chapters, or even to all the Hebrew sections of the book (which Dr. Zöckler rightly regards as later than the Chaldee sections), we should probably accept the latter alternative in preference to the former. Dr. Zöckler, indeed, deals very tenderly with his hypothetical interpolator. He never introduces him without the accompanying epithet of "pious," and even seems to regard him as a seer endowed with some measure of prophetic power. Yet we cannot but think that piety might be more appropriately displayed, and prophetic power more worthily exerted, than in mutilating a genuine old prophecy, and mixing up with it a number of unauthorised additions. On the other hand, the Apocalyptic writer who, clothed with the spirit of one of the old prophets, endeavoured to reproduce his thoughts in original compositions of his own, which he gave to the world not in his own name but in the name of the prophet in whose spirit they were written; such a writer, however much we may disapprove his procedure, yet, regarding him in the light of his age, we cannot so unhesitatingly condemn. It was not unnatural that the cessation of the voices of the old prophets should have been followed by what may be described as echoes waked up from time to time, and chiefly at critical periods of the national history, in the breasts of sympathising and enthusiastic disciples. And just as the true prophet, who spoke not from his own heart but by the Divine Spirit, felt emboldened to introduce all his prophetic utterances with the authoritative "Thus saith the Lord," so the pious enthusiasts of a later age, who had deeply studied the writings and drunk in the spirit of one or other of these ancient seers, may have thought themselves entitled, keeping their own individuality in the background, to affix to their writings the name of the prophet under whose inspiration, if we may so speak, they were composed.

However this may be, we cannot regard the volume under review as furnishing a contribution of decisive importance to the solution of the difficult question as to the authorship of the Book of Daniel. But in other respects it will be found useful by the student. Unlike too many German compositions, it is neither diffuse nor obscure. Notwithstanding occasional slips, and a few more serious mistakes (as in what is said in p. 6 of the Persian words and alleged archaisms met with in the Chaldee chapters), it has been evidently composed with great care. The opinions and suggestions of previous writers are fully given, often at length and in their own words. As will appear from what has been said, the author does not bind himself to any party, or follow implicitly the guidance of any writer however eminent. He evidently thinks for himself, and yet he does not affect originality. It only remains to add that, as in the other volumes of Lange's Series, the commentary is preceded by an introduction in which the usual topics are handled, and the exposition of each chapter is followed by homiletical and practical remarks and suggestions, which are not the less valuable because of their brevity.

DUNCAN H. WEIR.

Friedrich Wilhelm Krummacher: an Autobiography.—Edited by his Daughter. Translated by the Rev. M. G. Easton, A.M. Edinburgh: T. and T. Clark.

DR. F. W. KRUMMACHER was one of the brightest ornaments of what answers in Germany to our own "Evangelical" theology. The interest of his biography, however, is not confined to the professional divine, since by his talents and

geniality he gained admission to the best intellectual society. His friends and associates live again in these memorial pages; and though the portraits may require correction from other points of view, their mild and sympathetic tone deserves and will receive appreciation. The single trace of theological bitterness occurs in a contemporary letter inserted in the supplement.

We pass reluctantly over the idyllic scenes of Krummacher's youth. From his father, the author of the *Parables*, he received a strong æsthetic bias, which was confirmed by the society of Kügelgen the painter and the elder Schlegel. The latter was quartered upon the Krummachers in 1815, when secretary of the Crown Prince of Sweden; he was a coxcomb, as, indeed, we know from other sources, and was long remembered by the perfumery which he left behind. The student years (1815-1818) were passed at Halle and Jena. The former University was even then renowned for its theology, which was in the main rationalistic. The want of seriousness in the professors, however, failed to satisfy a youth like Krummacher, whose feelings had been stirred by the recent national crisis. "I cannot think," says he, "of this little, lively, petulant man (Gesenius) . . . otherwise than with the traces of a sarcastic smile playing around his mouth whenever he had occasion to allude to any of the specifically Christian doctrines, or to the history of the miracles recorded in the Bible," p. 53.

For a time the young student was attracted by the theology of De Wette, "under which the most incomprehensible and the most marvellous things in the Bible became irradiated with the splendour of great and eternal ideas. Indeed, we now believed that we had won back again, in an ennobled form, that which had been torn from us, and only at a later period discovered the delusion by which we had been misled," p. 59.

The principal attraction at Jena was Fries the philosopher, who charmed the students by his patriotism and fraternal manners, but who does not appear to have been fathomed, at least by Krummacher. Indeed, the vague but noble idealizing which then distinguished the youth of Germany effectually prevented a sober estimate of philosophy or theology. "Frisch, frei, fröhlich und fromm" (lively, free, joyous, and pious) was the student-motto, on which Fries himself condescended to deliver lectures, listened to amongst others by Sand, the assassin of Kotzebue, whose "dark eye already burned with a fire which occasioned much anxiety," p. 74.

Krummacher's pastoral career began at Frankfort, "where he was charged with the duty of preaching the afternoon sermon," and came into contact with Börne, then rising into fame as a journalist, with Clemens Brentano, who offered to pay his expenses to Rome, if he would attend service at St. Peter's for six weeks, and with Thorwaldsen, who marvelled that he was "only a theologian." There, by the help of some pious mystics, "in the noblest sense of the word," Krummacher seems to have expunged the last vestiges of intellectualism from his religion. Thus he was prepared to assimilate in turn the fervour of Rhenish villagers, and the orthodoxy of the Wupperthal artizans; and if in cutting himself adrift from Schleiermacher, who smiled ironically at the "valley of story-books" (tracts), he definitely renounced connection with any "scientific" theology, he at any rate seldom allowed himself, like his almost neighbour Stier, to speak otherwise than considerately of heretics, and sympathetically of modern culture.

From Elberfeld he was transferred to a church in Berlin, as successor to Marheineke the Hegelian. There he exercised a powerful influence on all religiously inclined persons, and not least on King Frederick William IV., who finally invited

him to Potsdam; there, too, he met Schelling, "the hero among philosophers, with a lion's head, and with the friendly, innocent look of a child," Stahl, the High Church politician, "eagle-eyed, always appearing with stretched bow-string," and, above all, Hengstenberg and "the dear August Neander." Hengstenberg "was a cheerful, kindly disposed man, of a fresh, florid countenance and friendly lips, only not altogether free from a certain *médiance* when speaking of the rationalists, but not as yet, at that time, when speaking of the Reformed or the United Church," p. 247.

Neander, "der jüngste der Kirchenväter" (the latest of the Fathers of the Church—we believe the title is due to Krummacher), is described with the warm affection which that child-like sage always inspired. "His very presence was edifying, and fitted to impart peace; and how many have felt when, stepping carefully over the open folios which lay scattered on the floor of his room, they approached the study-table where he sat, as if they had entered a sanctuary!" p. 251.

The Autobiography closes with the year of revolutions, 1848. It is completed from letters and family recollections till the author's death, Dec. 10, 1868, but the supplement presents little of striking interest. T. K. CHEYNE.

Intelligence.

The subject for the *Prix Bordin*, proposed by the *Académie des Inscriptions*, is as follows:—"Faire l'histoire de l'Eglise et des populations nestoriennes depuis le Concile Général d'Ephèse (431) jusqu'à nos jours." The value of the prize is 3000 francs.

We learn from Vienna that the ninth and concluding volume of the *Corpus Apologetarum*, edited by Professor Carl Otto, is in the press, and will be ready next Easter. Students of Church History may be referred also to the notice of Dindorf's *Eusebius*, in our *Classical Intelligence*.

The fourth volume of Tischendorf's *Monumenta sacra inedita, nova collectio*, is promised at the end of the month. It will contain "Psalterium Turicense purpureum." The seventh and eighth volumes will appear in 1870; the Appendix, with the Codex Laudianus, in 1871. Subscriptions are received by the foreign booksellers for the publishers, Messrs. Hinrichs, of Leipzig.

Contents of the Journals.

Delitzsch's Journal of Lutheran Theology, Vol. xxxi., No. 1.—The philological merits of Schultens, by Mühlau. [A highly interesting article. Schultens was the first of comparative philologists, as well as of scientific Hebraists.]—The variety of forms assumed by Israelitish historical literature, by Delitzsch.—The Church and Materialism, a *concio ad clerum*, by Rocholl.—The Theosophy of Eckhart and its latest Exponents, by Preger.—Defence of Luther's Answer at Worms, "Here I stand," &c.—Thoughts on the Council, by Ströbel.—Miscellaneous.—Bibliography.

Jahrbücher für Deutsche Theologie (Orthodox in doctrine; free in biblical criticism). Vol. xiv., No. 4.—The Logic of Theology, by Jäger.—The Christology of John the Baptist, by Schmidt.—Heathen and Jewish Legends on the Destruction and Renovation of the World, by M. Schenkel [not the Prof. of Heidelberg.]—On Law and the Allowable, by Palmer.—The Discourse in Matt. xxiv., by Kienlen.—Notices, including Philippi on the Book of Enoch, by Dillmann. [A specimen of "tendency-criticism" on the dogmatic side, as pronounced as that of Volkmar on the rationalistic. While the latter regards Enoch as the programme of Bar-Cochba, Taxo being R. Akiba, Philippi views it as entirely of Christian origin, Taxo being our Lord.]—Ebert on Tertullian and Minucius Felix, by Jeep. [A philological argument to prove the originality of Minucius.]

Theologisches Literaturblatt (Rom. Cath.), Nos. 23, 24.—The chief articles are:—Various works on Chiliasm, &c., by Langen.—Zahn on Hermas, by Peters.—Janus &c., by Dieringer. [Severe.]—Hoffmann on Romans, by Maier.—Villari's Savonarola, by Schwab.—Wright's Aphraates, by Zingerle.

Selected Articles.

Pfeiderer on the Nature of Religion, reviewed in Lit. Centralblatt, Nov. 27.

[A clear and masterly discussion: 1. from a psychological; 2. from a metaphysical point of view. The author's definition of religion is a compromise between Schleiermacher's and Hegel's; it is the satisfaction of the primary human propensity, the reconciliation of the antithesis of infinite and finite, freedom and dependence. Its psychological form is that of feeling, or rather the *Gemüth*, the centre of the individual life. The metaphysical portion of the work is less adequate. The author allows too much weight to the four usual proofs of the Existence of God. He is unfair to those who object to apply the word "Person" to God; for the absolute does not, with serious thinkers, mean the indefinite, the void, but that which is in and for itself, that which has *ascitas*.]

Concluding Letter on Comparative Mythology, by Prof. Spiegel, in Ausland, No. 47.

[The Indo-germanic notions of the Deity may be safely illustrated from comparative philology. *Daiva*, Sanskrit *deva*, Latin *deus*, denotes shining, glittering. It is an appellative, and occurs in the plural as often as in the singular, whence it has justly been inferred that even before their separation the Indo-germans were polytheists. Comp. also *dhaga*, the distributor, used also in the plural. Well-attested names of deities are *Dyâus*, heaven, connected with *daiva*: *Apâm napât*, "aquarum nepos," i.e. the generative power residing in the waters, &c.]

La Légende de Samson et les Mythes solaires, in Rév. Archéologique, Nov.

[Regards Samson as representing an astronomical myth, received from the Aryans, with whom the Author connects the Philistines.]

Ehrt on the Question of Maccabæan Psalms, reviewed by H. E. (probably Ewald), in Göttingen gelehrte Anzeigen, Nov. 17.

[On the whole favourable. The author should, however, have referred to the Psalms of Solomon, which were probably composed under Ptolemy I., and might therefore have been included in the canonical Psalter, if it had not been closed already. A more serious deficiency is the absence of any definite opinion as to the date of Ps. 44, 74, 79, 83.]

Zumpt on the Year of Christ's Birth, reviewed in Lit. Centralblatt, Nov. 20.

[Accuses the book of prolixity, want of originality, and uncritical treatment of the historical sources.]

Schuerer on the Paschal Controversies in 2nd Cent., reviewed in Lit. Centralblatt, Nov. 27.

[The author holds that no conclusion can be drawn from these controversies in relation to the genuineness of the 4th Gospel. The Asiatic festival held on Nisan 14 was not a memorial of Christ's institution of the Eucharist, but a modification of the legal Passover into a feast of the Atonement. It was, therefore, not discordant with the 4th Gospel, and the opponents of the Asiatics were precipitate in so asserting. Objection 1. The Asiatic celebration was accused of Judaism, whereas the 4th Gospel is anti-Judaic. 2. It is said expressly to have rested on the Synoptic tradition, and the Asiatics showed no disposition to appeal to the 4th Gospel.]

Kautzsch on St. Paul's Quotations from the Old Test., rev. in Lit. Centralblatt, Nov. 6.

[The author finds only four passages, in which a reference to the Hebrew text can be proved. In two even of these the reference seems to be unconscious (Rom. xii. 19, 1 Cor. xiv. 21). The two remaining quotations (Rom. xi. 35, 1 Cor. iii. 19) are, according to the author, borrowed from an unknown Greek version.]

Renan's Saint-Paul, in Lit. Centralblatt, Nov. 13. [Unfavourable.] Grimm's Evangelical Dogmatic Theology, rev. by Michel Nicolas, in Rév. Critique, Nov. 27.

[A favourable critique of a work, which, from its pure and easy Latin style, is much more agreeable to read than most German manuals of Dogmatics. Dr. Grimm, it may be added, is more conservative than his reviewer.]

The Ancient and Mediæval Monuments referring to the Cultus of the Virgin Mary, in Christian Observer, Nov. and Dec.

Izhar el Hakk, an Arabic attack on Christianity, analyzed by E. H. Palmer, in Cambridge Univ. Gazette, Nov. 17, 24.

[The work displays considerable acquaintance with Biblical criticism, e.g., with the works of Lightfoot, Griesbach, Horne, Westcott. Assuming that an infallible Biblical text, and an unaltering form of doctrine is essential to the truth of Christianity, the writer has an easy task in refuting the claims of the latter.]

On the Position of St. Augustine in the History of the Church and of Culture, by Feuerlein, in Von Sybel's Historical Journal, No. viii.

[The peculiarities of St. Augustine's moral and spiritual nature are

examined with reference to their influence on his general philosophical and theological system. St. Augustine is often compared with St. Paul and Luther, but the difference between him and them is far greater than the resemblance. He makes no breach with the past. He lacks creative power most in philosophical, but even in theological speculation. He becomes, when he returns to the beliefs of his childhood, the oracle of his time, yet, to a great extent, because of a gift he has of accommodating himself to that time; where he is least great he is most loveable. He is too sensuous to be a great thinker, too fond of abstractions to be a great poet: he occupies intermediate ground, where he dreams, meditates, broods over the problems of human life. The almost feminine qualities of his mind come out in all his works, notably in his masterpiece—*The Confessions*. In studying him, a modern theologian may be reminded of Schleiermacher. St. Augustine has, however, little that is modern about him. As in the circumstances of his public and private career, his association with Eastern heresy, his contact with Barbarian invaders, his fall and his penance, so, too, in his intellectual and dogmatic position it is mediæval Christianity that he illustrates and typifies. His dogmatical position, in particular, is by no means Protestant or Evangelical. God with him is purely transcendental: the historical appearance of Christ is thrown into the background, and of prayer to Christ there is not the least indication. The vicarious suffering is practically disavowed, by modifying the phrase that Christ was made sin into the much weaker one, that He was made a sacrifice, the effect of which was due not to Christ's own suffering, but to the false step of the devil in attempting to overcome him.]

*New Publications.*I. *History of Religious Ideas.*

BLENKINSOPP, E. L. The Doctrine of Development in the Bible and the Church. London: Allen. 10s. 6d.

BUNSEN, E. von. Die Einheit der Religion im Zusammenhange mit den Völkerwanderungen der Urzeit und der Geheimlehre. Band I. Berlin: Mitscher u. Röstel, pp. xvi. 66s.

DICTIONARY of Historical and Doctrinal Theology, ed. by J. H. Blunt. Vol. I. A—K. London: Rivingtons. 21s.

PRESSENSÉ, E. de. L'Histoire du Dogme. Paris: Meyrueis, pp. iv. 332. 5s.

SIMROCK, K. Handbuch der deutschen Mythologie, mit Einschluss der nordischen. Auflage 3. Bonn: Marcus, pp. 625. 10s.

II. *Biblical Literature.*

HENGSTENBERG, E. W. Das Evangelium des heil. Johannes erläutert. Band 2. Ausg. 2. Berlin: Schlawiz, pp. 394. 5s. 6d.

KLÖPPER, A. Exegetisch-kritische Untersuchungen über den zweiten Brief des Paulus an die Gem. zu Korinth. Göttingen: Ruprecht. 2s.

LANGE, J. P. Epistle of Paul to the Romans, &c. Edinburgh: Clark. 21s.

SCHMIDT, R. Die Paulinische Christologie. Göttingen: Ruprecht, pp. iii. 315. 3s.

SCHUERER, E. De controversiis paschalibus secundo post Chr. sæculo exortis. Leipzig: Lorentz, pp. 76. 2s.

VOLKMAR, G. Die Evangelien od. Marcus u. die Synopsis der kanon. u. ausserkanon. Evangelien nach dem ältesten Text, mit historisch-exeget. Commentar. Leipzig: Fues, pp. xiii. 660. 12s.

III. *Church History.*

DEMAUS, R. Hugh Latimer, a Biography: prepared from original and contemporary documents. London: Relig. Tract Soc. 8vo. 7s. 6d.

EUSEBII Pamphili scripta historica. Tom. III. Commentarii. Denuo edid. F. A. Heinichen. Leipzig: Mendelssohn. 10s. 6d.

HENGSTENBERG, E. W. Geschichte des Reiches Gottes unter dem Alten Bunde. Erster Periode: Von Abraham bis auf Moses. Berlin: Schlawiz. 4s.

MARCHESI, L. La Liturgie gallicane dans les huit premiers siècles de l'Eglise. Trad. de l'Italien, par Mgr. Gust. Gallot. Lyon: Pelagaud. 8vo., pp. xxii. 547. 6s. 10d.

SCHAFF, P. History of the Christian Church. 3 vols. Edinburgh: Clark. 36s.

IV. *Dogmatics.*

GRIMM, C. L. W. Institutio Theologiæ dogmaticæ evangelicæ historico-critica. Ed. secunda. Jena: pp. x. 484. 6s. 6d.

HELTINGER, F. Apologie des Christenthums. Vol. II. Die Dogmen. Auflage 3. Freiburg: Herder.

Science and Philosophy.

LETTER OF SIR ISAAC NEWTON.

THE letter of Sir Isaac Newton, which I send to the Academy, was addressed to Dr. John North, who succeeded Dr. Barrow in the Mastership of Trinity College, Cambridge; I found it a few weeks since among the papers of my late father-in-law, Frederick North, Esq., M.P. for Hastings. Mr. North, being immediately descended from Roger North (the author of the Lives of the Norths, and brother both of the Lord Keeper Guilford and of the Master of Trinity) was great-great-nephew of the Dr. John North to whom the letter in question was addressed:—

For the R^d & Hon^{ble} Dr. North, to be left at Mr. Pawley's at the Bible in Chancery Lane, London.

Cambridge Apr 21. 1677.

S^r The esteem you express of my judgment I must impute to yo^r goodness who are willing to make yo^r best of every-thing. Yet since it is yo^r desire to have my opinion about this new Treatise of Musick, I shall give it you, though perhaps not so largely as you may expect, there being some things which I cannot speak positively to for want of experiments & skill in Musick.

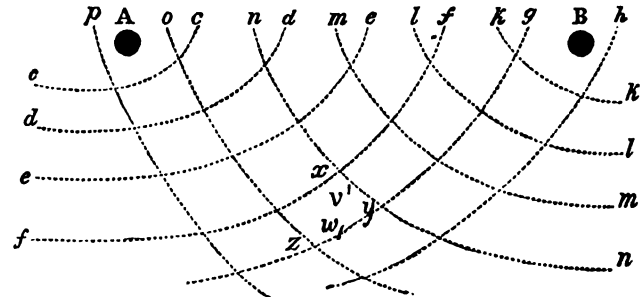
Pag 5 lin 14 & pag 6 lin 30, the Author asserts y^e sound is produced in y^e Torricellian vacuum, & thence seems to collect y^e medium of sound is not y^e grosser Air but some subtiler aerial fluid of a middle nature between y^e Air & Æther, w^{ch} can penetrate glass & other gross bodies. But it is to be suspected y^t this experim^t of y^e Torricellian Vacuum holds only when y^e glas is not well emptied of Air. For M^r Boyle (exp^t 27) repeating it wth a watch hung in his Receiver, found that as y^e receiver was more & more emptied, y^e noise made by y^e Ballance wheel grew fainter & fainter till at last it was not heard at all though y^e handle & wheels of y^e watch were still seen to continue their motion as freely as at first. Yet y^e louder sound of a Bell continued audible when y^e air was drawn out, though perhaps it would not have done so could y^e Receiver have been fully exhausted of Air, & y^e Bell have been sustained in y^e Receiver by something w^{ch} might not touch y^e glas. To yo^r best of my remembrance I have also some where read of an Alarm Watch whose Alarm being made to go, y^e sound of y^e Bell grew faint by drawing out y^e air.

Pag. 5. lin 18. The Author asserts y^t a sound seems to come in streight lines to yo^r ear though an obstacle be situated between yo^r ear & yo^r sounding body so y^t it cannot come in streight lines: But this I doubt of if he mean y^t it seems to come in streight lines from yo^r sounding body. If indeed yo^r interposed obstacle be not too gross & compact, suppose a glass window or thin wall of wood or mortar, yo^r air may by shaking it propagate yo^r sound through it, & then yo^r sound will be heard in a streight line from yo^r sounding body: but if yo^r obstacle be massy, suppose a very steep & high hill, or a solid high wall of brick or stone, I am apt to think yo^r sound will seem to come from yo^r top of y^e Hill or Wall rather then in a direct line from yo^r sounding body behind it. And some such diverting of sounds I have observed occasionally in walking on a street close by a single house, whilst bells were ringing on yo^r other side. The house to yo^r best of my remembrance had no windows on that side next me, & yo^r sound of y^e bells seemed to come from yo^r end of y^e house which I was nearest to though y^e bells were directly behind it. So in a Room of stone walls wth but one window, the sound will seem to come from yo^r window though yo^r sounding body without lye not that way.

Pag 8 lin 14. The Author affirms yo^r when yo^r vibrations of two sounding strings are equal, they will work one another to a coincidence or synchronism, & on this position grounds all his discourses of concords & discords, affirming yo^r unisons always strike yo^r ear together, Octaves at every other puls of yo^r Treble, fifths at every 3rd pulse &c. But it seems otherwise to me. ffor though yo^r pulses of yo^r strings should reduce one another to a synchronism, yet those of one string will strike yo^r ear sooner or later than those of yo^r other, accordingly as yo^r ear is more or less near to one string then to yo^r other.

Such sounds are not propagated in a moment, ye pulses must not be supposed to extend each of them at once from yo^r sounding body to yo^r ear in such manner yo^r all yo^r air in that interval be moved together first forward and then backward, and so forward and backward again so

long as yo^r sound lasts: but yo^r pulses are rather to be conceived like so many spherical concentrick waves whose center is yo^r sounding body and w^{ch} arising continually from yo^r center dilate and flow on from thence with that swiftness we find sound propagated till they arrive at yo^r ear; new pulses from yo^r center continually succeeding them after yo^r manner of undulations made by throwing a stone into water. Let therefore A & B represent two sounding bodies of like tones, c, d, e, f,



&c. yo^r pulses continually propagated from A; & k, l, m, n, &c. yo^r pulses propagated from B. And if yo^r ear be placed at x or y, or z, or any place where yo^r pulses at any time intersect, they will strike yo^r ear at yo^r same time, but if it be placed between x and y suppose at v, yo^r pulse x n w^{ch} comes from yo^r body B will strike it in yo^r interval of yo^r pulses x f and y g, w^{ch} come from yo^r body A. And the like will happen if yo^r ear be placed between y and z as at w, or in any pulse of one body and between two pulses of yo^r other. So that yo^r ears of two men or yo^r two ears of yo^r same man according to their position from yo^r sounding bodies may be struck the one at once yo^r other successively by yo^r pulses and yet in all positions of yo^r ear yo^r sounds & their harmony are heard yo^r same. The like of bodies tuned to a fifth or any other Concord. Seeing therefore yo^r pulses of two sounds may at yo^r same time strike one ear both together & another ear alternately & yet do exhibit yo^r same concord to all ears, it follows 1st that concords arise not from yo^r coincidence of pulses at yo^r ear nor have any dependance on such coincidences, and 2^{dly} that unisons are rather a harmony of two like tones then a single tone made more loud and full by yo^r addition as yo^r Author would have it p. 8, l. 20.

The explication of yo^r sound of whistles pag 12 is very ingenious, but I fear not altogether substantial. Yet for want of apposite experiments I can neither sufficiently confute it nor confirm any new Hypothesis.

The discourses also about breaking of Tones into higher notes seems very ingenious and judicious but I want experience to discern whether altogether solid, & much more do I want experience & skill to enable me sufficiently to judge of what follows about Tunes, yo^r scale of Music and consort; this requiring a combination of musical & Mathematical skill, & therefore I shal content my self wth having thus far animadverted upon yo^r Author.

I am much obliged to you for giving me notice of the objection made against my notion about colours. But yo^r experiment succeeds otherwise then tis reported. If you place your eye where yo^r blew light falls on yo^r wall so yo^r a by-stander see your eye of a blew colour you will at yo^r same time see yo^r Prism of a blew colour, & so if you place your eye in yo^r red light you will see yo^r Prism red. What colour a By-stander sees fall on yo^r eye you will see at yo^r Prism: as I can affirm by iterated experience.

The last week I called at yo^r Lodgings & hope ere long to have an opportunity to wait on you again. In yo^r meane time I rest wth my thanks to you for yo^r kind acceptance of my former Letters.

Yo^r humble servant
& honourer
IS NEWTON.

I have frequently heard Mr. North mention the existence of this letter, and regret that he could not lay his hands upon it. Indeed when Sir David Brewster was engaged upon the Life of Newton he, knowing apparently that such a letter was extant, applied to Mr. North for the use of it, but at that time it could not be found. The original is twice endorsed; first in the handwriting of Roger North, Esq. of Rougham, son of the Hon. Roger North, in the following words: "S. Is. Newton to my unkle John"; and, secondly, in the handwriting of my late father-in-law, to this effect:—

"From Sir Isaac Newton to Dr. John North, Master of Trin. Coll. Cambridge. Endorsed in the handwriting of my great-grandfather Roger North (Junior), Son of Hon. R. N. of Roughton—F. N." Reference is made to this letter p. 298 of Roger North's *Life of the Lord Keeper Guilford*, who was author of the Treatise on Music. In order to give further security for its genuineness, I propose to place the original in the hands of General Sir Edward Sabine, Bart., for the inspection of the members of the Royal Society. Finally, I may mention that the letter is the property of my sister-in-law, Miss North, of Hastings Lodge, Hastings.

(Signed) JOHN ADDINGTON SYMONDS, JUNR.

Clifton, Bristol, Dec. 3, 1869.

[The references in this letter have been compared with the Bodleian copy of the anonymous *Philosophical Essay of Musick, directed to a Friend*, 4to, pp. 35, printed Feb. 3rd, 1676-7, and correspond in every particular. The essay was afterwards acknowledged by Francis North, Lord Guilford. It created a great deal of discussion at the time, was out of print in a few years, and has ever since been scarce. The novelty of the book seems to have been the scheme or table of pulses at the beginning, and conveys a clear idea to the eye of what the ratio of sounds in numbers only communicates to the intellect. The "ingenious Mr. Hook" afterwards put this scheme into clockwork. And Burney says, in his *History of Music*, that "considering the small progress which had been made in so obscure and subtle a subject as the propagation of sound, when this book was written, the experiments and conjectures must be allowed to have considerable merit." Both Dr. Wallis (1684) and Dr. Holder (1694) were, in the opinion of Roger North, "spirited up by his Lordship's essay."—ED.]

The Development of the Idea of Chemical Composition.—Inaugural Lecture, by Alexander Crum Brown, M. D., D.Sc., Professor of Chemistry in the University of Edinburgh. Edmonston and Douglas.

THIS address contains an outline of the services rendered to the doctrine of Chemical Composition, by Boyle, Beccher and Stahl, Joseph Black and Lavoisier. Starting with the question, "What is a substance made of?" the author states briefly that the ancient Greek and Medieval alchemic answers were based respectively on four and on three elemental principles, which were regarded as the ultimate constituents of all matter. Boyle showed the insufficiency of both these answers. He made besides numerous positive discoveries in chemistry, and observed especially that a metal after calcination is heavier than it was before. The author directs attention particularly to the criticism Boyle applied to the method and reasoning in chemistry of his time, and remarks (p. 13) that he accomplished the greatest revolution the science has ever experienced. Beccher and Stahl, who were subsequent to Boyle, did not follow his lead, but gave a general theory of combustion upon an assumed principle called Phlogiston, which in some respects suggests the "Sulphur" of the preceding epoch. This theory explained a large number of facts, was fruitful in new discoveries, and, except that it was cumbrous and complicated, was as complete as could be attained at the time.

Black's share in the growth of the idea consisted of two discoveries: the real cause of the difference between mild and caustic alkalies, and latent heat, which explained certain phenomena attendant upon combination.

Lavoisier, by the help of Black's idea and Priestley's discovery of oxygen, ascertained that the phlogistian view of combustion was a mistaken and imperfect one. By bringing forward abundant evidence in support of the converse of Stahl's theory, he established the now accepted explanation of combustion, and has been regarded in consequence as one of the most distinguished chemical philosophers.

We have space to remark only one or two points. 1°. While in the first part of the lecture the subject is distinctly com-

position, in the second the preliminary or subsidiary subject of combustion seems to be chosen for exposition. Knowing that it is necessary to trace the history of combustion in order fully to understand composition, the author has correctly represented Lavoisier's theory as the goal which chemists had all along been striving to reach and to which they were working up, when Lavoisier proclaimed it won. To complete the argument, the conclusion to which this history leads should have been stated, namely, that composition is now seen to be the result of the combination of different kinds of matter—their composition unknown—which remain unchanged in all the changes they seem to undergo; and that combustion—by which unskilled observers think matter is lost or destroyed—is but one of a number of phenomena accompanying the formation of new compounds out of old elements.

2°. In our almost total want of critical knowledge of Arabic chemical books and the relations between them and antecedent or contemporaneous Greek writings, it is difficult to accept the wide statement, that the Arabs introduced the idea of analysis, without even greater qualification than is given (p. 8) by the author. It should be remembered also that "Salt" is not regarded as an element by the older Arabic writers, whose works are considered on the whole as genuine, nor by the alchemists for some centuries later, and that the Iatro-chemists immediately prior to Boyle were hesitating between functional or proximate material elements and absolute elements.

3°. While Boyle may be allowed greater knowledge and greater critical power than Stahl, he seems to have been inferior to him in the imaginative faculty required to start a comprehensive theory, and he remains, therefore, uninfluential in history. No general chemical idea of his modified what had gone before for those who came after. The three spagiric elements ran their course untouched by Boyle's scepticism; and if Phlogiston, their historic outgrowth, was afterwards overthrown by views similar to Boyle's—and not to his only, but to Rey's and Hooke's—it was when these had been independently arrived at by historical evolution from Phlogiston.

4°. May we question whether, in the face of what the author has himself said (pp. 26, 28, 29) of Lavoisier's indebtedness to British experimenters, of the causticity with which Black, one of the most modest, cautious and accurate of men, spoke of Lavoisier, of the limited nature of Lavoisier's discoveries, and his want of success in analytical investigation, he deserves to be called the greatest French chemist of his time (p. 25)?

While indicating these as topics on which we differ more or less from the author, we are glad to agree with him in his estimate of the importance of the history of science (p. 4); in his criticism of Wurtz, whose statement that chemistry is a French science is simply an oratorical flourish; in his defence of Phlogiston (pp. 15-19), and in his recognition of Black's originality and claim to the ideas which wrought in the minds of chemists at the end of last century. JOHN FERGUSON.

Benedicti de Spinoza, 'Korte Verhandeling van God, de Mensch en deszelfs Welstand.'—Tractatuli deperditi de Deo et Homine ejusque Felicitate versio Belgica.—Ed. by Prof. Schaarschmidt. Amsterdam: F. Muller. (pp. xxxiv. and 135.)

WE notice this volume principally on account of the valuable preface of Dr. Schaarschmidt, in which he discusses two main points, the history and import of the *Tractatulus*, and the philosophic antecedents of Spinozism. The old Dutch version, through which alone we know the lost treatise "On God and Man," has been already for some years before the world in Prof. Van Vloten's *Supplement* to Spinoza's works. This is not the place to dwell on the manifold shortcomings

of Prof. Van Vloten as an editor. His insensibility to any questions as to the critical value of the MSS. before him rendered a new and trustworthy recension of the text an imperative necessity: Dr. Schaarschmidt, therefore, has done a real service to philosophic literature in producing the first edition of the *Tractatulus* which has any claim to be considered authoritative. Our only regret is that he has not yet given us a version, either Latin or German, which might enable us once for all to discard Van Vloten's unhappy attempt at interpretation.

The present edition faithfully reproduces the text of the older of our two existing MSS., that which recent researches have traced to the possession of William Deurhoff, a merchant of Amsterdam, who died in the early part of the last century. Of Deurhoff himself very little is known: he was probably one of those devout but unlettered followers for whose use translations of some of Spinoza's writings seem to have been made during the lifetime of the great teacher himself. The loss of the original *Tractatulus* need not occasion surprise or mistrust. The editor of the *Opera Posthuma* (L. Meyer) admits that some of Spinoza's works may have escaped him; and the task of collecting them was no easy one, owing to the furtive way in which such writings circulated in the first instance. The *Tractatulus* itself, as the last paragraph intimates, was intended for "friends," that is, for a small circle of disciples who could be trusted with it: a more formal publication might have aroused prejudices which it was impolitic to irritate, and from which Spinoza's blameless and saintly life would have been wholly unable to shield him. The "sceptic" Bayle refuted Spinoza by terming him an atheist and a subverter of all morality; and the religious world in Holland agreed in this charitable view with the sceptic Bayle.

The more immediate cause of the disappearance of the *Tractatulus* was doubtless the circumstance of its having been soon superseded by a more mature exposition of the author's system. In fact, it is little more than a preliminary sketch of the *Ethica ordine geometrico demonstrata*. While exhibiting all the essential features of what we understand by Spinozism, it lacks the characteristic form of the final work—the parade of Definitions, Axioms, and so forth; the line which separates thought and extension, the two modes of substance, is not so sharply drawn; we miss the polemic against Final Causes; the Cartesian influence in the chapters "On Man" is even stronger than in the corresponding part of the later work. Spinozism, in short, is here seen in its genesis before it found an ultimate expression in the *Ethica*. If this theory is the true one, little doubt remains as to the approximate date of the *Tractatulus*, which must be referred to the somewhat obscure period of Spinoza's life which followed his excommunication in 1656: it can hardly have been written later than 1663 when, as we know from his Letters, the *Ethica* was so far advanced that the first Book was already in the hands of his immediate friends.

An interesting section in the Editor's preface treats of the "origines" of Spinozism. Spinoza's true place in the history of speculation is not that usually assigned to him: much as he may owe to Bruno, and, still more, to Descartes, we seem to see something Hebrew in his type of mind, something which eternally differentiates his modes of thought from theirs. Unless we content ourselves with the facile phrase that this Hebraism was with him "in the blood," we must look for an explanation of it in his education, and in the intellectual atmosphere of his youth. In his youth, says his earliest biographer (*præf. Op. Posth.*), he studied theology, *i. e.* the theology of his own people, as we may reasonably infer; and it can be shewn that his subsequent knowledge of ancient philosophies was derived for the most part from

some such Jewish source as the *Guide of the Perplexed* of Maimonides (Trendelenburg, *Beiträge*, iii. p. 395). But, as M. Renan reminds us (*Averroès*, p. 199), influences of this last kind will not explain very much; Spinoza's attitude towards medieval Peripateticism, that of Maimonides and Gersonides, would seem to be, in the main, one of pronounced and systematic antagonism. A flood of new light has been recently shed on the question by Dr. Joël's monograph on the 'Religious Philosophy of Chasdai Crescas (*Don Chasdai Crescas' religionsphilosophische Lehren*, Breslau, 1866), a Jew of Barcelona, who set himself in violent opposition to the dominant Averroism of the fourteenth century. "All the germs of that which constitutes the characteristic element in Spinoza's system are found before him in Crescas," says Dr. Joël (p. 71); and the resemblance between the two is certainly striking, since it is said to include, inter alia, the same Pantheistic theory of God, the same Necessitarianism, the same conception of happiness as the "love of God" or perpetual "union" with Him. If Dr. Joël's argument seems far-fetched, we must bear in mind that Spinoza unquestionably had some knowledge of Crescas and his writings, as he quotes him at length in one of his extant letters (*Ep.* 29: Bruder).

We may add a word about the portrait which serves as frontispiece to this edition. The original, preserved at the Hague, is attributed, like most portraits of Spinoza, to his friend, the painter Van der Spijk, but it differs so materially from that prefixed to Van Vloten's *Supplement* that it is almost impossible to believe them to represent one and the same person. We hope Dr. Schaarschmidt will elucidate this difficulty when he publishes his promised translation of the *Tractatulus*.
I. BYWATER.

LIBRI AGAIN.

IN the interests of truth we are glad to present both sides of the Libri affair. Our notice in No. 2 was written by an intimate friend of Libri: the following criticisms will be useful to those who desire to form a dispassionate judgment upon the whole evidence.

TO THE EDITOR OF THE ACADEMY.

Archives de l'Empire, Rue de Paradis, 1, Paris.

SIR,—Will you allow me to correct some statements in your article on Libri (No. 2, p. 45). It is always honourable to defend the victims of persecution which is, or is thought, unjust; but in your article the generous zeal of the writer has closed his eyes to well-established charges.

1. According to the article, we are to understand that Libri, as a friend of Guizot, was menaced by powerful journals and advised by his friends to take refuge in England. Even if it had been true that the Revolution of 1848 was vindictive, Libri was not a politician, and therefore had nothing to fear. His flight to England was determined, not by the advice of his own friends, but by the warning of M. Terrien, editor of the *National*, who informed him, in an article dated May 18, 1848, that a judicial report on his inspection of public libraries would be produced against him. M. Libri went off at once; he had eighteen cases of books sent after him; perhaps they were too dangerous to be left in France. This was a step which no friend could have advised. It is to be remembered that the report mentioned by M. Terrien is dated Feb. 4, 1848, emanated from the Procureur du Roi, and is anterior to the Revolution of February.

2. This sudden flight is a presumption to begin with, especially as Libri did not go alone, and took all his books that he could. As for the offer of *all* his books mentioned in the *Academy*, did it include the books sold by auction in 1835, in 1837 (May 18 and Nov. 20), in 1838 (Jan. 24 and May 21), in 1839, in 1840, in 1841, in 1844, in 1845, in 1846, and lastly, the 1923 MSS. and collections sold in 1847 for the sum of 8000*l.* Both before and after his condemnation Libri seems to have collected books simply for sale. If the offer had included all these collections, it is likely that it would have been accepted, even on condition that the books should be kept together as the Libri collection. Less tempting offers have been accepted already on the same terms. It is admitted

that Libri professed his intention of making some such present. M. Guizot's evidence proves this, but nothing more. If Libri had ever meant to carry out his offer made in conversation, he would have repeated it in writing, and then his advocates could have appealed with confidence to a tangible proof of his sincerity.

3. So far from the *Defences* of Libri not being allowed to enter France, the two most important (the Reply to the Report of M. Boucly, and the Letter to M. de Falloux) were published in Paris; and Libri himself states in the Letter, page 302, that 6000 copies of the Reply had been circulated.

4. It is quite true that Libri and his partisans dwelt much on the fact that six volumes which Libri was charged with taking from the Mazarine Library were afterwards found on its shelves. But only those who are unacquainted with the original act of accusation, with the reply of the experts (MM. Bordier Bourquelot and Lalaune) in the *Revue des Deux Mondes* for May 1, 1852, to the article of M. Mérimée in an earlier number and with the Report of M. Bonjean to the Senate (June 4, 1861), can acquit Libri on this evidence. To begin with: this evidence only professes to account for six books; the accusation specifies ninety, not to mention hundreds of autographs. Moreover, as to three books out of the six, the experts triumphantly refuted Libri's defence; about the other three, it may be doubtful whether the mistake is on the side of the act of accusation or of M. Mérimée's article. Besides, an indictment is always meant to be tested by a trial, and a man who elects to be tried in his absence cannot claim to have the conviction quashed, even if he is able three or four years afterwards to point out a mistake in a single count. If all the counts were mistaken, why did Libri go beyond the reach of justice with the eighteen cases of books?

In any impartial review of the question it will be remembered that Libri had time to remove the greater part of the case for the prosecution. When his house was searched, the prosecution found nothing but bibliographical notes and catalogues, which were left to be found. If the experts could have examined Libri's collections there would have been plenty of room to supplement the list of his thefts. I can speak to this from personal knowledge. I have myself seen in a private library in England, to mention only a single instance, a magnificent MS. which formed part of one of Libri's collections, where it was falsely catalogued. This MS. has been proved to have belonged to the library of a monastery suppressed by the Revolution in France, when it was transferred to the Bibliothèque de Tours.

PAUL MEYER.

Scientific Notes.

Physiology.

The Structure of Muscular Fibre.—An important paper has just been published by Dr. V. Hensen in a new journal—*Arbeiten aus dem Kieler physiologischen Institut*, 1869—"On the Structure of Muscular Fibre." Dr. Hensen states that he some time ago noticed that the transverse striæ of the embryonic muscles in the tail of the tadpole were in reality double, owing to the presence of a thin disk of finely granular substance. This disk appeared to be in connection with the protoplasm surrounding the nucleus. Recent discussions in the works of Du Bois Reymond led him to resume these investigations, and the results of his inquiries are as follows:—First, he finds that the structure of the muscles in the different classes of animals, when examined with the greatest possible care and delicacy in their preparation, present remarkable constancy in their features, though differing slightly *inter se*. The muscles of rabbits and guinea-pigs examined with the microscope in the state of *rigor mortis* present so exactly the same appearance as the living muscle when at rest that it is impossible to distinguish between them with the eye alone. If they are, however, placed in juxtaposition, the living muscle is perhaps a little clearer and its striæ are softer; the dead is more easily torn and less extensible. It thus appears that muscles in the condition of *post mortem* rigidity are not in the state of contraction, or at least the striæ are not approximated; and these observations, therefore, support the statements of Krause that no phenomena of contraction are observable during the setting in of *rigor mortis* (the muscles of the jaws alone being excepted). In the fibres of a muscle at rest every transverse stria may be seen to be divided into two halves by a dark line, to which the term "median disk" may be applied. There is, consequently, in muscle not merely an alternate arrangement of a strongly refracting substance, the transverse disk, and a feebly refracting substance, the intervening substance; but superimposed on one half of the transverse disk is a layer of feebly refracting substance, the median disk; then follows the second half of the transverse disk, and, lastly, the intermediate substance. The

median disk may be well seen with a power of 500 and a slightly oblique position of the mirror, in the uninjured uncontracted fibre of the guinea-pig. It then appears dark; but if the fibre be strongly stretched, it becomes clearer than the substance of the transverse disks. These phenomena, as other experiments show, are due to the circumstance that the substance composing the transverse disk is more highly refracting, not only than the intermediate substance, but than the "median disk." Further examination of the structures here first described requires higher powers, and that the muscle should be broken up into columns and fibrils. With a power of 1200, the intermediate substance in the fibre of a guinea-pig appears sometimes, though not always, to consist of transverse rows of minute granules imbedded in a homogeneous matrix. The substance of the transverse disk is homogeneous. The median disk, especially in the frog, is finely granular. M. Hensen did not succeed in isolating the median disks, nor was any result obtained from attempts made to tint them. Contracted muscle fibre can be easily obtained by short exposure of the fresh fibres to the air; but the contractions are irregular and imperfect, and unsatisfactory for purposes of investigation. A better mode of procedure consists in acting on the muscle with a 1-10th per cent. solution of perosmic acid, which effects contraction to the extent of one-half the original length, without disturbing the natural transparency of the fibres. From an examination of these fibres, Hensen first thought that the transverse disk or stria, divided into two parts, the median disk appearing as intervening substance; subsequent investigation proved that this was not a correct interpretation of the phenomena, and that the transverse disks are only approximated to one another, and that they, with the intermediate substance, become correspondingly broader. In the living animal, for observations on which the transparent thighs of the Mysis are well adapted, the act of contraction in the individual fibres, even when the animal is scarcely perceptibly moving, is so rapid that the successive stages of the act cannot be followed. In his description of the muscular fibre of the Mysis, which agrees with that of Insecta generally, M. Hensen notes the occurrence of a fine line crossing the middle of the intervening substance transversely, and regards it as a discovery, though it was described in this country by Carpenter from Mr. Lealand's preparations many years ago. The median disk is very strongly marked in insects; and, judging from its optical characters alone, it is very different from the intermediate substance. In the state of extension of the fibre in insects, the median disk is concave; in contraction it appears convex.

We have only space to notice the theory of the structure of the contractile substance, which has been advanced by M. Hensen, based on the observations we have detailed above. Muscle consists, he considers, independently of sarcolemma, nucleus and protoplasm, of soft materials, which, as they cannot be separated from one another without destruction of the tissue, render it necessary to regard the substance of a muscle as a solid. This solid, then, is composed probably of four different parts, of which three—the anisotropic substance of the transverse disks, the median disk, and the intermediate substance—are arranged in a laminated manner in the long axis of the muscular fibre, at the same time being firmly adherent to one another. Morphologically they are comparable to the elements of a Voltaic pile: the intermediate substance corresponding to the wet pad; the transverse disk representing in its two halves the two metal plates; though unlike these, the halves are not dissimilar, whilst they are separated by the median disk, which has no analogue in the Voltaic pile. The column thus formed corresponds to the smallest of the areas seen on cross section described by Cohnheim, and extend throughout the whole length of the muscle. The material dividing these columns from one another appears to be of peculiar nature, and constitutes the fourth substance. It is very similar to the intermediate substance, and permeates this without coalescing with it. Whether it forms a continuous sheath to the little columns is not clearly discernible; here and there, however, it presents thickened portions. The columns easily cleave longitudinally, and to so great an extent that there is practically no limit, and the finest fibrillæ are beyond our cognisance. The adhesion of the muscular substance is weakest laterally, stronger longitudinally, and oblique separation never occurs, the only approach to it being a series of terraces. On maceration of the muscle a further cleavage occurs, the transverse disks breaking up into small fragments, the sarcolemmal elements of Mr. Bowman, the groups of disdiaclasses of Brücke, whilst the intermediate substance undergoes solution. Those particles contain the median disk, and at a later period break up into granules. Muscle is thus capable of extensive cleavage; but as this never occurs in living muscle, we have no reason to regard it as really composed either of columns or fibrils.

Chemistry.

Leaves and Carbonic Acid.—M. Boussingault (*Ann. de Chem. et de Phys.*, Nov., 1869) re-investigates the question whether leaves, which decompose carbonic acid with great energy in the sunlight, enjoy the same power when they are exposed to weak diffused light, and when they are in perfect darkness. The decomposition of the carbonic acid

Spinoza Literature is still on the increase. We are, it seems, at last to be redeemed from the reproach of being the only cultivated nation in Europe without a translation of Spinoza's principal writings, as an English version of the *Ethics* and *Letters*, "with a Life of the Philosopher and a summary of his doctrine," is announced by Messrs. Trübner. If, however, it is by the same hand as the version of the *Tractatus Theologico-Politicus* which was published a few years ago, we hope the translator has profited by Mr. M. Arnold's advice to "unite his forces with some one who has that accurate knowledge of Latin which he himself has not." The *Short Tractate on God and Man*, also, to which we draw attention in another column, will appear immediately in a German translation by Prof. Sigwart of Tübingen, a distinguished student of Spinoza, whose competence for the work is unquestionable.

A selection from the writings of Sir Charles Bell, author of the *Bridge-water Treatise on the Hand*, and of the *Philosophy of Expression*, is in the press, and will appear shortly.

Selected Articles.

Renaissance de la Physique Cartésienne, 2nd art., by M. Bertrand, *Journal des Savants*, Nov.

Histoire de la Philosophie Cartésienne, 2nd art., by M. Ad. Franck, in the same.

Epilogo della Briologia Italiana, by G. de Notaris. *Atti della R. Università di Genova*, vol. 1. Genoa.

Jahresbericht des Director Haner, in the *Transactions of the Austrian Geological Institution*, 16th Nov.

[Maps of Geological Survey of Austria less accurate than those of Great Britain, &c., which spends nearly fourteen times as much money on the same area as the Austrians. A geological institution has also been organised in Hungary, and is surveying parts of that country.]

Ueber eine neue Art stereoscopischer Wahrnehmung, by Listing, in the *Nachrichten of the Göttingen Scientific Society*.

[Relates to phenomena of stereoscopic vision which may be obtained by disjunction, i. e. by bringing the optic axes of the eyes by mechanical pressure or the use of spectacles with prismatic glasses into a position in which they are no longer in the same plane. Approximate formulæ are given.]

The Deep-sea Dredging Expedition in H.M.S. Porcupine. By J. Gwyn Jeffreys. *Nature*, Dec. 2nd.

[We have been compelled to postpone our notice of many other excellent articles in *Nature*: only calling attention at present to the great value of the Summaries of the *Transactions of Scientific Societies*.]

New Publications.

DAREMBERG, Ch. *État de la Médecine entre Homère et Hippocrate*. Paris: Didier.

DE CANDOLLE. *Prodromus Systematis Naturalis Regni vegetabilis*. Pars 16^a, Sect. prior. Paris: Masson et fils.

FOUILLEE, A. *La philosophie de Platon. Exposition historique et critique de la théorie des idées*. 2 vols. Paris: Ladrangé.

GEGENBAUR, C. *Grundzüge der vergleichenden Anatomie*. (New and improved edn.) Leipzig.

KIELER PHYSIOLOGISCHEN INSTITUT, *Arbeiten aus dem*: ed. Henzen.

PORT ROYAL, *La Logique de*. New Edition, with notes, arguments, and analyses, by Emile Charles. Paris: Delagrave.

ROSENKRANTZ, K. *Hegel als deutscher Nationalphilosoph*. Duncker u. Humblot: Leipzig.

STIRLING, J. H. *As regards Protoplasm, in relation to Prof. Huxley's Essay on the Physical Basis of Life*. Blackwood.

STRICKER, S. *Studien aus dem Institute für experimentelle Pathologie in Wien*.

TRANSIT OF VENUS across the Sun; a branch of the celebrated discourse by Rev. Jer. Horrox (1639), re-edited with Memoir by Rev. A. B. Whatton. Mackintosh.

VOLKMAN, L. *Philosophie des Plutarch von Chæroneæ*. Calvary: Berlin.

History.

The History of India, as told by its own Historians. Edited from the Posthumous Papers of the late Sir H. M. Elliot, K.C.B., East India Company's Bengal Civil Service, by Professor John Dowson, M.R.A.S., Staff College, Sandhurst. Vol. II. London: Trübner and Co., 1869.

THE first volume of this *History of India*, to which Sir H. Elliot himself gave the more appropriate title, *Bibliographical Index to the Historians of Mohammedan India*, came out two years ago; it contained the notices of Arabic geographers respecting India and a review of the chronicles of Sind. In the present volume we are conducted almost entirely by contemporary chroniclers through the centuries immediately preceding and following the establishment of the first Muhammadan empire in India. The history of the Ghaznavides from the time when Mahmūd threw off his allegiance to the Sāmānīs, A.D. 997, till the final extinction of his house by the Ghōriāns, A.D. 1152, must be considered as a preparatory stage of Indian history, though most closely connected with it. The first permanent foundation of the Muhammadan power in India was laid chiefly by Shihāb-aldīn Muhammad Ghōrī: it was consolidated and extended by Kūtb-aldīn Aibak. For our knowledge of this most important period, extending as far as the reign of Nāṣir-aldīn Mahmūd (A.D. 1246-1266) we are indebted to several chronicles compiled mostly by authors contemporary with the events recorded, parts of which are printed already in the *Bibliotheca Indica* and elsewhere, and copious extracts from which are given by Sir H. Elliot in an English translation. It seems not very flattering to the state of Indian studies in Europe, that nothing has been achieved within the last decades sufficient in any respect to supersede his researches, or greatly to diminish their importance, so that they are at the present time nearly as valuable as they would have been if the author himself had been enabled to edit them twenty years ago.* We gladly take this opportunity of thanking the editor, Prof. J. Dowson, who has made a thorough revision of the whole material, and added much from subsequent researches.

The nine chronicles employed in this volume are arranged chronologically. First in order is Al-Bīrūnī, that phenomenon in the literary history of the East. His *Ta'rikh-al-Hind* is a "chronicle of India" as well as a general survey of the Indian civilisation of his time, that is, of the end of the 10th and beginning of the 11th century of our era. This work will be edited in France, and, we hope, very soon. Of Al-Bīrūnī's numerous works, some of which, those on chronology and astronomy, are still regarded as authorities, the greater part seems to be lost irrevocably; for the publication, however, of three of them, *Al'āthār Albākiyah*, *Alqānūn Almas'ūdī*, and *Kitāb-Altāfihim*, the British Museum and Bodleian Library afford sufficient materials. The Paris MS. of the first is by no means as correct as the elder one of the British Museum (the second is only a copy of this), and for settling the text the very old and correct Bodleian manuscripts of *Alqānūn Almas'ūdī* and *Kitāb-Altāfihim* would be of the utmost use, as all three contain in different language a great deal of the same material. As regards the text of the *Ta'rikh-al-Hind* we are less favourably situated; for this we shall have to consult *Rashīd-aldīn* and *Binākitī*, who wrote about 300 years afterwards, and seem to have incorporated almost the whole of it into their chronicles.

Al-Bīrūnī accompanied Mahmūd into India as his *Vazīr*.

* Those who wish further information regarding Indian historians and their fate amongst Europeans, we refer to an article of Major W. Nassau Lees, *Materials for the History of India*, in the *Journal of the Royal Asiatic Society*, Sept., 1868.

Another of Mahmúd's officials, Al-'Utbí, composed a purely historical work (Ta'ríkh-i-Yamín), in which he celebrates the exploits of his master. Being considered a consummate pattern of Arabic eloquence, it has been explained by several commentators and translated into Persian. Not much later Al-Baihakí, an officer of Sultan Mas'úd compiled a most comprehensive *Chronicle of the Dynasty Sabuktigin*, in 30 volumes, three of which are extant entirely, and halves of two others; they treat of Mas'úd in particular and of some of the other Sultans of this family. Prof. Dowson characterizes this work in the following terms: "Although tedious, the work is eminently original, and it presents such a reflex of the doings and manners of the time that its minutiae and trifles frequently constitute its chief merit. The writer may not inaptly be described as an Oriental Mr. Pepys" (p. 57). Hasan Nizámí's *Taj-Alma'áthir*, though far inferior in historical value to the preceding chronicles, is a standard work for the period from Shiháb-aldín Muhammad Ghórí (A.D. 1191) to the first two Slavekings, Kutb-aldín and Altamish (A.D. 1217), at whose courts he resided.

Whilst these four chroniclers treat exclusively of Indian affairs, the five following works contain single chapters on the same subject and occasional notices. The most important of these are the *Ṭabakát-i-Násirí* of Siráj-aldín Jaujjání, who gives the history of the Ghaznawides, Ghorides, and Slavekings at great length as far as the 15th year of Násir-aldín Mahmúd, A.D. 1261. He himself held the most distinguished offices under the latter dynasty, and died under his noble patron's successor, Balban (A.D. 1266-1286). Muhammad 'Auff's *Jámí'-al-hikáyát* is doubtless very instructive for the time of the first two Slavekings; but as his chief aim was to give amusing tales, not to record historical truth, he is certainly to be used with great precaution. For instance, whilst he tells us (pp. 178, 179), "When Alptigin, the master of Sabuktigin, deserted the Sámánians and went to Ghaznín, they were by his departure reduced to great destitution," &c., the truth is this, that Alptigin was expelled by them, and had to flee for his life to Ghaznín.

The value of the two general chronicles, the *Kámil-Altawárikh* of Ibn Al-'Athír and *Nizám-Altawárikh* of Al-Baidáwí, in which we find some information regarding this period, depends entirely upon that of their sources, written and oral,* as the authors could not, even in their own period, be actual witnesses of the events which they describe, the one living in Mesopotamia, the other in Persia. The *Ta'ríkh-i-Jahánkushá* of 'Alá-aldín Juwainí, which is a history of Cingizkhán and his descendants as far as A.D. 1257, is important on account of its notices respecting the inroads of the Moghuls.

To this is added an Appendix which contains twelve treatises on special points, e.g. *Mahmud's Expedition into India*, an extract from Mr. Thomas's treatise, *The Coins of the Kings of Ghazni*, &c. As to the political institutes (*Vasáyá* or *Nasá'ih*) of the greatest statesman of the East, *Nizám-almulk* (p. 485 sqq.), I am inclined to believe that it is the same book which Hájjí Khalfá calls *Siyar-almulúk*, copies of which are extant in Berlin, the British Museum, the Bodleian, and probably elsewhere. It deserves to be noticed that it was not edited by *Nizám-almulk* himself, but by his secretary or librarian, after he had fallen by the dagger of an assassin in the pay, probably, of his enemies, A.D. 1092. These *Memoirs of a Vazír* contain much minute historical information in the form of tales adduced as illustrations of administrative and political maxims.

In conclusion, I beg to express the hope that the continuation may soon follow. The present volume has received additional value by the portrait of the author, Sir H. Elliot.

ED. SACHAU.

* See p. 251, l. 28: "A person who saw it told me that," &c.

Lives of the Archbishops of Canterbury.—By Walter Farquhar Hook, Dean of Chichester. Vol. VIII. Reformation Period, *Reginald Pole*. London: Bentley, 1869.

ONE of the most remarkable results of what may be called the continuity of English History is the living interest felt by all Englishmen in the events of times long past away. Keble could not bear to hear anything said against Charles I., Mary Queen of Scots still has warm advocates, and "the fires still glow under the yet warm ashes" of the age of the Reformation. In France, on the contrary, the Revolution seems to have made a complete break in the feeling of national life, and Frenchmen can now discuss past events with something like freedom from party feeling. The lives of Cranmer and Pole may be referred to in illustration, since the two great religious parties are still at issue as to the details of Cranmer's career, and the English lives of Pole have hitherto been either "invectives or panegyrics." When Phillips, in 1764, published the *History of the Life of Reginald Pole*, written from the point of view of a strong adherent of the Roman Church, no less than four replies appeared within the next two years, the most formidable being, perhaps, that by Gloucester Ridley; while another writer translated the original Italian life of the Cardinal by Lodovico Beccatelli, Pole's secretary and friend. This, together with Quirini's collection of Pole's letters and other documents, must form the basis of every account of the period; but Dr. Hook has been able to add something from our own Record Office, and something from the Venetian and Spanish archives, now at last made accessible. The materials are full enough, and the Dean has used them in an impartial spirit worthy of all praise, though, of course, from the point of view of an English Churchman. The unbroken legal existence of the English Church throughout so many violent convulsions enables him to give his sympathy to men of very different views; he can make allowance for Cranmer in the prison, and for Pole during his exile. His "via media" may not altogether content either Protestant or Romanist, but it gives him some advantages as an historian. If any other complaint can be brought against him, it is that he now and then writes too much with a feeling of the present time on his mind; he speaks of the Church of England as it was in the past, but he is thinking of its fortunes at the present crisis. He is at his best, where he describes to us Pole as a man with a man's heart beating under the robes of office. Who but would sympathise with the timid recluse student thinking himself called to set right the times which were so much out of joint, the unsuccessful politician fed with the "hopes of exiles," the man striving not to give way when the news came of the execution of his devoted mother and the ruin of his house.

Our author's general views of Pole's career may be thus summarised. Reginald Pole was, probably, born near Chichester (as our Dean is careful to note), in March, 1500. His father was an attached adherent of Henry VII., his mother, Margaret of Salisbury, daughter of George Duke of Clarence, by Isabel Neville, coheirress of Warwick the King-maker. From this parentage we may deduce some of Pole's most characteristic motives of conduct; for on the mother's side he was one of the representatives of the Yorkist line of sovereigns, being a grandnephew of Edward IV., and this was a fact he never forgot for an instant. The jealousy of Henry VII. against the few remaining princes of that unfortunate house had determined the policy of his reign; it led to frequent revolts, supported by Margaret of Burgundy, Edward IV.'s sister, who hated Henry as the supplanter of her family. One of the De la Poles, Edward's nephews, fell at the battle of Stoke, another was treacherously entrapped

and executed, the last fell fighting for Francis I. at Pavia, in 1525, an event to which Reginald, then resident in Italy, could not have been indifferent, though it is not clear how he was related to the De la Pole family. Henry VIII. treated the young man with great kindness, and intended him for high office in the Church. He was educated at Oxford, where Colet, Linacre, and others, had introduced the new learning of the Renaissance, and especially the study of Greek. These men were almost Protestant in their doctrines; and so in Italy we find many holding at this time the doctrine of Justification by Faith alone, a doctrine not yet condemned in the Roman communion. For the great Mediæval Church contained within itself both the later churches; it might be said that two children were struggling in the womb. By this influence, too, Reginald was drawn to Italy, "that clement and genial clime so favourable to study," as Pole says in his *Life of Longolius*; a country that has always had an infinite charm and attraction for Englishmen, from the days of Chaucer and of Spenser to our own. All his friends during both his residences in Italy were of the reforming section in the Roman Church, and all attached to the new learning; of these, Dr. Hook has given us several interesting notices, and more may be found in M'Crie's *Reformation in Italy*. The group that gathered round Contarini, Michael Angelo, and Vittoria Colonna, might have seemed able to determine the character of an age.

But the crisis came, some were attracted to Protestantism, others recoiled from breaking the unity of the Church: the prestige of Rome, the clinging to authority, the dread of heresy—these had an almost magical influence on many minds; and we have seen the same causes produce the same effects in the break up of the liberal Catholic school in France in our own times. Pole tried to hold to the Protestant views of Justification while maintaining the Papal supremacy. In all things, he was acted on by two opposing tendencies; and from these two conflicting forces, the mingling of which made so many men, and still more women, in Europe miserable, we may derive all the wavering and inconsequent character of his life. And there came another cause to strengthen his feeling of alienation from England and from Protestantism. His mother had been the dearest friend of Queen Katharine and her daughter Mary. Pole himself had been fond of the infant Princess, and had taken an interest in the development of her mind as she passed from infancy to childhood. And now Katharine was threatened with a divorce, which would brand her child with illegitimacy, and to which, therefore, she would never consent. She relied for support on the Emperor and on Rome. Already in 1525, the year of Pavia, Henry had threatened a separation from the Papacy on political grounds, and was likely to be strongly supported by the old English feeling against the Curia Romana. Wolsey even spoke in a threatening letter of the possibility of "becoming Lutheran." The separation on a question arising out of the Papal Dispensing Power was no accident: that power was a chief attribute of the Papacy; it had previously led to many disputes with the Kings of Europe, and sooner or later must have led to this great change, a change which was no sudden catastrophe, but the result of causes that had been long in operation. Henry's scruples of conscience as to the marriage with his brother's wife had been suggested by Wolsey, and perhaps had come originally from a French Bishop. The question as to Mary's position was now all important, and it is not likely that Reginald should have sympathised with Henry against Katharine and against Mary. For a time he may have been willing to collect opinions at Paris in favour of a

divorce, but it was in the belief that the ultimate decision would be left to the Pope. When Henry, however, offered him the Archbishopric of York, he had to make up his mind finally on the course of his whole future life, and we cannot but honour him for his decision. He asked leave to visit Italy again, and this became the turning-point in his career. At Venice and Padua he began to study theology instead of the new learning, came more and more under Italian influence, and the old feeling against the Tudor line revived and became intensified by indulgence. When Pole came to look back on his past life, he very naturally gave it a more coherent character than it really had, and his account is throughout tinged by his later views. Not only can we not see ourselves as others see us, we cannot even reproduce in imagination what we once were. Events were now hurrying on in England, and it was already impossible for Pole to keep even a seeming neutrality. In 1535, when Fisher and More had perished, a European intervention in England seemed to him more than justified. He wrote the violent book *De Unitate* against Henry during the winter, and sent it to him the next year. The original is preserved in the Record Office, and it shows that various charges against Henry which appear in the copy printed at Rome three years afterwards are not in the MS. actually sent to England: the fact is important, because those charges have derived their weight from being addressed directly to the King in what appeared to be a private communication by a credible accuser. This has been clearly brought out by Mr. Froude, and the Dean, perhaps, ought here to have acknowledged his obligations to his predecessor. Then Pole went twice as Papal Legate to the West, to take advantage of the outbreaks which he had persuaded the Pope and the Emperor would effect a revolution in England. But the timid literary man was soon seen by the statesmen of the Empire to be an over-sanguine and incapable politician, and his attempts only led to the death of his brothers and of his mother; he had underrated the powers of intellect and will possessed by the mighty king whom he had defied. Meanwhile the position of the reforming party within the Roman Church was becoming more and more untenable. The clear insight of Luther pronounced against the illusory terms of reconciliation offered by Pole's friend, Contarini, at Ratisbon, and after this the tendency of the movement on either side became more pronounced. When Pole presided as Legate at the opening of the Council of Trent, he had still some faint hope, but it soon vanished, and a convenient sickness forced him to withdraw before the decision was taken against his cherished views on the doctrine of Justification, which made him thenceforth almost a suspected heretic. Yet the worn-out man had reserved for him one moment of triumph, one moment in which it seemed to him that he had not lived in vain—when he absolved the three estates of the realm of England, and saw Philip and Mary kneeling before him as their spiritual Father. But it was only a moment. His day dreams incapacitated him for real action, he saw everything through an unreal medium. He was deeply concerned in the persecutions which were alien to his natural character and which so soon produced a reaction in England; and he died a few hours after Mary, knowing that all had been in vain: he lived long enough to "hear the cheers with which the accession of Queen Elizabeth was acclaimed, and the policy of his late mistress and her minister was in those joyful acclamations condemned."

C. W. BOASE.

Synesius of Cyrene : A biographical type from the last days of decaying Hellenism. [*Synesius von Cyrene: Eine biographische Charakteristik aus den letzten Zeiten des untergehenden Hellenismus.*] Von R. Volkmann. Berlin : Ebeling und Plahn, pp. 258.

LATE Greek literature has fallen into an unaccountable neglect in England; but the educated public abroad seems to retain some curiosity about it, if one may judge from the number of monographs which appear from time to time in Germany and France. In the volume before us Dr. Volkmann gives us an account of Synesius, in which he attempts to fix his position in the history of literature, as well as to describe the main facts of his life. Synesius, indeed, is in one sense a personage of exceptional interest, because he combined philosophy with rhetoric—the Neoplatonism of his teacher Hypatia with a degree of literary culture very uncommon in that age (p. 252). We might perhaps say that he was a humanist with a turn for speculation: his philosophy, however, “lacked power of origination” (p. 253); it was with him a form of religion rather than an affair of the intellect, but it never lost its hold on his mind, and even after his conversion, his theology had very much in common with that of Origen (p. 216). Dr. Volkmann has a valuable chapter (vii.) to show that a gradual approximation to Christian modes of thought may be traced in the writings of Synesius, so that we may regard his final conversion as a sort of “psychological necessity,” although we know absolutely nothing as to the outward circumstances which led to it. The same may be said of nearly everything connected with him, except so far as his own Letters or other works throw light on his history. It is a mere conjecture to assign his birth to the year 365 or 370 (p. 251): the ordinary belief that he died about 430, does not seem to rest on any certain data; Volkmann, indeed, thinks it at any rate possible that he did not live to see 415, the year in which Hypatia was murdered. A critical account of Synesius must be in the main a collection of autobiographical fragments artistically re-arranged and supplemented; and this would be a tolerably adequate description of the present work. It has the advantage of being written in a clear and even popular style; while the notes, which are always kept within due bounds, prove that the author has consulted the most recent literature bearing on his subject.

I. BYWATER.

Prince Charles and the Spanish Marriage: 1617-1623. — A Chapter of English History, founded principally upon unpublished documents in this country and in the archives of Simancas, Venice, and Brussels. By Samuel Rawson Gardiner. 2 vols. London: Hurst and Blackett, 1869.

THE contents of Mr. Gardiner's book embrace a far wider circle of events than their title indicates. This indeed could not be otherwise, for the negotiations to which the Spanish match gave rise changed their aspect as the tide of Continental affairs fluctuated, and as occasion was offered for the expression of public opinion in England. The author has brought to bear upon the elucidation of his narrative a mass of documentary evidence unconsulted by previous historians, an advantage which has enabled him to introduce a variety of hitherto unnoticed details, calculated to impart a living reality to the events he describes, and to explain the otherwise enigmatical conduct of some of the principal actors in them. We will adduce a few characteristic instances.

The Venetian envoy Lionello informs his government (Feb. 19, 1617), upon Winwood's authority, “that Raleigh would be allowed by the King to set out upon his voyage, but that he would have to answer with his head for any violation of his instructions” (i. p. 52). Now as Winwood

was Raleigh's fast friend, and as both of them entertained a strong antipathy to Spain, it can hardly be doubted that what one of them knew, the other knew; and the consciousness that he carried his life in his hand, accounts for the admiral's wild project of a piratical attack upon the Mexico fleet, and for his endeavours to secure himself under the protection of France. Numerous incidents are scattered through these volumes, which throw a strong light upon the character of James and his son. In the former may be seen the germ of that subserviency to foreign dictation, which attained its full growth in the reigns of his two grandsons. The Commons (Dec. 1, 1621) set themselves to frame a Petition for Religion, in which it was alleged among other topics, “that the expectation of the Spanish match raised the spirits of the recusants.” The House accepted this clause, with an express reservation, however, of the royal prerogative. Before this petition was actually adopted, a copy was put into the hands of Gondomar, and the ambassador at once wrote to James, intimating that “but for his dependence upon the King's goodness to punish the seditious insolence of the Commons, he would leave the kingdom within three days.” James *did* make the House feel the whole weight of his displeasure, and did *not* rebuke the flagrant interference of the haughty Spaniard (ii. pp. 134-7). Also for Gondomar's share in bringing about the Dissolution, which soon followed, and the imprisonment of the most prominent leaders of the Commons (see p. 154). In this respect Charles was equally culpable (ii. p. 254). Traits of that duplicity and bad faith in Charles, which told so fatally against him in his after-life, are given in vol. ii. pp. 313, 333, 410-12. The last cited, and most discreditable of these acts, marred and pointless in Dr. Lingard's narrative, is perspicuously set forth by Mr. Gardiner. The complication of the transactions recorded in these volumes, event clashing with event, and intrigue provoking or thwarting intrigue, will sometimes cause embarrassment to the reader; an unavoidable inconvenience, which the author's skill in the treatment of his subject has reduced within the narrowest possible limits.

G. WARING.

Notes.

THE *Litany of the Arval Brothers* is one of the earliest specimens we possess of the Latin language. It is merely an address to “Mars, the Lares, and the Semones,” praying for fair weather and for their protection to the flocks. Our existing copy is probably not older than A.D. 218, but the College traced its origin to Romulus himself. When Augustus reformed the religious institutions of Rome, he connected them as far as possible with the Julian House, and the person of the Emperor early assumed something of a sacred character. The twelve Arval Brothers were all senators, and the Emperor, if not already a member, was always “co-elected” into the Brotherhood: their feasts and sacrifices mostly relate to the Imperial House, and hence we ascertain from these inscriptions the dates of many birthdays, especially of the Empresses. In the old Roman Calendars preserved to us, the large-letter feasts are those of the early Republic; they represent the list which Appian Claudius the Blind caused to be published, so much to the displeasure of the old Patrician party: but the small-letter ones are the feasts added under the Empire, the state services of Rome, and they show the rapid growth of servility and of Imperialism. The first of these inscriptions were found in 1778, and published by Gaetano Marini in 1795; but they have received a large accession since the discovery of the round Temple of Dea Dia (whose feast the Brethren celebrated in May), five miles on the road to Ostia, or rather to Portus—the harbour on the opposite bank of the Tiber. This was discovered in 1858, and in 1866 there was a further find of inscriptions, in what must have been a holy grove near the Temple, including those of Nero's reign. We owe a full account of these to Henzen, and the whole collection will be included in the new volumes of the Berlin *Corpus Inscriptionum*. The earliest we now possess is of A.D. 14, the death-year of Augustus, the latest of A.D. 222: but the Temple was partly preserved, by the place having become a Christian burial-ground, to much later times; even after the decree of Gratian, A.D. 382, had ordered the confiscation of all Temple property. The most valuable of the inscriptions date from Nero's reign. It is a strange contrast,

when we reflect that at the time of the first persecution of the Christians, and during St. Paul's residence at Rome, ancient pagan rites were being celebrated in which the use of iron was forbidden, and which therefore perhaps date from the Stone Age, while in the Temple itself none but earthen vessels might be used. We are reminded of the early forms of ratifying a treaty (cited by Livy, i. 24), according to which the victim was struck with a flint hatchet. Other important inscriptions date from the all-important year A.D. 69, the year of the destruction of the Julian House (the vows for them here come abruptly to an end), followed by that time of "nation rising against nation, and kingdom against kingdom," which we have described to us in the Histories of Tacitus. All the leading men were members of the Brotherhood; the names of Galba, Otho, Vitellius occur in these lists. In one of them we read, "In æde Divi Julii astantibus fratrib. Arval. cooptat. est in locum S[er. Sul]pici Galbæ . . ." The gain to history and archaeology is great in many ways. These inscriptions help us to fix the dates of the poems of Martial and Statius; we find in them important notices of the topography of Rome, e.g., as to the Temple of Vespasian in the Forum, and that of Fors Fortuna (attributed to Servius Tullius): there is even a mention of the Sororium Tigillum near the Colosseum, which preserved the memory of the combat between the Horatii and Curiatii. It was only a beam let into the walls of a narrow lane, but the conservative Roman feeling had caused it to be renewed from time to time. Lastly, we may notice some points connected with the philology of the inscriptions. We have here the only instance, after Claudius' time, of the letter \mathfrak{J} which the Emperor introduced to express the consonant V. Again, the plural form in -s for -i occurs in an inscription not relating to the Arvales, in "Violaries, Rosaries, Coronaries," names which show that the flower-sellers found their profit in May near an ancient Temple as they do now near an Italian church. But for those many interesting questions on which new light has been thrown, we must refer our readers to Henzen's original *Relazione sugli Scavi, &c.*, to the *Bullettino dell' Istituto di Corrispondenza Archaeologica*, No. V. di maggio: (scavi nel Bosco Sacro de' F. A.), and to an admirable article by Hirschfeld in the *Göttingische gelehrte Anzeigen* for September, 1869, as well as to articles in the *Philologus*, B. 28, p. 469, and the *Hermes*, 1867, p. 37. We hope to have a full account of the result of the numerous discoveries, made of late years, when Mommsen can be induced to continue his Roman History, and defend his conception of the nature of the Imperial Rule.

C. W. BOASE.

Intelligence.

M. François Garnier is about to publish under the auspices of the Ministre de la Marine, a narrative of the French Expedition from the mouth of the Cambodia River to the Yang-tse-Kiang. The work will be brought out by Hachette and Co., and well illustrated with engravings, photographs, and maps.

The celebrated *Peutinger Tables* or Maps are about to be published in facsimile by M. Ernest Desjardins. The work will form 12 livraisons in folio, and will be published at the cost of the Department of Public Instruction in Paris.

About two years ago a daring French traveller, M. Le Saint, planned a journey from the White Nile to the Gaboon, across the least known parts of Central Africa. He was well supported by persons of influence in France, and instructed by the various scientific societies, but died at one of the ivory-trading establishments on the White Nile at the threshold of his undertaking. It appears that a successor in the bold scheme has presented himself in Lieut. Bizemont. The Empress Eugénie has subscribed 10,000 francs towards the expenses of this journey, and the Société de Géographie and *Conseil* of the Isthmus of Suez, 8000 francs each.

The French North-Polar Expedition, viâ Behring's Strait, appears to have been abandoned for the present; M. Lambert, the projector, having obtained subscriptions to the extent only of 300,000 francs, one-half the required amount.

Prize proposed by the Academy (des Inscriptions et Belles-Lettres). "Etude critique et historique sur les écrits du patriarche Photius." Unedited works are to be referred to, if possible. The time for receiving essays is Dec. 31, 1870; the prize of the value of 2000 francs.

M. Bladé's new book *L'Origine des Basques*, like his former *Dissertation sur les Chants héroïques des Basques*, is directed against the historical theories of Wilhelm von Humboldt, in his famous *Urbewohner Spaniens*.

Contents of the Journals.

Sybel's *Historische Zeitschrift*, 1869.—I. On the arrangement of Archives, by Karl Menzel. [How should the national records be arranged? Menzel gives a detailed answer to the question by pointing out the leading divisions and subdivisions which conduce to clearness

of order, and enable any paper to be found readily. In the first place, early documents must be kept apart from the later State papers. Then series must be made of the Royal, Domestic, and Foreign papers, and (for a German State) of those connected with the German "Reich." He objects to a division by places, as leading to confusion. The arrangement should be chronological, with full alphabetical indexes of persons and places. The numbering of the volumes should begin afresh under each subdivision, so as to allow the insertion of newly-acquired papers. It is the detailed description of *how* the rules are to be carried out that makes this article valuable. The calendars of our own Record Office are divided into "Domestic" and "Foreign;" but the addition of an Irish, a Scotch, a Colonial, and an Indian series shows at a glance some of the characteristics that distinguish English from Continental history.] —2. History of Ireland under the Tudors: the Carew MSS., by R. Pauli. [Policy of isolating the different races of Ireland begun by Henry VIII. Natives and conquerors equally uncivilized, and coyne and livery ruinous.] —4. Sweden and Russia in 1788, by A. Brückner. [War of Gustavus III. on Russia was opened by a party of Cossacks burning a Swedish village. Evidence confirms the assertion made at St. Petersburg that these were Swedes in disguise. Gustavus sent his Council a statement that he undertook the war against their advice.]

Selected Articles.

The Armenian Historians, by M. Dulaurier, *Journal des Savants*, Nov. Le Véritable Titus, by M. Beulé, in *Revue des Deux Mondes*, Dec.

[Titus meant to consolidate the Flavian dynasty, as Augustus had the Julian, by calculated ferocity succeeded by calculated generosity, but in his generosity he was carried away by his own acting.]

The Battle of Vejer, by José and Manuel Hurtado in *Revista di España*, Nov. 10.

[Both the Latin and Arabic evidence places this battle not on the banks of the Guadalete, but on those of the Barbate at Vejer, near the lake of Janda and Algesiras.]

Indian Migrations, by Lewis H. Morgan, in the *North American Review* for October.

[The Indians lived by fishing, and spread from Puget's Sound by the upper waters of the Mississippi and the great lakes. The mounds of Ohio probably the work of the Village Indians immigrating from New Mexico. The most advanced of the Indians were not the Aztecs, but the inhabitants of Guatemala; and the Prairie Indians have actually increased in number during the present century.]

History of the False Chronicles of Spain, in *Literary Churchman*, Nov. 13.

Die internationale Kunstausstellung in München (II.), in the *Zeitschrift für bildende Kunst*, December.

Poetry and Prose, by Steinthal, in *Zeitschrift für Völkerpsychologie*, vi., No. 3.

New Books.

ZIRNGIEBL, EBERH. Studien über das Institut der Gesellschaft Jesu: mit besond. Berücksichtg. der päd. Wirksamkeit dieses Ordens in Deutschld. Fues: Leipzig.

DAHLMANN'S Quellenkunde der deutschen Geschichte. 3te. Aufl., neu zusammengestellt v. G. Waitz. Dieterich: Göttingen.

ARE'S Isländerbuch, im isländischen Text mit Uebersetzg., Namen- u. Wörterverzeichnis- u. einer Karte. Ed. by Th. Möbius. Teubner: Leipzig.

FICKER, JUL. Forschungen zur Reichs- u. Rechtsgesch. Italiens. 2 vols. Wagner: Innsbruck.

FROUDE. History of England. XI. and XII. Longmans.

CALENDAR of State Papers: domestic series. Reign of Elizabeth. 1795-7. (Rolls.)

MAYOR, J. E. B. Baker's History of St. John's College, Cambridge. 2 vols. Deighton and Bell.

JAHRBÜCHER des fränkischen Reichs, 714-41. Die Zeit Karl Martells: ed. Th. Breysig. Duncker u. Humblot: Leipzig.

HOSACK. Life of Mary Queen of Scots. Blackwood.

COBBE. History of the Norman Kings. Longmans.

BRUNNER, HEINR. Das Anglo-Normannische Erbfolgesystem: ein Beitrag zur Gesch. der Parentelenordnung nebst einem Excurs über die älteren Norm. Coutumes. Duncker u. Humblot: Leipzig.

Oriental Philology.

The Phœnician Language.—Outlines of a Grammar, with Specimens of the Language and Writing. With 22 Tables. By Dr. Paul Schröder. [*Die Phönizische Sprache*, &c.] Halle: Waisenhausbuchhandlung, 1869.

THE volume before us supplies a convincing proof of the recent progress of Phœnician researches. No less than twenty-five pages in it are occupied with a list of the inscriptions extant, together with notices of their history, and the works and transactions in which they have been more or less fully treated. If Movers knew but of sixteen Carthaginian inscriptions, the British Museum alone now contains nearly a hundred in its cellars; among them the important sacrificial tariff, the *pendant* to that of Marseilles; both unknown to Gesenius. The soil of Phœnicia itself has but lately yielded five inscriptions, among them the famous epitaph of the Zidonian king, Ashmanazar, which now forms the gem of the Semitic collection in the Louvre—spite of the royal imprecations on “those who should open and carry away that couch of rest.” The largest number of inscriptions has been gained in the region of the ancient Carthage, next to which, numerically, stands Cyprus, the former having yielded upwards of a hundred, the latter over forty. Some inscriptions have been discovered at Athens; others in Malta, including the celebrated inscription on a candelabrum; and a few (the celebrated trilingual on the altar, erected by Cleon, of the Company of Saltfarmers, to Æsculapius-Ashmun, among them) in Sardinia. Add to these the coins, the bilingual Assyrian tablets, the famous Punic texts in the *Pœnulus* of Plautus, and some corrupted cosmogonical fragments quoted at third hand by Church-fathers, and the proper names which occur in the Bible and the Classics, and the list of our Phœnician resources is well nigh complete.

Large, however, as the amount of our materials may appear, it is but comparatively so, and certainly not sufficient to deduce many permanent grammatical laws. To discuss much that is hypothetical in this work, by the side of much which seems firmly established, while any day may bring forth some fresh discovery, would be of little use. As a decipherer Professor Levy still clearly holds the first rank, and much of our author's interpretation of the Plautine texts fails to improve sense or construction. We are glad, however, to notice one important point on which we are fully agreed with him—the usefulness of the Talmud in Phœnician studies. Just as Assyrian and Phœnician now begin to vouch for each other on the same clay-tablet, so terms and forms not to be found now either in Hebrew or Arabic—and therefore rashly conjectured to be non-Semitic—occur sometimes both in the Mishnah (and Gemara), and on a Phœnician tombstone, and thus explain each other, and give evidence of their legitimate birthright.

The grammatical sketch which forms the main bulk of the work, betokens rare industry and thoroughness on every page; and when we have said this we have exhausted the highest praise that can be given to a similar attempt. We may add that for the benefit of the student the most important inscriptions are printed in full, while the Plautine text-material has been increased by a new collation of the Ambrosian Codex by Dr. Studemund.

The catalogue of inscriptions is followed by a new table of the Phœnician alphabet, with a superabundance of forms, many of which, however, almost unmistakably owe their variations to the mere accident of tool and material, or the individual mason's more or less heavy hand. By a curious oversight one letter, the *R*, seems entirely left out—unless it be that Dr. Schröder intended the *D* (and the Hebrew equivalent in the table certainly resembles the former rather

than the latter) to stand for both. This, we hold, would be a mistake; for both these Phœnician characters, though to be distinguished palæographically only by the length and the bend of the tail, have a very distinct existence, as much as the *B* itself, which closely resembles both. Nor is the further omission of the Hebrew equivalents for *Ayin* and *Tsade* apt to cheer the beginner, for whom the work is chiefly intended, on his thorny path. But it may be unnecessary to dwell upon what we take to be merely accidental, probably typographical, slips, among which we also count the quotation from Aben Esra (p. 9), where the *Vau* in the first line should be a *Mim*, and the article at the beginning of the second line should be corrected into *hayu*. Indeed the whole volume is printed with such minute precision and correctness that there are very few similar small flaws to point out.

One word before we close. The plates are all excellent, save one, the Sardinian Trilinguis, which is an exact reproduction of the very bad first Turin fac-simile. Another, really accurate, taken from a cast, is in type at this moment. The appearance of the whole volume, for which we thank Dr. Schröder once more, reflects great credit upon all concerned in its preparation, not least the *Waisenhausbuchhandlung* itself. E. DEUTSCH.

Theodori Mopsuesteni Fragmenta Syriaca e codicibus Musei Britannici Nitriacis edidit atque in Latinum sermonem vertiti Ed. Sachau, Ph. D.—Lipsiæ, sumptibus Guil. Engelmann, typis Guil. Drugulin, MDCCCLXIX.

TIME has dealt harshly with the writings of Theodore of Mopsuestia, one of the ablest theologians of the 5th century, and so pre-eminent as a commentator on Scripture that he has been styled by one branch of the Syrian Church **ܬܘܕܘܪܐ**, or “The Interpreter,” *κατ' ἐξοχήν*. It was his misfortune not to be thoroughly orthodox according to the ideas of the age; and this circumstance exposed him to the adverse criticism of some of his contemporaries. His various works seem to have been translated into Syriac, either during his lifetime or very soon after his death, most probably by Ibas, Bishop of Edessa, and his school; and a long list of them is given by Ebed-Yeshua in Assemāni's *Bibl. Orient.*, t. iii. pars 1, p. 30 foll. But whether in the original Greek or in the translation, the same fate overtook the greater part of his writings, and of some of the most important a few fragments are all that have come down to our time.

It has been Dr. Sachau's good fortune to add materially to our knowledge of the works of this Father. The discovery of the Nitrian MSS. led scholars to hope that Syriac versions of some of his writings might be found among them; but with the exception of the fragments published by Professor de Lagarde in his *Analecta Syriaca*, Leipzig, 1858, pp. 100–108,—a Latin translation of which is given by Dr. Sachau, pp. 63–70,—nothing was hitherto brought to light. The writer of the present notice, however, discovered and identified some years ago portions of several of Theodore's works among the Syriac MSS. in the British Museum, and had the satisfaction of pointing them out to the scholar who has so carefully edited and translated them.

These fragments formed parts of three MSS., which the monophysite monks of St. Mary Deipara, during the 10th and 11th centuries, tore up and used to form covers for more highly esteemed volumes, and for other purposes. They could not keep their hands off the holy Ephraim and the Bible itself. What mercy, then, could the heretic of Mopsuestia expect? The oldest was once a large quarto volume, written during the latter part of the 5th or at the beginning of the 6th century, which contained the treatise *de Incarnatione Filii Dei*, for the Greek fragments of which see

Migne, *Patrologia Græca*, t. lxvi. coll. 969-993. The Syriac fragments, which Dr. Sachau has arranged with much care and ingenuity, are tolerably extensive (pp. 28-57 of the Latin translation), and fortunately but rarely coincide with the Greek; so that we have here a real accession to our knowledge of this work. The second MS., a quarto of the 6th century, contained the Commentary on the Minor Prophets, which is extant in Greek (Migne, t. lxvi. col. 123 foll.). The few Syriac fragments are, therefore, of but little importance. The third MS., probably of the 9th century, contained the Commentary on Genesis. Of it there remains part of the introduction and portions of the exposition of chapters i. and ii. These are again of value to the theologian, because they but rarely coincide with the Greek fragments (Migne, t. lxvi. col. 633 foll.).

These texts, with some additions from Syriac *Catena Patrum*, and a "Morning Hymn," ascribed by the later historians to Theodore, have been edited by Dr. Sachau, with a few necessary corrections, which the reader has no hesitation in accepting. The Latin translation, too, seems in general to be carefully worded and accurately expressed.

This volume is not, however, the only fruit of Professor Sachau's residence in England. He has written an interesting article in the German periodical *Hermes*, 1869, No. 1, "On the Remains of the Syriac Translations of Classical Greek Literature, exclusive of Aristotelian, among the Nitrian MSS. of the British Museum," in which he promises us an edition of the Syriac translations of Lucian *περὶ τοῦ μὴ ῥαδίως πιστεύειν διαβολῇ*, Themistius *περὶ φιλίας* and *περὶ ἀρετῆς*, the *ἔροι*, and other pieces ascribed to Plato, sayings of Theano, &c.; and he has also in preparation an edition of the works of Antonius of Tagrit, a rhetorician and theologian of the 9th century, of whose compositions Professor Roediger has edited a specimen in his *Christomathia Syriaca*, 2nd edit., Halle, 1868, pp. 110-111. W. WRIGHT.

A Catalogue of Sanskrit Manuscripts in the Library of Trinity College, Cambridge.—By Professor T. Aufrecht. Cambridge, 1869.

PROFESSOR AUFRECHT'S Catalogue of the Sanskrit MSS. in the Bodleian Library is the perfect ideal of what a catalogue should be; and the present catalogue of the MSS. of Trinity College may be regarded as an Appendix to that work. These MSS. were formerly in the possession of Mr. John Bentley, the well-known author of *An Historical View of the Hindu Astronomy*; at his death, in 1824, they came into the possession of the late Dr. Mill, and from the latter's executors they were acquired for Trinity College in 1858. Unfortunately many of the MSS. are only transcripts in the Bengali character, made in the beginning of the century; and, like most modern transcripts, especially those made by Bengali writers, they are full of careless blunders. There is an immemorial saying which is often added at the end of Sanskrit MSS., "I have sometimes written nonsense, from the obscurity of the writing or the wandering of my mind; but noble persons must correct it all, and not vent their wrath on the scribes;" and in the present instance we sometimes may well need this admonition. Thus, in p. 33, we find that the collection contains a copy of the greater part of the genuine *Gargasamhitā*, the most ancient astrological work which has come down to our time, but "unfortunately the MS. is in a condition perfectly useless for any critical purposes." This appears to be "the extremely rare work" of which Dr. Kern has given a short account from his own fragmentary copy, in the preface to his edition of the *Bṛihat-Samhitā of Vardha-Mihira*. There is another copy in the Imperial Library in Paris. Dr. Kern fixes the date of the work in the middle of the 1st century B.C. Another

interesting astronomical work in the collection is the Text and Commentary of the *Siddhānta of Aryabhata*, who is known to have been born A.D. 476, and who composed this work A.D. 499. Another valuable MS. is that described in p. 21, which contains three books of Charaka's great work on medicine, the *Charaka-Samhitā*. At the end of the Catalogue is added an account of four Pali MSS., by Dr. Rost; the most interesting of these is the *Milinda-panho*, a dialogue between the Buddhist priest Nāgasena and Milinda the King of Sāgala. Milinda has been supposed to be the celebrated Greek King Menander, who reigned in Σάγγαλα B.C. 140, and whose name is written on his coins as Menāda and Mināda (Weber, *Ind. Stud.* iii. p. 121). An interesting analysis of the work is given in Hardy's *Manual of Buddhism*. E. B. COWELL.

Intelligence.

A Persian Thesaurus.—"Among the Delhi, Arabic, and Persian manuscripts, the cataloguing of which has been entrusted to me by the Governors of India, I have discovered two autographs of a gigantic Thesaurus of the Persian language, compiled at Delhi by a Hindu of the name of Jairām Dās, son of Lālah Mangal Sen. The work is entitled *Miftāḥ al-Khazīn*, and was composed during A.H. 1220 to 1240. Unfortunately it only goes up to the end of the letter *Sin*. The first two letters, *Alif, Be*, alone extend over 732 leaves quarto, closely written. We owe the best Persian Dictionaries to Indians, and some of them, as the Bahār i 'Ajām, the Mutalabāt i Shūarā, &c., to Hindūs; but this compilation is so extensively planned, and so well executed, that no dictionary should be compiled by scholars at home without the use of this work."—*Extract from a letter by Dr. Blechmann, Secretary to the Royal Asiatic Society of Bengal*, in the November No. of Trübner's *Oriental Record*, a periodical which we heartily commend to the reader, as containing much valuable information for the Oriental student.

The Ugrian Languages.—Dr. Budenz has given to the world the firstfruits of his researches, under the title *Ugrische Sprachstudien*. Pesth: Aigner, 1869. In order to gain familiarity with an actually spoken Ugrian language, Dr. Budenz settled in Hungary twelve years ago. His researches have produced two important results. The first relates to the thorough understanding of the grammatical and etymological peculiarities of the Magyar; whilst the second, of universal scientific interest, gives us our first insight into the idioms of the remaining branches of the once mighty Ugrian nation. These branches are the Finns, Lapps, Mordvinians, Tchevemissians, Votiaks, Syriāns, Ostiaks, Voguls, and Magyars. It is true Castrén, Ahlquist, Aeguli, and Hunfalvi are pioneers, whose works and discoveries cannot be overrated, but the researches of Dr. Budenz promise to be productive of far greater results, and we may fairly expect from him the missing link of enquiries in the North-Altai languages, so obviously necessary to a general comparative grammar and dictionary of the Finn-ugrian, Turco-tatar, and Mongol-mandjov languages.

The Dard Languages.—The tribes whose language and mythology Dr. Leitner has been investigating, occupy the area between Kaghan and the Hindoo Kush; but in 1866 many of them were collected at Ghilghit, making war against Cashmere. Here he met them, and induced some representative men to come and live with him in Lahore, till the heat compelled him to dismiss them. The greater part of every day was during their stay devoted to writing down from their mouths their legends, tales, songs, names of places, and other words. Dr. Leitner's main conclusions are briefly as follows:—

(1.) In the area mentioned, four distinct languages are spoken: the *Shina*, by the people of Chilas, Ghilghit, Astor, Gor, and Dureyl, mixed with Pushtoo on the great Koli-palus Road; the *Arnyia*, spoken by the natives of Yassen and Chitral; the *Kalasha*, spoken by the Bashgilis or Siahpush Kaffirs; and lastly, the *Kharjuna*, by the people of Hunza and Nagyr. This last is unlike any known language, but the three former are clearly connected with Sanskrit.

(2.) The Mythology, on the other hand, of all four tribes is Aryan. Although only the Shina songs and traditions have been as yet exhaustively collected, yet the few indications which Dr. Leitner has made out respecting the other three, point in the same direction.

(3.) He found that every tribe called every other tribe Dardee, but never itself; which, with other reasons, makes it probable that the word has some such meaning as "Barbarian."

(4.) The Shina, Arnyia, and Kalasha languages exhibit a purity of sound, a highly inflexional character, and a phonetic decay quite different from that of the modern vernaculars of India. This has led Dr. Leitner to the conclusion that the Dardee language was spoken at

or before the time when Sanskrit became a literary language. He thinks that the Dardees were a part of the Aryan invaders who stopped short on their way to India.

Selected Articles.

Geiger's Origin of Language, reviewed by Steintal, in Lazarus' and Steintal's Journal, Vol. VI., No. 3.

[A highly stimulative work, for which the author has prepared himself by a deep and comprehensive study of language, and to a considerable extent of natural science. He abounds in acute linguistic observations, but is frequently led away by dialectic, and fails to satisfy Steintal through his deficient acquaintance with psychology. The dialectic, however, is equal in force to that of Wilhelm von Humboldt, and the linguistic learning probably surpasses that possessed by any other living investigator of language.]

Benfey's Hist. of the Science of Language, reviewed in Lit. Centralblatt, Nov. 13.

[Notices the special excellence of the section on Indian philology, and of the delineation of Bopp. The more recent history is less interesting, owing to the author's not unintelligible desire for impartiality.]

Catalogue of a Collection of Sanskrit MSS., by A. C. Burnell, continued, in Trübner's Oriental Record, November.

Kossowicz's Translation, &c., of the Gathas, reviewed by Spiegel, in Kuhn's Beiträge, Vol. VI., No. 2.

[The origin of the Gathas is compared to that of the Book of Job. The early commentators explain each verse singly, without a reference to the plan of the whole. The editor has endeavoured to deduce the connection of the strophes; his philology is sound.]

The Etymology of the Latin *jubere*, originally *jousbere*, in connection with parallel Bactrian and Sanskrit forms. By Benfey, in Reports of the Göttingen Scientific Society, Nov. 17.

[Extracted from a forthcoming dissertation.]

Fragments of Arabic Historians, ed. by De Goeje and De Jong, rev. by Deffrimery, in Rev. Critique, Nov. 13.

[Annals of the Caliphate from 86 to 227 of the Hejra, or 705 to 842 A.D. Particular interest attaches to the notices of rebel chiefs, e.g., Yezid and Zeyd, the founder of the sect of the Zeydites, which still exists in Yemen. The editors have corrected the text with great felicity, sometimes by conjecture, sometimes by recourse to other historians, who have treated on the same subjects, e.g., Ibn Khaldoun and Noweir.]

Pott's Etymological Researches, Part II., Div. 3, rev. by Thurst in Rev. Critique, Nov. 13.

De Vogüé's Researches in Semitic Archæology, rev. in Rev. Critique, Nov. 27.

Dayies's Translation of Gesenius's Hebrew Grammar, rev. in Athenæum, Dec. 4.

New Publications.

BIBLIOTHECÆ philologicæ, pars I. Biblioth. Orientalis et linguistica. [Contains works published from 1850-1868. Halle: Herrmann.]

CHAJES, A. Ueber die hebräische Grammatik Spinoza's. Breslau: Jungfer.

DAUMAS, E. La Vie Arabe et la Société Musulmane. Paris: Lévy, pp. xiv. 590. 7s. 6d.

HASSAN, A. Kurzgefasste Grammatik der vulgär-arabischen Sprache mit besonderem Rücksicht auf den ägyptischen Dialekt. Vienna: Imperial Press. 8vo. 7s. 6d.

IBN KHALDOUN. Les Prolégomènes d', trad. en français et comm. par M. de Slane. Part 3. Paris: Klincksieck. 12s. 6d.

LACUS, W. Lärokurs i Arabiska Språket till Universitets-Ungdomens tjänst. Helsingfors: Frenckell, pp. x. 400. 11s.

LAUER, M. Grammatik der classischen armenischen Sprache. Wien: Braumüller. 8vo., pp. viii. 98. 2s. 6d.

MAX MÜLLER and CURTIUS. La Stratification du Langage.—La Chronologie dans la formation des Langues indo-germaniques. (Part of the "Bibliothèque de l'École des Hautes Etudes.") Paris: Franck. 3s. 4d.

OPPERT, J. Mémoire sur les rapports de l'Égypte et de l'Assyrie dans l'antiquité, éclaircis par l'étude des textes cunéiformes. Paris: A. Franck. 10s.

OPPERT, J. Eléments de la grammaire assyrienne. Seconde édition, considérablement augmentée. Paris: Franck, pp. xxii. 128. 4s. 8d.

[Cf. "Specimen Chapters of an Assyrian Grammar," by late Dr. Hincks, in *Journal of Royal Asiatic Society*, 1866. Part II.]

OSWALD. Beiträge zur hebräischen Synonymik. Part I. Verba. Tübingen: Fries, pp. 35. 1s. 4d.

ROMIEU, A. Lettres à M. Lepsius sur un décan du ciel égyptien. Leipzig: Hinrichs, pp. 43, with two plates. 6s.

ZENKER, J. T. Dictionnaire turc-arabe-persan. Hft. 14 (pp. 519-558). Leipzig: Engelmann. 4s.

Works in Progress.

EWALD, H. Ausführliches Lehrbuch der hebräischen Sprache. Auflage 8. Göttingen: Dieterich. (*In the Press.*)

VÁMBÉRY, A. Kudalku Bilik and the linguistic monuments of the Uigurs. Innsbrück: Wagner. (*In the Press.*)

[This work will contain the Kudalku Bilik (date 462 Hej.) transcribed and translated, with an introductory dissertation on the Uigurs, and a dictionary of nearly 1500 hitherto unknown Uigur words, each illustrated by quotations from the original text. It will be besides a typographical novelty, giving the first Uigur text hitherto printed.]

Classical Literature, &c.

Richard Bentley. — A Biography by Jacob Maehly, with Appendix containing unpublished notes by Bentley on Homer. [*Eine Biographie von Jacob Maehly, mit einem Anhang Bentley'scher Anekdota zu Homer.*] Leipzig: Teubner.

HERR MAEHLY'S object has been to draw up a compact summary of Bentley's Life and Work for German readers. From special points of view, and in regard to particular provinces of his work, several German scholars have written of Bentley; F. A. Wolf wrote a memoir of him; Godfrey Hermann, an essay on his *Terence*; E. Bonnell translated extracts from Monk. But no book has appeared in Germany which attempted to give a general view of Bentley's life and of his place in the history of classical scholarship. This is what Herr Maehly desires to do. His book is intended to be an epitome, a survey; and therefore it is short. Monk's twenty chapters shrink into two. First, Bentley's life before he became Master of Trinity. The Second, Bentley at Trinity,—which compresses fourteen of Monk's chapters into sixty-three pages. An appendix gives Bentley's notes on *Iliad* i., ii.; they are anecdota, having been copied out for Herr Maehly from the MS. in the library of Trinity College by Mr. Aldis Wright. From the point of view of scholarship, the book scarcely shows the highest kind of instinct; but it is on the whole good in the sense in which the author meant it to be so; it is a useful summary, by a man who saw the points of Bentley's character. In the course of proving that his memoir has a reason for existing, Herr Maehly points out what certainly seems true, that Monk's elaborate chronicle is rather too decidedly the book of the wars of Bentley. His differences with the college and with the university are related with a minuteness which have, perhaps, an enduring local interest, but which gives the book for foreigners an insular, for Englishmen a slightly provincial, air. One doctrine pervades Herr Maehly's book, with which we cannot agree. Bentley distinguished himself in two kinds of criticism,—historical, and textual. *Phalaris* is of course the great example of the first; *Callimachus*, or *Horatius Restitutus*, of the second. Herr Maehly raises, and dwells upon, two questions; first, which of these departments is the more important; secondly, in which was Bentley greater? Unless we misunderstand him, he inclines to think that the first was the more important; and that Bentley was greater in the second. With the first of these propositions we agree; with the other, we certainly cannot. Surely Bentley's pre-eminence depends on the *Phalaris*, not on the *Horace*. Knowledge, acuteness, and method, are the

three things which, joined, make the *Phalaris* unique. The faculty of emendation—what Herr Maehly calls the *Divinationsgabe*—has been variously rated, and he is prudent in declining to value it against what he calls the “diplomatic” criticism,—the close, painful examination of the authentic memorials. But surely one may say this—that, if Bentley’s corrections of *Milton* are nearly all bad, his eight hundred corrections of *Horace* can scarcely be all good. What Professor Munro says of Bentley’s emendation in *Ep.* i. 7. 27, is true, probably, of a large percentage of his innumerable conjectures:—“*nitedula* for *volpecula* deserves all praise; it is brilliant; is what Horace ought to have written—but I sadly fear did not write.” This gift of ingenuity may be supported by learning, by patience, by everything except tact—and, this wanting, surely it is of small worth. German scholars have taught us in England—whose work at composition, as opposed to reading, they have laughed at—what monstrous things a learned scholar may propose if he has not cultivated a sense of idiom. Bentley is our greatest, but not our most happy—may it be said, our most German?—emendator. But turn to the *Phalaris*; and its immediate German results, Wolf’s *Prolegomena* and Niebuhr’s *History*; consider the masterpiece that it is to all who come after of historical criticism; and surely no one can deny that Bentley’s true greatness lies there. It will not be long, probably, before Herr Maehly has to go to press with another edition; then he will correct praestatura, p. 7, and a printer’s mistake in an English sentence on p. 106.

R. C. JEBB.

Les Tragédies de Sophocle.—Texte Grec publié d’après les travaux les plus récents de la philologie. Par Ed. Tournier, ancien élève de l’École Normale, Docteur ès lettres. Paris. Hachette.

M. TOURNIER modestly describes his work as intended for professors, and adapted to the requirements of teaching; and his performance is fully adequate to this aim. It is no slight gain that the Greek classes in the higher schools of France may now learn their Sophocles from an edition which presents, in a clear and well-digested form, the chief results of the study of the seven plays in England and Germany. To what extent this volume is calculated, according to the more ambitious language of the publishers, to “lay the foundation of a French school of philology,” is another question. To found a school, even of philology, something more is needed than an enlightened eclecticism. And M. Tournier is an eclectic. His power of exposition is far greater than his invention. He is not content with following *one* authority, but he is seldom happy except in following *some* authority, and we miss in him that independence of treatment without which little progress can be made. It may be thought that in the interpretation of a Greek classic, especially of an author so often touched and retouched as Sophocles, the modern annotator has nothing left to him, except to balance between contending views. And this is true of the great majority of passages, when taken separately. Nothing is more fatal in editing Greek plays than the affectation of novelty. But that there is still room for progress is sufficiently shown by the uncertainty of the text, and from an “édition savante” we may reasonably expect some increase of light (1) in the slightly more exact definition of idioms which have hitherto been only approximately explained, (2) in the determination of nicely-balanced alternatives, (3) in the restoration and defence of MS. readings which have been rejected by some editors, and consequently overlooked by others. It is in the second of these ways that M. Tournier has been most successful, and some may wish that he had used his judgment more boldly. Too often, as

in O. T. 210, 786, 1526, we find him still halting between two authorities, which are simply recorded side by side without discussion. With regard to the first point, the analysis of idiomatic uses is by no means thorough. M. Tournier is not sufficiently aware of the necessary difference in grammatical construction between a Greek author of the fifth century B.C. and one who has the fear of the French Academy before his eyes. The peculiar anomalies of Sophoclean structure are passed over much too lightly.

The readings of the Laurentian MS. (xxxii. 9) are copied from Dindorf’s edition of 1861, which M. Tournier describes as marking a new era in the history of the text of Sophocles. This estimate is surely exaggerated. The singular importance of the Laurentian MS. was observed by Elmsley in 1825, and the opinion of Dindorf, which had been held as a conjecture by previous critics, that all other existing MSS. are derived from this one, is by no means proved. The objection repeated with some hesitation by M. Tournier,—that l. 800 of the *Oedipus Tyrannus*, omitted by the copyist of Laur. a, and only supplied in the margin by a hand not earlier than Par. A, appears in the text of this and other so-called apographa,—is but weakly met by the gratuitous supposition of Dindorf, that the line was invented by a medieval scribe to fill up a lacuna. And it is possible that other less striking, but equally cogent instances may be discovered.

M. Tournier has also remarked that Dindorf is not consistent in his application of the principle (of the unique authority of Laur. a) which he has laid down. M. Dindorf would probably reply that he occasionally accepts the readings of the “apographa,” as he does other conjectural emendations. But what becomes of the new era in the criticism of Sophocles? Is it not very much reduced to this, that M. Dindorf has given us a somewhat more accurate collation than had previously appeared of the best MSS., for which collation he acknowledges himself indebted to M. Dübner? It is certainly a satisfaction to know that the proof sheets of M. Tournier’s edition passed under M. Dübner’s eye. But this very fact unfortunately makes it only too clear that the collation is not absolutely perfect, and that (e. g.) in O. T. 11, where the first hand of Laur. a wrote *στέρξαντες*, which a very recent hand has corrected to *στέξαντες*, the error in the edition of 1861 “*στέρξαντες* pro *στέξαντες* a m. rec.,” was not due to M. Dindorf, nor to the printer, but to the collator. There are other ways in which the study of the chief MS. is not yet exhausted. Is M. Dindorf right, for instance, in identifying the Scholiast with the *διορθώτης*? And, if not, what are their comparative ages? Is he right in speaking generally of the marginal readings as conjectural, when there are such instances of real MS. divergence as in O. T. 134. *τήνδε θεσπίζει γραφήν* for *τήνδ’ ἐθεσθ’ ἐπιστροφὴν*? or ib. 1322 *ἐπὶ πόνοις* for *ἐπίπολος*? How many hands, or classes of hands, have corrected the MS., and to what periods are they to be referred?

For the further improvement of the text of Sophocles M. Tournier hopes much from conjectural emendation, based on a critical study of the errors of the Laurentian manuscript. And this is undoubtedly the direction in which Sophoclean criticism is at present moving. But it is open to question whether this acquisition of a new instrument is not neutralized, at least to some extent, by the temptation to be always using it. *Ἐφέλκεται ἄνδρα σίδηρος*. We cannot become too closely familiar with the characteristic peculiarities of the MS. But the most perfect knowledge of these can go but a little way in lessening the uncertainties of conjectural emendation; while the crude study of them may engender an *opinio copiosa* that is apt to overbalance judgment.

Of the 30 pages of introductory matter, 14 are given to the description of the method of the edition, and 16

to a very gracefully composed "Notice sur Sophocle." The biographical materials, if such they may be called, are treated on the whole with proper caution.

As M. Tournier gains in experience and confidence, he will probably overcome the defects, which must withdraw this volume from the very first rank among the editions of Sophocles. His work shows much fineness both of judgment and expression, and, although not likely to give much assistance to future editors, may be recommended as a useful guide to those students of Greek (perhaps an increasing number) to whom the French language is more accessible than German or Latin.

L. CAMPBELL.

Contributions to the Study of the Latin Particles. [*Beiträge zur Lehre von den Lateinischen Partikeln, zur Begrüssung der Versammlung Deutscher Philologen und Schulmänner in Kiel. Von Otto Ribbeck.*]

DR. RIBBECK'S pamphlet contains a number of interesting suggestions on the most difficult question of Latin Grammar, the formation and meaning of the particles. Without professing to exhaust any part of his subject, he treats at more or less length, but without any obvious principle of selection, of *de*, *te*, *ne*, *que*, *e*, *em*, *en* and their more important compounds and derivatives. It is impossible in the space of a short article to do more than state some of the difficulties suggested. The origin of all adverbs, conjunctions, and prepositions from nominal or verbal constituents is rightly taken for granted. But the statements about the locative (p. 2) seem open to question. That *ē* was the original ending of the locative in the *ī* declension is asserted without proof; but whether it were or no, *here* (taken by Dr. Ribbeck as an illustration) is from the root *hes* (*χθής*), a consonantal, not an *ī* root: while his other instances, *peregre*, *extere* ("ab extere") *quarte*, are from *ō* roots. The possibility that *peregre* and *extere* may be of the same formation as the common adverb in *ē*, and therefore ablative, is not mentioned. Though Corssen (*Aussprache*, &c., 1², p. 776) may go too far in saying that *peregre* in the phrase *peregre ablegavit* is a neuter accusative, it is more arbitrary to throw over, as Dr. Ribbeck does, the difference between *peregri* and *peregre*, the first of which is consistently used as opposite of *domi*, and the last not seldom (*peregre advenire*) bears a distinctly ablative sense. In *peregre ablegare*, *habitare* it may well be that the purely adverbial use has driven out the case association, and that *peregre* stands simply for *longe*. The careful discussion given to this word by Corssen is too hastily ignored. Again, whether Corssen be right or not in his explanation of *præfascine*, it is more probable, according to Latin usage, that *præ* should govern *fascinum*, with which it is compounded, than that it should be adverbial ("voran mit dem Amulet").

At page 4 (discussion of Faliscan *he* and Latin *hic*) seems to be the natural place for a treatment of *sī* and *sic*, which are hardly mentioned in the pamphlet. Of *de*, as of *peregre*, no proof is adduced that it is (as asserted) a locative and not rather an ablative. Nor can the root of which it is a case be a "Pronominalwurzel *d*;" it must at least be *dō*, if not (as Corssen would have it) more. *Ve* and *quin* are fully handled, and so is *ne*: though it would have been more convenient had the discussion of the latter been continuous, and not distributed over two sets of pages (11 foll., 46 foll.). It is strange that the editor of Virgil should assert of *que* (p. 21) "die ursprüngliche Vocallänge macht sich von den Saturniern des Livius Andronicus und Nævius an, bis in die dactylische Poesie des Vergil und Ovid, gelegentlich geltend." This would give the impression that the license of lengthening *que* is occasionally to be found in all the poets whose

writings cover the period mentioned. But Virgil was the first hexameter writer who admitted it (Lachmann, *Lucretius*, p. 75), and this (it would appear) rather in imitation of the Homeric lengthening of *τε* than from a sense of etymological propriety ("liminaque laurusque, &c.—*Φαιστόν τε Ποσειδῶν τε, κ.τ.λ.*). Ovid followed Virgil.

That *quōque* (p. 24) should be a shortened form of *quomque*, seems improbable when it is considered that *cumque* (= *quomque*) exists side by side of it in full bloom, and that no other such omission of *m* in the middle of a word can be adduced. For in the cases quoted by Corssen (*Aussprache*, &c., 1², p. 263), to which Dr. Ribbeck refers, *m* is omitted either before a labial mute (*Novembris*, *Sepronii*=*Novembris*, *Sepronii*, &c.)—a matter probably rather of spelling than of pronunciation—or before a vowel in compounds (*circuire*=*circumire*). The short quantity of the first syllable is as old as the writing of the word: it would be rash, therefore, to suppose that syllable the ablative *quō*. But it is hardly apparent why the etymological identification of the word with *ποκα* should be given up: *quō* being the simple root, which appears again in *quō-tus* and *quō-t.* H. NETTLESHIP.

Commentatio de Sulpiciæ, quæ fertur, Satira.—Scripsit Io. Com. Ger. Boot. Edidit Academia Regia Disciplinarum Nederlandica. Amstelodami. 1868.

M. BOOT in this brochure of 22 pages gives (1) two parallel texts of the poem known as *Sulpiciæ Satira*; that of the so-called editio princeps, a volume of poems by Gregorius Tifernus, Jovianus Pontanus, and Franciscus Octavius, printed at Venice, *per Bernardinum Venetum*, 1498, in which the satire comes after the epigrams of Pontanus; and that of C. F. Hermann. (2) A discussion, in which the poem is handled with much severity, and finally pronounced to be probably the work of a writer of the 15th century, perhaps an Italian. M. Boot's arguments in favour of this view, which is so far new that of the writers he quotes in defence of it—L. Gregorius Gyraldus in the 16th century, and Bernhardy more recently—the former doubts, the latter denies, the probability of Sulpicia's being the author of it, are mainly (a) the mediocrity of the poem itself, with its magnificent proemium and insignificant conclusion, its involved thought, its metrical and historical errors, its inept simile (25-31), *quædam barbære, nonnulla mire, permulta nove, plurima obscure dicta*. As instances of defective metre, M. Boot brings forward *Nec trimetro iambo, nec qui pede fractus eodem Fortitur irasci didicit duce Clazomenio*, where *iambo* is, he thinks, inadmissible as a spondee; *Clazomenio* implies *κλαζομένιος*, where *κλαζομένιος* would be the proper form; *Romæque exterbat alumnos*, which he changes to *Romæque*, rejecting Dousa's *Remulique*; lastly, *exiit arces*, where however the ed. princ. (no MS. is known to exist) reads *exilit*. Of historical errors his chief example is *Capitolino Camillo*; for why should Camillus rob Manlius of his title as defender of the Capitol? and in v. 45, Scipio Africanus Minor, the pupil of Panaetius, is said to have lived in the Second Punic War. Of bad style, his strongest instances are really the things which make the poem grammatically interesting, v. 39. *Quid facimus? Gratios hominumque reliquimus urbes*, and v. 53, *Convenit ut vespis, quarum domus arce Moneta, Turba tegens strictis per lutæa corpora telis*; in the former of which the meaning seems to be, "what are we to do? Once we left the Greeks and the cities of the world, that Rome might be better furnished with teachers from Greece;" in the latter, M. Boot's suggestion that *convenit* has a double construction, is rather plausible. (b) The doubtful evidence on which the ascription to Sulpicia rests. In the Venice edition of 1498, the poem is headed *Sulpitiæ*.

Carmina lxx. que fuit Domitiani temporibus: Nuper per Georgii Merulae opera in lucem Edita. In an edition of Ausonius, printed at Parma in July, 1499, but with the privilege dated July, 1498 (whence M. Boot thinks this may have preceded the Venice edition), it is headed *Sulpitia incipit. Queritur de statu reipub. et temporibus Domitiani*, followed by *Finiunt Sulpitiae dicta*, and then *Epigrammata Ausonii, quæ feruntur emanasse e Bibliotheca Georgii Alexandrini viri de lingua Latina benemeriti*. This information, which in one case directly, in the other only mediately, connects the discovery with the name of Georgius Merula of Alessandria, in Piedmont, is expanded by Raphael Volterrano (*Commentarii Urbani*, iv. f. 56, ed. Rom. 1506), thus *Hic* (in Cœnobio Bobiensi) *anno millesimo cccxciii. huiusmodi libri reperti sunt Rutilius Naumatianus Heroicum Sulpitii carmen lxx. epigrammata. Terentianus Maurus . . .*; but with no mention of Merula. Allowing the identity of *Heroicum Sulpitii carmen lxx. epigrammata*, with *Sulpitiae carmina lxx.*, i.e. Sulpitia's poem of 70 lines; what became of the MS.? It is not known to exist; and M. Boot thinks the celebrity of Merula would have been sufficient to account for the selection of his name as the discoverer, among many genuine works, of one modern forgery. If so, the forger went out of his way to be difficult, and certainly managed notwithstanding to be really classical.

R. ELLIS.

Scholia in Lucani Bellum Civile. Edidit Hermannus Usener. Pars Prior. Commenta Bernensia. Leipzig: Teubner, 1869.

In the Library of Berne are two MSS. of the 10th century, numbered 370 and 45, each containing the same Scholia to Lucan's *Pharsalia*, but the latter imperfectly, ceasing after iii. 286. The present volume gives an elaborate collation of these, preceded by a life of the poet, drawn from the same sources, and supplemented by a careful index of passages from classical authors quoted in the Scholia. As, however, MS. 370 contains also a separate set of notes on Lucan, published but inaccurately hitherto by Oudendorp, and again by Weber, M. Usener reserves these for a second volume, for which he destines the title of *Adnotationes*, to distinguish them from the present *Commenta*. M. Usener's editing is most laborious; and the frequent quotations, sometimes of lines not hitherto known, prove the value of such labours, not merely as throwing light upon the authors annotated, but as actually increasing, if only fragmentarily, the stock of Latin literature.

R. ELLIS.

Intelligence.

We learn from Messrs. Trübner's latest announcements that Prof. W. Dindorf will publish next spring a new and elaborate *Lexicon Sophocleum*, which is to be followed by corresponding works in illustration of Æschylus, Euripides, and Aristophanes. The forthcoming volume (iv.) of his *Eusebius* will probably possess a value to which the earlier volumes have no claim, as details will be given in the preface concerning a newly-discovered Syriac translation of the *Historia Ecclesiastica*, the MSS. of which are said to reach back almost to the age of Eusebius himself. Latin scholars will be glad to learn that a complete collection of the *Fragments of Nicæus* may be expected shortly from Prof. J. Vahlen.

Teuffel's *History of Roman Literature* will soon appear in an Italian translation by Prof. Favarelli.

The library of the late Prof. Haase of Breslau is to be sold by auction on Jan. 10 and the following days. Besides containing most important dissertations and editions of classical authors published within recent years, it is exceptionally rich in works illustrating the history of Grammar and philological studies; and many of these are old and of considerable rarity.

The Rev. D. Silvan Evans is about to bring out a *Dictionary of the Welsh Language*, compiled from original sources. Besides the printed books and MSS. which are accessible to all, the author has made use of the unrivalled collection of MSS. preserved at Peniarth, and formerly known as the Hengwrt Library. Some thousands of hitherto unregis-

tered words, collected orally in different parts of the Principality, will also be given.

M. Gaston Paris has succeeded his father, M. P. Paris, in the chair of Ancient French Literature at the *Collège de France*; and M. Paul Meyer M. Guessard in the chair of Romance Philology at the *Ecole des Chartes*. M. Paris' lectures in the Rue Gerson ("Petite Sorbonne") are being continued by M. Brachet. Sainte-Beuve's successor in the chair of History of Latin Poetry is M. G. Boissier.

Contents of the Journals.

Rheinisches Museum. 1869. Part IV.—W. Helbig: Contributions to the explanation of the Campanian wall-pictures, II. and III.—F. Blass: On the question of the stichometry of the Ancients. [Shows that the length of the *στίχοι* was on the whole a pretty constant quantity, and that we can consequently estimate the size of ancient books, when the number of *στίχοι* is known.]—W. Brambach: Critical Raids. I. Questions of the day. [A sharp reply to Bergk's criticism of the author's views on Latin orthography.]—N. Wecklein: On Aristophanes.—L. Müller: The poet Suciis. [An attempt to fix his date and recover some further fragments of his writings.]—Th. Struve: Letters from Pontus. No. I. [On a Greek inscription recently found on the site of the Scythian Olbia, and probably dating from the first century B.C.: a facsimile is given.]—C. Dziatzko: On the prologue to the *Rudens* of Plautus.—R. Schneider: On Apollonius Dyscolus.—Miscellanea, by L. Müller and others.

Revue Critique. Nov. 6.—E. Heitz: Volquardsen's Untersuchungen über die Quellen bei Diodorus.—Ch. Morel: Hecht's Römische Kalendarienbücher.—Nov. 13. C. Thurot: Pott's Etymologische Forschungen.—No. 20. E. Heitz: L'Iliade d'Homère, par A. Pierron. [An elaborate and on the whole unfavourable review.]—Nov. 27. H. Weil: Hyperidis orationes, ed. Blass. [Appreciative and laudatory.]

Hermes. Vol. IV. Part II.—M. Haupt: Varia.—R. Schöll: on Athenæus. [Shows the paramount importance of the Marcian MS.]—Carl Curtius: Inscriptions from Ephesus. [Describes and restores certain inscriptions of the Roman period, now in the British Museum: some remarks on the political condition of Ephesus are appended.]—H. Jordan: On the topography of Rome. [On the situation of the Argiletum and of the temple of Janus.]—H. Voretzsch: Two Cretan inscriptions.—Miscellanea, by Th. Mommsen, E. Hübner, and R. Schöne.

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 ARISTOTELIS Artem Poeticam ad fid. cod. antiquissimi A (Par. 1741), edidit F. Ueberweg. Berlin: L. Heimann.
 EURIPIDIS Tragediæ ex rec. A. Nauckii. Vol. III. Perditarum Tragediarum Fragmenta. Leipzig: Teubner.
 HOMER'S Ilias. Erklärt von K. F. Ameis. Vol. I. pt. 2. Teubner.
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13. Mr. W. G. CLARK ON ARISTOPHANIS EQUITES.
14. Dr. R. F. WEYMOUTH ON THE *ἑν μέτρῳ* OF REV. V. 6, and the *ἀνὰ μέτρον* OF 1 COR. VI. 5.
15. M. NEUBAUER ON THE PHENICIAN PASSAGE IN THE PENULCUS OF PLAUTUS, Act V. Sc. 1.
16. Mr. HENRY JACKSON and Mr. W. E. CURREY ON TACITUS, ANNALS, XI. 27.
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General Literature and Art.

A PERUVIAN DRAMA.

Ollanta : or the Severity of a Father and the Clemency of a King.—A drama in 3 acts. Translated from Quichua into Spanish, with Notes. [*Ollanta, o sea, la severidad de un padre y la clemencia de un rey, drama dividido en tres actos, traducido del Quichua al Castellano con notas diversas.*] By José S. Barranca. 8vo. Lima : 1869.

THERE are, probably, throughout Europe, but few persons familiarly acquainted with a celebrated hero, called Ollanta ; and as few who know the so-called *Quichua* tongue, from which M. Barranca has translated, of all the things in the world the most unexpected—a drama. Let us begin by saying, that the Quichua is a language used in past times by the Peruvians, but passed now from the lips of Atahualpa into the mouth of his conquerors' sons, and commonly spoken by the Spanish or Indian population between Quito and Córdoba del Tucuman. Further, that the Peruvians were possessed of a brilliant national literature ; that, in their independent days, they found a keen enjoyment in scenic fictions, and introduced upon the stage the most celebrated warriors or statesmen of their primeval history, —is a fact which we learn from the Spanish authors of the 16th century, and which has never since been contested. Plays, both mythical and historical, have been found amongst various American *peuplades*, inferior in point of intellectual culture to the refined Peruvian tribes ; one of them—the *Rabinal-Achi*—has been edited in the *Quiché* (not *Quichua*) dialect of Guatemala, and translated by the Abbé Brasseur de Bourbourg.

Now, with respect to *Ollanta*, the question arises, Was it really written before the Conquest, or is it merely an elaborate lucubration of some modern dramatist? Tschudi, the first—and last—editor of the text, readily admits it to be a remarkable specimen of old Indian genius. I myself remember that, when living in South America, I was acquainted with several persons, learned both in classical and in Quichua scholarship, who fondly entertained the same conviction. On the other hand, Don José Palacios (the editor of a Peruvian review, the *Museo Erúdito*), peremptorily asserts that *Ollanta* is the work of a certain Valdez de Sicuani, who died in the year 1816 ; and adds that he is indebted to the courtesy of Don Narciso Cuentas de Tinta, nephew of the late M. Valdez, for the liberty of inspecting the original manuscript, and so making his important discovery. M. Barranca, in the preface of his book, tries to reconcile the more general opinion of authenticity with the results of Don José Palacios' inquiry ; the *cadre* itself he holds to be genuine, and to preserve many rare and curious fragments

of ancient poetry, but he regards M. Valdez as the compiler, the *διασκευάστης* of the actual edition. I, for my part, cannot approve of such a compromise between the affirmative and the negative side of the question. After a minute examination of the text, I feel thoroughly convinced that *Ollanta* is not a production of early times, but has been written long since the completion of the Conquest, by a man who did not possess any means of information beyond what we do now.

It may be convenient, however, that, before discussing the grounds for M. Barranca's hypothesis, we should give a short sketch of the play. It was a fundamental law in the family of the Incas that none but a man of royal descent could marry a maiden of royal blood. Now, Ollanta, chief-governor of Antisuyu, *i.e.*, of the mountainous districts that surround Cuzco, having fallen in love with Cusi-Ccoyllur, the beautiful daughter of Inca-Pachakutek, trusts this monarch will bestow her upon him, as a boon for eminent services, but is rejected with contumely. His mistress, charged with having yielded to the passion of her lover, and being unquestionably with child, is secretly carried away from her palace into a prison, where she gives birth to a daughter. After her sudden disappearance, Ollanta, ignorant of her fate, revolts against his father-in-law that will not be, proves successful for ten years, and would possibly have held out longer, but for the treachery of a certain Rumi-ñahui—Stone-eye—who delivers him over into the hands of Inca-Tupac-Yupanqui, son and successor of Inca-Pachakutek. In the third act, Tupac-Yupanqui, after trying the fortitude of his captive, has just forgiven him his rebellion, when Ima-Sumac, Cusi-Ccoyllur's daughter, comes in to supplicate her mother's liberty. The Inca, being moved with compassion towards the girl, orders Cusi-Ccoyllur to be released, and bestows her hand upon Ollanta.

Both in conception and execution, the work is unique in American literature ; the dramas found amongst other tribes present nothing approaching to the same unity and perfection of style. What grace and *naïveté* there is in the following *yaravi*, sung by a choir of maidens :—

"O birds, forbear to pick away—The crops of my princess ;—Eat not thus—The maize which is her food !—Ay ! tuya ! tuya !
 "The fruit is snow white—The blade is tender—And, till now, unsoiled ;—But I fear your perching on it.—Ay ! tuya ! tuya !
 "Your wings will I cut,—Your talons I will tear ;—Beware ! I will entrap you—And cage you closely !—Ay ! tuya ! tuya !
 "Thus will I treat you,—If you eat but a grain !—Thus will I treat you,—If a grain is lost !—Ay ! tuya ! tuya !"

I cannot forbear translating the imprecations of Ollanta, when he is rejected by the Inca :

"Ah ! Ollanta ! This is the reward of so many services, of so many battles ! Ah ! Cusi-Ccoyllur, wife of my heart, I have lost thee for ever ! Thou livest no more for me ! Ah ! princess ! Ah ! my dove ! (Falters). Ah ! Cuzco, beautiful city, from this day to the consummation of time, I am thine implacable enemy ! I will tear thy bosom without pity ; I will rend and lay open thy heart as food for condors. Against my enemy, against this Inca, my enemy, I will raise thousands of *Antis* ; I will give them my arrows . . . Then shalt thou fall at my feet, O Inca ! Then shall it be seen if I have few men from amongst the *Yungas*, and if thy proud neck can be lifted up any more. Wilt thou say unto me then as now : 'I give not thee my daughter ; she is not for thee !' Thou wilt not say thus when, humble and prostrate, thou seekest life on thy knees before me."

But of all the passages in the play, the most striking is, perhaps, the following lamentation of Ima-Sumac :

"I execrate these cloisters, this house ; every day I curse my weary life ; I abominate the wrinkled brow of these mothers, whose countenances are the only human faces I have ever seen since the days of infancy. Happiness dwells not here ; this is a house of tears ! . . . Who knows, whether I am not cloistered because I have no mother ? Good nurse, since 'tis of no use remaining with thee, I retire to my cell. The last night, I went running to and fro, until I reached the garden,

and, staying a moment in it, I heard the sobbing and lamenting of a voice which asked for death. Everywhere I directed my gaze, with hair erect and horror in my voice, and said: "Who art thou who summonest all, and say'st 'O Sun! take me away from hence!' I searched every place; nothing was to be found. The grass was sighing in the field; with it I began to cry. My heart went swelling, swelling as if it would burst out of my breast; even now I feel a terror as of approaching death. Here, O Pitu-Salla, is the hiding place of pain, and weeping blooms for ever!"

The Ollanta tradition is, to this day, widely diffused amongst the tribes of the Cusquenian region. Various important remains of antiquity—the most important of which is the so-called "Ollanta-Tampu" (Ollanta's hostel)—are attributed to his influence, and have recently become the object of scientific explorations. If, in spite of all, he continues to live in the mouths of his degenerate countrymen, how present must he have been to their minds, hundreds of years ago, when the memory of his deeds was fresh and the victorious empire yet unconquered! The drama, if written at this time, would have preserved what the tradition has not, a perhaps exaggerated but certainly vivid picture of contemporary manners and men, a description of the wild mountain *peuplades*, a representation of the refined court of the Incas, in a word, a full reflection of early American life, with its startling contrasts of civilization and barbarism. Instead of that, there is nothing in it but a colourless and artificial attempt to revive long buried personages and lost costumes. Antis and Peruvians appear as mere abstract shadows, *tenues sine corpore vita*, languidly moving across the stage and scarcely distinguishable from one another. The dramatic Ollanta is to the historical what puppets are to real actors. Tupac-Yupanqui and Pachakutek bear a wonderful likeness to any mischievous tyrant or generous monarch of ancient or modern times; *mutato nomine*, they might as well be Greek, or Saxon, or Chinese, as Incas of supernatural solar descent, who reigned a hundred years before the old world had even dreamed of a new one.

Thus much for the historical aspect of the question: of the religious side the same may be said. Notwithstanding M. Barranca's plea that the discourses of Huilca-Uma the priest plunge us profoundly into the giddy depths of Peruvian mythology, I must confess that I have found him somewhat vague and uncertain in his theological knowledge. True, he glories in his power of divination; but, while he is expatiating upon this theme, I feel disposed to charge him with making select extracts from Acosta, Herrera, or other Spanish writers he happens to have at hand, and translating them into sonorous Quichua lines. Then, the picture of a cloister that occurs in the third act is very like the picture of any Catholic nunnery. The mother of the Acaclluna or consecrated maidens is evidently a near relation of some *madre abadesa*; if she only worshipped Christ and the Madonna instead of eternal fire, she would be as well located in Santa Maria del Carmen as in the precincts of Cuzco. The very superstitions to which allusion is often made, such as the dread of future evil, after dreaming of a llama (or, according to others, of an ass), are not at all peculiar to pagan times. On the whole, I think M. Barranca is not right in saying that the social state depicted in *Ollanta* is a heathen one; it is, in fact, a sort of conventional state, the outlines of which have been drawn by a writer who picked his science out of books, and understood but little of ancient rites.

M. Barranca, however, seems to lay especial stress on the arguments which may be deduced from a close philological analysis. And, no doubt, language is the most decisive test of genuineness in a text. Now, according to M. Barranca's statement, there are in *Ollanta* words and phrases no unlearned Peruvian could understand; partly, because they

have passed out of the current vernacular and are to be found nowhere, except in some local (chiefly Bolivian) dialects, partly because Quichua, since the time of the Conquest, has been gradually broken down into a disfigured shape, widely different from the Incaic idiom of the drama.

I cannot agree with M. Barranca that the language of *Ollanta* is so widely different from the language actually spoken, as to be almost unintelligible to the common people of Peru. On the contrary, I can assert, from personal experience, that even most unlearned natives understand passages perfectly which are recited to them. I do not deny, however, that there is in *Ollanta* more real elegance and integrity of style than in all other Peruvian writings. Indeed, after a long perusal, I have found in it only one word, *asnuta*, whose European extraction can be traced. *Asnuta*, when divested of the case-ending *ta*, turns out to be the Spanish *asno*, an ass. But, even in the case of this word, it may be doubted whether there is not a mere blunder of some inattentive copyist, since several MSS. have *llamata* instead of *asnuta*, thus substituting for our European donkey its American fellow-sufferer. At first, this excessive puritanism seems all the more remarkable when we remember that the Conquest had a most decisive and, indeed, deplorable effect on the Quichua language. Deformed Spanish words and idioms rapidly passed into the conquered tongue, and superseded many of its primitive expressions. One hears, not infrequently from modern Quichuists such phrases as *Noca casani*, I marry, from *casar*; *marchascam cany*, I went out, from *marchar*; *caballop*, of a horse, from *caballo*. In *Ollanta*, however, it is easy, I think, to give some reasons for the complete integrity of the style. First, the mixture of foreign elements was a century ago—and is still—less perceptible in the remote valleys of South Peru, where, while men of Spanish blood were but few, the indigenous race had preserved something of the wealth and culture of past times. The native proprietors and workmen in these mountainous districts retain, to this day, many an early Quichua word which seems to have vanished from elsewhere. Thus, we can account for the presence in *Ollanta* of numerous Incaic idioms, since we know that its presumed modern author was born in the South of Peru. Valdez de Sicuani did but put down in writing what he was accustomed to hear and speak familiarly. Secondly, even in the most corrupt state of Quichua, as it appears in Honorio Mossi's Grammar and Dictionary, we find that the natives, while adopting a Spanish word, generally preserved its American synonym. A Peruvian has always the faculty of picking up from his Quichua-Spanish store, whichever form seems to him more convenient. It is, therefore, worthy of consideration whether an author, in bringing on the stage heroes anterior to the Conquest, would not have chosen native words as more suitable to his subject, and religiously abstained from the use of foreign expressions?

On the whole, there is not in *Ollanta* a single fact, historical, mythical, or philological, which we did not know before; whereas a drama written before the Conquest could not possibly be so devoid of every allusion to the costumes and manners of the time. The absence of internal criteria seems fully to bear out the conclusion that the author of *Ollanta* lived long after the entire destruction of the society which he attempts to describe, and did not possess more original documents than we possess at the present day. Since the play is not an old one, and we must seek the writer in modern and indeed very recent times, there seems no objection against attributing it to Valdez de Sicuani, whom we have already mentioned.

The genuineness of *Ollanta*, if proved, would have been of such great moment for the future of Peruvian philology,

that it seemed necessary to examine at length the grounds for M. Barranca's hypothesis. On the other hand, while rejecting utterly the opinion expressed by the learned editor in his preface, I may speak with less doubtful approbation of the book itself. After comparing his translation with Tschudi's text, I cannot but highly commend the consummate skill and accuracy which he has everywhere displayed. In some instances, it is true, he has enervated the Quichua original for the sake of conventional elegance. These, however, are the faults more of the *milieu* in which he lives than his own, and they detract but little from the value of his book as a contribution to the study of American literature.

G. MASPERO.

Life of Mary Russell Mitford, told by herself in Letters to her Friends. Edited by the Rev. A. G. L'Estrange. 3 vols. 8vo. Bentley.

THESE volumes would have been more interesting, and Miss Mitford would have been happier, if she had written nothing but the letters of which they are chiefly made up. After two or three volumes of girlish verse, halfway between Scott and Mrs. Hemans, which deserved and obtained an ephemeral popularity, she had really fulfilled her vocation for deliberate authorship. She liked writing, and she knew that she wrote well; but a letter to Sir William Elford was quite a sufficient *cadre* for her undeniable and delicate gift. She shared with hundreds of really cultivated women a charming talent for kindly and accurate description of costume and character, and she loved natural beauty—so well, that she could not resist word-painting—so simply, that her word-painting is as true and faultless as art in a false medium can be. No one can read the correspondence with Sir William Elford without regretting that it was starved to death by the exigencies of managers and magazines. Miss Mitford was forced in her prime to exchange a life of useful happiness for one of useless heroism. For the last thirty years and more she wrote incessantly for the press and the stage, and for the press again. Except when she wrote the first series of *Our Village*, she had far better have been writing for her friends; and it is scarcely likely that she would have refused to write *Our Village* for them, if she had not been obliged to write it, and much else, to keep two people, who when they married had fair fortunes, from the workhouse. Perhaps it was not an unmitigated disadvantage to be the daughter of Dr. Mitford: his high spirits were certainly a valuable heritage when separated from his sense of irresponsibility; his partisanship gave her an early habit of thinking and speaking about Whig celebrities, from Mr. Whitbread upwards, and secured her the less questionable advantage of an intimate acquaintance with Perry of the *Morning Chronicle*, at the time when his house was the meeting point of all Whig literary lions. Perhaps but for her father she might never have heard Tom Moore sing, and might never have given her charming description of his singing as "little more than an exquisitely modulated sigh." She seems also to have inherited Dr. Mitford's features, without his beauty, and his taste for prize competitions with a better judgment. Her geraniums won prizes: she could only persuade herself that his greyhounds deserved them. The interest of these volumes does not depend upon Miss Mitford's brave and admirable and wasted life, but on the opinions of an accomplished observer upon an interesting literary period. Perhaps all of her life that literature will care to remember is, that she felt it easier to write a tragedy than a novel, and that she actually succeeded in producing three or four plays which succeeded in their day both in England and America, while Mrs. Hemans with an equal ambition failed as completely in her solitary venture as Miss

Joanna Baillie in her repeated and ambitious attempts. It is curious to turn back from the description of the success of *Rienzi* to the letter in which she expresses a wish to succeed Miss Joanna Baillie as the greatest British poetess of the period; and determines to content herself with the humbler glories of the ode as being unable to rival the semi-Shakspearian excellence of a lady who composed plays by the dozen with elaborate directions to hypothetical managers for the posthumous performance which never came. Miss Mitford never seriously wavered in her loyalty to Miss Baillie, so that perhaps it was disproportionate severity to find Lord Byron's unpardonable offence in the fact that he wrote bad plays, and was not ashamed of them. This, however, is only a lady's reason, for her healthy nature revolted against the parade of morbid misery: she disliked *Childe Harold* for the same reason as she disliked the *Borough*; both made the world appear worse than it was. She was carried away by other passing fashions and came back again; but in one matter her wholesome womanly nature kept her straight, she was never for a moment a worshipper of Lord or Lady Byron. Probably her most deliberate opinions were formed before her judgment was mature; for though she was very precocious, and early formed and long retained a habit of mothering both her parents, her mind did not reach its full development, much before the period when she and they were forced to depend upon its exertions. After the *Lady of the Lake* had been published she still recurs to Campbell as the one *modern* poet who improves upon reading; two or three years earlier when already out of her teens she appealed to *Gertrude of Wyoming* as "that most exquisite of human performances," when she wanted authority for not tacking the regulation moral to one of her tales in verse. Indeed, she never did quite justice to Scott: *Guy Mannering* shook her correct conviction as to the authorship of *Waverley*, and though she admitted the greatness of that wonderful series, there was no enthusiasm in her recognition; it would not be unjust to say that for all that appears, she cared more for Longfellow. Perhaps her most characteristic criticism is on *The Pirate*; she complains with justice that Norna of Fitfulhead is the ninth or tenth old woman, and she had objected emphatically to Meg Merrilies, the eldest and most famous of the sisterhood. She did not take kindly to the Lakists, and began like the rest of the world by respecting Southey most: she was a tardy convert to Wordsworth, though her adhesion was early enough to secure the advantage of a standing controversy with Sir William, who remained steadfast to Byron.

Even in later life there was some caprice in her literary judgment: she preferred Channing's essay on Milton to Macaulay's; she lived to rank Macaulay as almost our greatest living poet; she was one of the first to be interested in Tennyson, and one of the first to find or fancy that he was unsatisfying. It is singular and pleasant to find that the charm of Miss Barrett's personality enabled the veteran authoress to enter from the first into an art so different from her own, an art we may add as inferior in form and clearness as it was superior in passion and depth. G. A. SIMCOX.

The Holy Grail and other Poems.—By Alfred Tennyson, D.C.L. London: Strahan and Co., 1870.

THE legends which cluster round the name of Arthur may be distinguished either according to their presumed sources or their subject matter. Neither form of grouping will supply a coherent story, or even a consistent series of episodes, but in adopting the first it might perhaps be found possible to preserve something of the ancient spirit. In following the second, there is no temptation to diverge, except

by omission, from the ample narrative of the earlier romancers. One mythic hero supersedes another with curious regularity, without introducing a single fresh element, historical or ideal; one layer of legend is heaped upon another in a way which recalls a geological formation, where the relative dates may be easily estimated, though the task of the poet in approaching the accumulation, with less than an epic to dispose of it in, is not a light one. The unity in this case, if unity there is to be, must come from the poet's mind by which some circumstances are selected to represent the coarser residuum—the mould of his imagination in which all the incidents are alike recast. It is in this way that—while inventing nothing, and while leaving out little that the authors of the myths can have felt essential—Mr. Tennyson has given currency to a version of the Arthurian legend entirely at variance with its original in sentiment, and, on the whole, not much less foreign to it in form.

The earliest point of view is probably that of which we see most in Geoffrey of Monmouth and Layamon, for whom Arthur is the hero king, conqueror of heathens and rival sovereigns, and, in fact as well as office, chief of a glorious company of knights. But just as the growth of legend turned the mighty Emperor of the West into a venerable greybeard, whose doughty peers performed the exploits which were once his own, so in the favour of the poets, Arthur made way for Gawain, Gawain for Lancelot and Percival, and Percival and—to a certain extent—Lancelot for Galahad, without thought of any morally significant relation between the supposed contemporaries. Another point of view, the latest, and that naturally adopted by compilers like Maleore, treats Arthur and Lancelot as coeval heroes, the love of Guinevere as an episode like that of Iseult, and even the Quest of the Grail, which is the centre of a whole legendary cycle, as only one adventure amongst many, undertaken and accomplished without reference to the general fate of the Round Table. Mr. Tennyson has always based himself in preference upon authorities of the latter character, with whom it is, in one sense, more allowable to take liberties; and it would certainly be absurd to hold a poet bound to aim at a correct sentimental antiquarianism, of which the first result might be to warn him off his most promising fields, because they happened, as a matter of history, to have been peculiarly unsentimental. At the same time, a poem of the highest rank must be founded on universal or on local and individual truth of feeling; and it is not true that any generation which believed in the past reign and future coming of Arthur, conceived a particular Ate waiting to visit his ill-omened magnanimity and the sins of Lancelot and Guinevere upon the whole realm of Logris. While the *Morte d'Arthur* was a splendid fragment, and *Sir Galahad* a mere vision of ghostly might and purity, the "modern touches here and there" in the *Idylls*, though certainly not the principal instruments in redeeming "them from the charge of nothingness," seemed too shadowy, too willingly incomplete, for their general tendency to be criticised. Now, however, that the early project to which the author alludes, doubtless

"His epic, his King Arthur, some twelve books,"

has been carried out as far as it is likely to be, the six poems of the Round Table have to be read in connection with each other, and also with the new *Coming* and the old *Passing of Arthur*. It cannot be said that they gain by the change; when arrayed in their final order, they have a harmony and continuity of which the first volume of *Idylls* gave less than half an idea; but, on the other hand, it becomes increasingly evident that the thread on which their connection hangs is too slight for the strain, that an institu-

tion of world-wide renown and superhuman virtue cannot wax and wane with the loves of a puny group which seems to have escaped from the pages of a French novel.

British patriotism, with Arthur for its hero, and the religious ardour for the Holy Grail, of which Galahad is the type, the two historical motives of Arthurian romance, are subordinated by Mr. Tennyson to a study of character in which the good is not ancient, nor the evil modern, and which is injured, even as a study, by being placed amongst the *débris* of preceding forms of thought. Of that which is new in the present volume, *The Coming of Arthur* falls farthest below the level of its predecessors; as is often the case with a poet's later works, it reads like an imitation of earlier and better verses. The studied simplicity, which in the first *Idylls* sometimes seemed the highest point of polished art, now falls occasionally into triviality, as the polish becomes a habit, the simplicity becomes a mannerism, and what, perhaps, was never exactly true to nature, ceases to be true to art. The difference is only one of degree.

"Clothed in white samite, mystic, wonderful,"

is a good line that will bear repetition, while the statements,

"For here between the man and beast we die,"

or that Arthur

"Drew in the petty principdoms under him,
"Their king and head, and made a realm, and reigned,"

are something less than Homeric. It seems a mistake, too, to introduce Bellicent, Queen of Orkney, in a character which partly is, and partly is not, that assigned to her by the legends which have less respect of persons than Mr. Tennyson. It is she who tells the story, known only to Merlin and his master Bleys, of Arthur's magic birth, and how on the night

"When Uther in Tintagil past away
Moaning and wailing for an heir, the two
Left the still king, and passing forth to breathe,
Then from the castle gateway by the chasm
Descending thro' the dismal night—a night
In which the bounds of heaven and earth were lost—
Beheld, so high upon the dreary deeps
It seemed in heaven, a ship, the shape thereof
A dragon winged, and all from stem to stern
Bright with a shining people on the decks,
And gone as soon as seen. And then the two
Dropt to the cove, and watched the great sea fall,
Wave after wave, each mightier than the last,
Till last, a ninth one, gathering half the deep
And full of voices, slowly rose and plunged
Roaring, and all the wave was in a flame:
And down the wave and in the flame was borne
A naked babe, and rode to Merlin's feet.
Who stooped and caught the babe, and cried 'The King!
Here is an heir for Uther!'"

The *Holy Grail* and *Pelleas and Ettarre* are to be read between *Élaine* and *Guinevere*; and the first of the two contains the beginning of the end. The Quest scatters the Knights of the Round Table; many perish in it; Galahad vanishes into the spiritual city; Percival leaves the world for the silent life; and Pelleas, one of the young Knights called to fill up the gaps in the Table, is betrayed by Ettarre, whom he had thought fair and pure as Guinevere:

"False! and I held thee pure as Guinevere."

"But Percival stood near him, and replied,
'Am I but false as Guinevere is pure?
Or art thou mazed with dreams? or being one
Of our free-spoken Table hast not heard
That Lancelot'—there he checked himself and paused."

Pelleas rides on, fights with Lancelot, breaks in upon the Queen, who

" Looked hard upon her lover, he on her ;
And each foresaw the dolorous day to be :
And all talk died, as in a grove all song
Beneath the shadow of some bird of prey,
Then a long silence came upon the hall
And Modred thought, ' The time is hard at hand.' "

In the *Morte d'Arthur* Pelleas is consoled by Vivien, the Lady of the Lake, a different person from Mr. Tennyson's Vivien, who has more in common with the Ettarre of the present Idyll; but it is probable that the two names only represent one character, the parallel forms of the legend having grown up independently. In the same way Percival's first appearance at Court, and the adventures of Beaumayns and La-cote-male-taille are variations on one theme, and Percival and Galahad various personifications of one group of ideas. In the ambiguity which envelops the origin of the Grail legends, it is difficult to say certainly which of the two was first received as King of the Grail, but the coincidence between the Welsh Peredur and the Provençal original of Wolfram von Eschenbach's *Parcival* (circ. 1205), together with the clearly marked Keltic character of parts of the myth (notably that when the Grail was present every one found himself supplied with his favourite meat and drink) seem to point to Galahad's superiority as the after-thought. In Lady Charlotte Guest's edition of the *Mabinogion*, a Welsh version of the Quest belonging to the reign of Henry I. is mentioned, which might have been earlier than the missing Latin original, of which Robert de Borron's *Roman du Saint Graal* (about 1180) professes to be a translation. On the other hand, in the *Queste*, by Chrestien de Troyes, which is little if any later, the legend is already fully developed; whilst the Welsh history of Peredur, instead of the complicated episode of the *Roi Peschoure*, only contains the adventure of a bleeding head and dripping lance. Whether the myth took its rise in France or Britain, it differs from most of the same date in not being a spontaneous popular growth, but, in the main, the deliberate invention of some cloistered poet; what is not allegory, as minute as Spenser's, is probably Welsh, since it is neither Norse, German, nor Latin; but all the machinery of Galahad's descent from Joseph of Arimathea, the invention of a second Elayne to connect Lancelot with the wounded King, and the account of Galahad's triumph and coronation, are mediæval additions with no national colour of either kind. The adventure of the Siege Perilous was always Galahad's, and it is not easy to see why Mr. Tennyson has omitted all the impressive circumstances which connected his first appearance at Arthur's Court with the proclamation of the Quest. In the romances where the Sangreal is least prominent, this adventure is assigned to Galahad much as that of the questing beast is to Sir Palomides; but Mr. Tennyson follows the later versions (always recognizable by the place assigned to the courteous Gawain, who is here a scapegoat and foil to the maiden knight), in which Galahad's history is always traced with unusual clearness. Neither the mystic materialism, which we take to be Keltic, nor the chivalrous enthusiasm, which was simply European, furnishes the key-note to Mr. Tennyson's poem. His Arthur takes a common-sense view of the risk and losses incurred by those " who follow wandering fires, lost in the quagmire;" Sir Gawain is " much awearied of the Quest," and abandons the ideal for the company of damsels such as for a while seduce Percival from his aim; with the other knights there is the usual provoking mixture of modern sentiment and ancient circumstance, whilst Galahad is not completely either the real and human hero, nor the allegorical personage. This is felt most plainly when Galahad disappears, though the passage is amongst the finest in the volume. Percival speaks; they have reached a swamp

" Not to be crost, save that some ancient king
Had built a way, where, linked with many a bridge,
A thousand piers ran into the great Sea.
And Galahad fled along them bridge by bridge,
And every bridge, as quickly as he crost,
Sprang into fire and vanished, tho' I yearn'd
To follow : and thrice above him all the heavens
Open'd, and blazed with thunder such as seem'd
Shoutings of all the sons of God : and first
At once I saw him far on the great Sea,
In silver-shining armour starry-clear ;
And o'er his head the holy vessel hung
Clothed in white samite or a luminous cloud.
And with exceeding swiftness ran the boat—
If boat it were—I saw not whence it came.
And when the heavens open'd and blazed again
Roaring, I saw him like a silver star—
And had he set the sail, or had the boat
Become a living creature clad with wings ?
And o'er his head the holy vessel hung
Redder than any rose, a joy to me,
For now I knew the veil had been withdrawn.
Then in a moment when they blazed again
Opening, I saw the least of little stars
Down on the waste, and straight beyond the star
I saw the spiritual city and all her spires
And gateways, in a glory like one pearl—
No larger, tho' the goal of all the saints—
Strike from the sea ; and from the star there shot
A rose-red sparkle to the city, and there
Dwelt, and I knew it was the Holy Grail,
Which never eyes on earth again shall see."

The description is fine, but who would suppose that " the spiritual city " had a local habitation and a name; the impression left is rather that of a kind of giants' causeway, stretching through a spiritual Atlantic to some land " east of the sun and west of the moon;" but the west was a blank to De Borron and his contemporaries. The east was the land of promise, or, at least, of fruition, and there Galahad's portion lay; he sails with Sir Bors and Percival to the land of Solomon and the home of the Grail; cast in prison by the heathen king, the Grail nourishes them for the space of a year; then the king dies, the people are warned to elect Galahad as his successor, who, for another year, reigns, till relieved by death, over Sarras in the spiritual place. The name has been discussed with much unprofitable learning, but the early poets evidently understood by it something between Jerusalem and Constantinople, and would have had no etymological qualms about considering Sarras as the chief town of the Saracens. It was not in a hermitage at the Charras or Charran of holy writ, that Percival died a holy man, but it was from a tangible pilgrimage that Sir Bors is supposed to return and tell the tale of wonder. In abridging the legend Mr. Tennyson loses sight of the steps by which the firmer faith of his authorities passed from heaven to earth and back again without halting, but this would be unimportant if he had infused a double portion of his own spirit into the legendary skeleton. If he has not done this completely, the reason, as we have seen, is that he has chosen to let a secondary and selfish passion give the dominant tone to a history capable of a more liberal rendering. *Guinevere* remains a beautiful poem on one subject, *The Passing of Arthur* on another, but the two are not parts of the same. The additions which are intended to connect them are inferior themselves, and do not, on the whole, benefit the context. The other continuation in the volume, *The Northern Farmer*, new style, keeps up the realism of its predecessor, and suffers accordingly; our old friend, the picturesque heathen, who " stubbed Thornaby waæste," has made way for a son, who vocalizes the sound of his horses' hoofs,

" Proputty, proputty, proputty, that's what I 'ears 'em say,"

and writes his father's epitaph in proof of the doctrine

“ the poor in a loomp is bad.

“ Them or thir feythers, tha sees, mun have bein a laäzy lot,
Fur work mun 'a gone to the gittin' whiniver munny was got.
Feyther 'ad ammost nowt ; leástways 'is munny was 'id.
But 'e tued an' moiled 'issen deäd, an' 'e died a good un, 'e did.”

'The grandson, Sammy, who is “ sweet upo' parson's lass,” has evidently not a chance against the reasoning

“ But if thou marries a bad un, I'll leäve the land to Dick.”

The rapid degeneracy of the race is not Mr. Tennyson's fault. Besides *The Golden Supper*, a pretty but slight tale from Boccaccio, the volume is filled up with reprints, some of which Mr. Tennyson's admirers consider to have been already printed once too often. H. LAWRENNY.

Welsh Bibliography.—Containing an Account of Books published in the Welsh Language, and relating to Wales and Welshmen, from the year 1546 to the year 1800. With biographical notices of the authors, translators, printers, and publishers, by the late Rev. William Rowlands (Gwilym Lleyd). [*Llyfryddiaeth y Cymry*, &c.] Edited and augmented by the Rev. D. Silvan Evans, B.D. Llanidloes: printed and published by John Pryse, 1869. 8vo.

ALTHOUGH the present work is written in Welsh, we consider it worth bringing under the notice of our readers. To a few who are engaged in bibliographical researches it may prove useful as a book of reference; and to others it is an eloquent demonstration that Welsh Literature *does* exist. It must be confessed that before the present century the Welsh language has not been cultivated to the same degree as it is now. Not only were there neither Welsh newspapers nor Welsh magazines, but even the circulation of Welsh books was not so large as it has been in the present century. Nevertheless, Welsh Bibliography, from the 16th to the beginning of the present century, is rich enough to fill up an 8vo volume of nearly 800 pages. The greater part of Welsh literature since the Reformation is theological, and therefore has no great interest for the general reader; but it shows the interest which Welshmen take in religious matters, and it points out the reason why Wales has so closely adhered to her national language. How could Welsh people have forgotten Welsh when, in order to find the way to their hearts, the preachers of the various and rival denominations preached to them in the language they understood best? The Protestant Dissenters, by their zealous preaching in the language of the people, and by their establishment of Sunday schools (although in later times), have done much to preserve the national tongue. The friends of Celtic literature will be thankful to Dissent for that valuable result, although they will no doubt prefer the old Mabinogion to all the Welsh sermons of modern times. It is to be hoped that the affection which the Welsh people entertain for their language, will bring them to a scientific study of it, and to a careful investigation of their antiquities; for the mediæval period is the richest in Welsh literature, when it had a real importance in the literary history of Europe.

But to return to the *Welsh Bibliography*. It was originally compiled by the Rev. William Rowlands, and occupied nearly 40 years of his life. Portions of it were published during his lifetime in a Welsh Magazine, *Y Traethodydd*. After the author's death, one of the best scholars of the Principality, the Rev. D. Silvan Evans, was entrusted with the MS. Mr. Evans revised and greatly enlarged the work. As it is presented to us, it contains the title and the full bibliographical description of every work written in Welsh or relating to Wales, published from the year 1546 to the year 1800, and besides, carefully written notices of the authors (original

writers or translators), printers, and publishers. The English works of the chief Welsh writers have also been added. We have here, in a fragmentary form, a complete history of Welsh literature during the last three centuries. The task of compiling such a work was all the more difficult for the fact, that Welsh having been neglected for a long time, many books had become very scarce. On the other hand, there are very few public or private collections of Welsh books. Even the collection in the British Museum is very scanty. Nevertheless, such has been the industry of the two compilers, that we may say with full confidence that very few works have escaped their attention.

We dare not blame the authors for publishing this book in Welsh. When the *Times*, and the more prosaic part of the English public are scorning *Eisteddfodau* and every expression of Welsh nationality, it is not the moment for Welsh scholars to desert their language and to betray the cause of their country. H. GAIDOZ.

Vikram and the Vampire; or, Tales of Hindu Devilry. — Adapted by Richard F. Burton, F.R.G.S., &c. London: Longmans, Green, and Co., 1870.

CHRISTMAS is the time to welcome old friends with new faces, but it is a question whether Mr. Burton's adaptation of the *Baital-Pachisi*, or twenty-five tales of a Vampire, which first appeared in *Fraser*, should not rather be described as an attempt, not altogether well-advised, to pour the new wine of Western criticism and humour into the old bottle of Oriental invention. With the exception of a few modern and altogether foolish jokes, such as “ I love my love with an S because he's stupid and not psychological,” which do not harmonize with the ingenious paraphrases of Hindu eloquence, the book is decidedly amusing. There are no weird horrors like those in the story of *Grettir and Glam*, and the Vampire himself is a good-tempered and rather engaging demon, who executes the will of fate by slipping through Raja Vikram's fingers, and having to be recaptured every time the Raja is seduced into giving an opinion on the merits of one of the true stories which he relates in succession. These are of varying interest and complexity, the worst being the only one literally translated; but in the others it is easy to distinguish by internal evidence the modern gloss from the original framework of the tale. The episode of the apple of life in the Introduction is one of those which found their way from Oriental collections into the *Gesta Romanorum*, and the Vampire's third story contains the rudiments of the favourite German character *Der getreue Johannes*. The fifth story, which recalls portions of *The Forty Thieves*, suffers from the editor's attempt to give the modern equivalent for the lingo of the Hindu scripture *Chanriya-Vidya*, or Thieves' Manual. The best illustration belongs to the seventh story, and represents a quadruped-Frankenstein, a supernatural tiger, destroying the Wagners who created him; but it is one of the incongruities of style, before complained of, to make the *Guru* “ a physiologico-philosophico-psychologico-materialist,” a Jayasthalian who had become convinced “ that the fundamental form of organic being is a globule having another globule within itself.” The problem which finally poses King Vikram is to find the relationship between the children of a father and son who have married a daughter and mother, but this is introduced by a pseudo-prophetic description of the white outcasts who will one day conquer India, which is not much better than is common to this hackneyed form of satire. The chief use of the volume, besides dispelling unpleasant associations with the name of Vampire, will be to familiarize the run of readers with Hindu methods of thought

and expression, and to show the tie of Aryan brotherhood strong through all superficial discrepancies. M. Octave Feuillet could not improve upon "No one knows the ways of woman; she kills her husband and becomes a Sati" (Suttee); and the proverb, "Hauta, Pandit Sansara" (Alas! the world is learned!) breathes a depth of spiritual exhaustion such as we are apt to fancy peculiar to later ages.

H. LAWRENNY.

Histoire de la Faïence de Rouen.—Ouvrage posthume de M. André Pottier, publié par les soins de MM. l'Abbé Colas, Gustave Gouellain, et Raymond Bordeaux. Rouen: Aug. Le Brument. 1869.

Les Brocs à cidre en Faïence de Rouen.—Par Raymond Bordeaux. Caen: F. de Blanc-Hardel. 1869.

MODERN research has largely extended our knowledge of the various manufactures of pottery and porcelain in the 15th, 16th, and 17th centuries. French archæologists have been most industrious in the work, and the productions of Rouen, Nevers, Oiron, Moustiers, and others, have each found its separate chronicler. M. André Pottier, the late learned curator of the Public Library at Rouen, devoted his time and energies to the history of the faïence of his native city, and the magnificent collection he formed of Rouen faïence is now in the Ceramic Museum at Rouen, with the recent addition of that of the Abbé Colas, who edits the posthumous work of M. Pottier, now in the course of publication. Distinct from the faïences of Nevers, Lyon, or Oiron, which are either the actual productions of Italian artists or shew the inspiration of Italian art, the pottery of the Norman school stands at the head of pure French art, and the Rouen faïence was the object of universal imitation, not only at Lille, Marseille, Paris, and Sinceny, but even throughout Belgium and Holland. The earliest signed pieces of this manufacture are the well-known tile-pictures in the possession of the Duc d'Aumale, representing Mutius Scævola and Marcus Curtius. They are marked "Rouen 1542," and on a tile bearing the same date, is the monogram, device, and motto of the Constable Anne de Montmorency. Both came from the Château of Ecouen, which was fitted up with a magnificence rivalling the royal Château of Madrid; but while Francis I. called in the aid of the Italian Girolamo della Robbia, the Constable, more patriotic, employed the artists of Rouen. The two great names in Rouen faïence are those of Nicolas Poiret, Sieur de Grandval, who, in 1644, obtained the privilege to make faïence, which he conceded in 1673 to Edmer Poterat, Sieur de St. Etienne, whose son Louis continued the fabric, and also disputes the priority of making soft porcelain with the potter of St. Cloud. Of such growing commercial importance did Colbert consider the manufacture of Rouen, that in an autograph MS. of his on the manufactures of the kingdom, occurs this passage, "Protéger et gratifier les faïenciers de Rouen et les faire travailler à l'envy, Leur donner des desseins et les faire travailler pour le Roy." Among the various causes which contributed to the development of the faïence of Rouen, was the measure of economy which led the Court to substitute the use of table-services of earthenware for those of the precious metals. The victories of Marlborough and Prince Eugene had dimmed the glory of Louis XIV., and long wars had exhausted the public treasury. Then writes St. Simon, in 1709, the king sent all his gold plate to the Mint to be melted down, the king and the royal family using silver or silver gilt, the princes and princesses faïence. All the courtiers followed the royal example, and hastened to "se mettre en faïence" to the loss and destruction of priceless works of the goldsmith's art. The fashion for faïence seems to have continued, and

to it may be attributed the number of large circular dishes and square plateaux, decorated with the armorial escutcheons of their noble possessors. We look to the 2nd part of M. Pottier's work to follow him in the description of the various styles of decoration which formed the special character of the Rouen faïence; the delicate borders, composed of lace-like designs alternating with lambrequins—a jagged pattern resembling the mantling of the heraldic helmet—these borders being united to the central ornament by radiating lines. Then followed the decorations "à corne," pomegranates, pæonies, and other flowers issuing out of a cornucopia encircled by birds, and butterflies in all the gorgeous colouring of the Rouen school.

Industry, in the last century, was under different conditions from the present. There was no intermediate agent between the buyer and the producer. Hence, the nobleman would personally superintend the decoration of his Rouen faïence, and the Friesland farmer ordered at Delft the inscriptions or subjects he wished to ornament his cups or his plates. Pieces were executed to be used on special occasions, and none were more frequent than those designed for marriage presents. The celebrated Nola vase, sold at M. Pourtales' sale for 1000*l.*, was a wedding offering, and represents on its sides figures of the newly-married pair. The Italians had their Amatorii cups and dishes, and with the more humble Normandy farmer, the "broc," or peculiar pitcher used for containing his national beverage, was the usual present on wedding occasions; the names of the parties being inscribed on the side. These "brocs à cidre" form the subject of the study of M. Raymond Bordeaux; and he describes several specimens which have been carefully preserved as heirlooms in families, where they have been given to commemorate some special event. Some bear figures of the patron saint, others portraits of the individuals themselves. Most of them have dates and inscriptions, which render them valuable, as fixing the period of their fabrication, and of the style in which they are decorated.

F. PALLISER.

Intelligence.

The Gotha Almanack for 1869-70 contains several new and interesting features. Special attention has been paid to statistics, and to the internal distribution of the population of the different states. We observe that in Great Britain a fourth, in Austria only a twenty-fifth of the population live in towns of over fifty thousand inhabitants. In the Netherlands four-fifths of the population, in Sweden only 11 per cent., live in towns of two thousand inhabitants and upwards. Official confessional statistics are given for France and Germany; in the former case the result is to reduce the number of Protestants, estimated at a million and a half, to eight hundred and fifty thousand.

John Huss.—The fifth centenary of Huss has lately been kept in Bohemia. His place in religious history is better known than his place in Czech literature. He was not a German, though the Germans have placed him in their Valhalla; he was a Czech, and wrote largely in his mother-tongue. His Czech works have been recently published at Prague by M. Erben, the learned archivist of that city. They consist of religious tracts, sermons, &c., some of which are remarkably eloquent. They form three 8vo. volumes. An 18mo. volume of extracts has just appeared. But the great work on Huss is M. Palacky's volume announced in our last number but one. It consists of four parts. The first contains all Huss's letters in Latin or Czech, the latter with a Latin translation by Kvizala; the second contains a full account of his trial, with the accusations and his replies; the third is a contemporary narrative of his trial and death; the fourth and most important is a collection of documents relating to the controversies of Bohemia from 1403-1418, many translated for the first time from the Czech.

Servian and Croatian Literature.—There is a great literary movement at present among the South Slavonians, especially the Serbs and Croats. The Literary Society of Servia has published several volumes at Belgrade this year, the most interesting are the 24th volume of their annual the *Glasnik*, and a collection of popular tales of Servia and the national dances of Servia, collected by M. V. Verchevich. At Agram

the South Slavonian Society has published the seventh volume of its valuable transactions; a *Flora Croatia* in Latin; and *Documenta Speciantia Historiam Slavonum Meridionalium* from the Archives of Venice. The Students of Servia have founded an association called *Emladina* (Youth), which is meant to spread instructive works through all countries which speak the Servian language. It has published two works at Neusatz in Hungary, one a report of its meetings, the other a creditable Almanack of popular science. The association hopes to found a journal called *Serbada*. At Paris Mr. Alexander Chodnko, professor of Slavic languages and literature in the College of France, has just published a *Grammaire Paléo-Slave*, which sums up what the grammarians of Russia, Bohemia, and Germany have done for what is still the liturgical language of Russia and Servia. It is illustrated from unpublished MSS. in the imperial library at Paris and from the Slavonic psalter in the library at Bologna.

M. Sembera has published at Prague a history of Czech literature. For all purposes of bibliography it is very complete.

The last number of the St. Petersburg Journal of Public Instruction (*Journal ministerstva narodnava prosvestcheniia*) contains an interesting paper by M. Pogodine, the historian, on the progress of archæology in Russia. There is much that is new on Russian historians up to 1828, especially the collector Count Romantsoff, the founder of the museum that bears his name.

Recent Excavations in Palermo.—In preparing the space before the palace for the fêtes in honour of the Princess Margherita, the workmen came upon the remains of Roman mosaic pavements, photographs of which lie before us. After the fêtes the excavations continued, and about 70 yards by 20 of the Piazza della Victoria is now exposed. Most of the mosaics are at the north end of this space. To the north of all there was a portico; at right angles to this were three halls, one of them with a mosaic of 10 feet 1 inch by 8 feet 7 inches. This last, which was uncovered first, is a very conventional representation of Orpheus charming the beasts, which surround him without grouping or perspective. The tesserae are too large for the design. A macaw and kangaroo [? jerboa] seem to be represented among the animals. The second hall exhibits only a chequered pattern. The portico is much dilapidated; there has been a large group in the centre, where horses' hoofs and the tail of a monster are traceable, which suggest the death of Hippolytus. The first hall is the richest part of the discovery. Here the pattern is surrounded on three sides by a white margin of 6 feet, but the north-west corner of the margin is filled up with a diaper pattern in six colours, which seems to mark the site of some article of furniture. The pattern is enclosed by a broad guilloché border; narrower bands of like character cross the area from side to side and from end to end, forming oval, circular, and octagonal spaces. The oval panels were filled by fishes, the circular panels (and some of the large octagons) by heads, the rest with mythological groups, in which the stories of Leda, Danae, and Europa (?), Ganymede, &c., may be traced or guessed. About half are seriously damaged or obliterated; others are in excellent preservation; the best are colossal heads of Neptune and Apollo. In the middle width of the pattern, about one-third of its length from the south end, is a small square area of distinct pattern overlying the other, and seeming to mark the position of some other object of dignity. Fazello, *de Rebus Siculis I.*, lib. viii. mentions an ancient building on this site, called the Sala Verde, which seems to have been a kind of amphitheatre: it was levelled in 1549 to make room for the bastions of the city.

H. YULE.

We are indebted to Miss Horner of Florence for the following:—

"The Friars of Santa Croce have, under the direction of the municipality of Florence, uncovered what remains of the frescos of Gherardo Starnina, and another artist supposed to be Masolino da Panicale, in the Castellani chapel, which had already disappeared in the time of Vasari, though he speaks highly of them from tradition. The frescos had been covered with whitewash, and cut to pieces to make room for cumbrous monuments. Starnina's paintings form two series from the lives of St. Antony and St. Nicholas respectively, and were executed before he was compelled to leave Florence in consequence of his share in the rising of Ciompi in 1378. The life of St. Antony is represented with conventional naïveté in three compartments, into which the height of the wall is divided: his conversion is at the top; and in the lowest he is watching the angels who are bearing the soul of Paul the Hermit to heaven. The frescos from the life of St. Nicholas fill three compartments on the wall, and three on the pilaster, with representations of his different miracles. They are much superior to the first series in drawing and expression, but fall short of those attributed to Masolino, who may very well have been a pupil of Starnina. His frescos fill the three compartments to the right of the window, and the three to the left of the entrance. The first series represent scenes from the life of our Lord and St. John the Baptist, which retain the early simplicity almost unimpaired, while approaching very near the later perfection of skill. The frescos near the entrance have suffered most from the alterations in the chapel. They are taken from the life of St. John the Evangelist."

The illustrations of Mr. Hamerton's new artistic journal, *The Portfolio*, are on the whole superior to the literature. "Three Phases of Munich Art" is perfunctory, and might have been written by almost any visitor to Munich. The Editor begins "The Unknown River; an Etcher's Voyage of Discovery," with much freshness and spirit, and the etchings are such as we should have expected from Mr. Hamerton. There is a pretty but rather deep-red lithograph of the tower of St. Louis at Sens, with a sensible description of this monument, which contains the only authentic statue of the saint. Mr. Sidney Colvin characterizes Mr. Poynter and Mr. A. Moore with delicacy and precision. The frontispiece, taken from a pen sketch of Mr. Poynter's, suggests a model who might sit for Vashti, rather than the queen herself.

The Exhibition of Works of Art, connected with Roman Catholic religious worship, long announced to coincide with the Œcumenical Council, is finally arranged to take place between the 1st of February and the 1st of May next.

An exhibition of the works of the distinguished French landscape painter, M. Jules Dupré, is about to be opened in Paris.

The collection of Old Masters just opened at the galleries of the Royal Academy has proved to be one of signal interest for students of art, and of especial value as illustrating the genius of some of the rarer Venetian masters. Giorgione, Giovanni Bellini, Mantegna, Sebastian del Piombo, and Tintoret, are here represented (among many others) by works of the most characteristic kind, proceeding from the collections of Mrs. Bankes, Lady Eastlake, Mr. T. Baring, Lady Taunton, and Mr. Ruskin.

The chief part of the collection of Italian paintings belonging to Mr. Layard has recently been placed on view at the South Kensington Museum.

MM. Gallait, Meissonnier, Gérôme, Viollet-le-Duc, Guillaume and Henriquet-Dupont, have been chosen members of the Royal Academy of Arts in London.

M. Beulé is passing this winter at Pompeii, for the preparation of his next year's course of lectures at the École des Beaux Arts.

The *Blätter für literarische Unterhaltung*, for January, begins with a Literary Review of the past year by the editor. The reviewer observes that poets of established reputation in Germany have done little this year. Heysse's collected tales in verse have reached a second edition; the poems of Albert Träger, who writes for the *Gartenlaube*, are in their seventh edition. Several new poets have made their mark within the year. The supply of epics and tragedies still seems at least as copious as the supply of novels.

Otto Löwenstein is going to bring out a new monthly journal, "Der literarische Verkehr," with the assistance of Karl Frenzel, Fr. H. Kletke, Director Lehmann, Rud. Löwenstein, Max Ring, and Ad. Strechfuss. It is to contain bibliography, news of legislation and legal administration affecting the press, official communications from literary societies, &c.

Mr. Arber has reprinted King James's Counterblast to Tobacco and Nicholas Udall's Roister Doister.

We see from the Globe, Dec. 16, that the municipality of Verona is about to purchase the Sirmio of Catullus, and that Signora Louisa Grace Bartolini's posthumous Italian translation of Macaulay's Lays has appeared. The Italian is said to be pure, but the metre—a kind of blank verse—makes the translation read tamely.

Selected Articles.

The King of Sweden's Poems, in Cornhill. [Calling attention to their Scandinavian patriotism.]

The Characteristics of Modern Painting, in Temple Bar.

"Soupir" (four Stanzas), by Sully Prudhomme, in Macmillan's Magazine.

Death-laments of Savages, by Sir George Grey, in Fortnightly. [Intended to illustrate Professor Huxley's position that few savages are in the "theological stage."]

The Fourth Eclogue of Virgil, in the Month. [Explained as a birthday ode for Augustus (A.U.C. 715), in the form of a Sibylline prophecy of his life up to that date. A curious and quite conceivable guess.]

Le Roman misanthrope—*L'éducation Sentimentale* of Flaubert, by Sant René Taillandier, in Rev. des Deux Mondes, Dec. 15.

New Publications.

CHESTERFIELD, LORD. Letters and Maxims, with Essay by M. Sainte-Beuve. Bayard Series. Sampson Low & Co.

COOK, K. Purpose and Passion. Virtue and Co.

COPPÉE, F. Le Passant. Paris: Lemerre.

DROZ, G. Autour d'une Source. Paris: J. Hetzel & C^{ie}.

- EASTLAKE, SIR C. L. Contributions to Literature of Fine Arts, with Memoir of the Author. Murray.
 EASTLAKE, LADY. Life of John Gibson, R.A. Longmans.
 EDWARDS, A. B. Debenham's Vow. Hurst and Blackett.
 HAMERTON, P. G. Wenderholme. Blackwood.
 HETTNER, H. Literaturgeschichte des achtzehnten Jahrhunderts: die Sturm-und-Drang-Periode. Braunschweig: F. Vieweg und Sohn. Williams and Norgate.
 MRS. JERNINGHAM'S Diary. Macmillan.
 LYTTON, LORD. Walpole: a Comedy in 3 acts. Blackwood.
 MASSEY, G. A Tale of Eternity, and other Poems. Strahan.
 PARMET, A. R. Leben und gesammelte Gedichte der ersten Münsterschen Humanisten. Münster: Regensburg.
 RENAN, E. La Monarchie Constitutionnelle en France. Paris: Michel Lévy Frères.
 STIFTER, A. Werke. Pesth: Gustav Heckenhast.

Theology.

An Introduction to the Old Testament.—By Joh. Bleek. Transl. from the 2nd ed. by G. H. Venables. In 2 vols. Bell and Daldy.

Manual of Historico-Critical Introduction to the Old Testament.—By Karl F. Keil. Transl. from the 2nd ed., with Supplementary Notes, by George C. M. Douglas, D.D. Vol. I. Edinburgh: T. and T. Clark.

THE two Introductions above named are very unlike one another, and their translation into English must be regarded as very seasonable. That of Keil represents the old orthodox school, and that of Bleek the school of moderate liberals. No doubt Keil gives way on some points, such as the authorship of Ecclesiastes, which he does not venture to assign to Solomon, but here and on other points his translator supplies his deficiencies. And perhaps in the eyes of some, Bleek's moderation may seem more conspicuous in his manner than in his conclusions. For on all debated and testing questions such as the authorship of the Pentateuch, the unity of Isaiah and Zechariah, the authenticity of Daniel and Jonah, he goes with the advanced critics. But on the first he does not go so far as many of them, and in prophetic questions when he agrees in his verdict with them, his judgment is founded on different reasons from theirs. For example, though, in his estimation, Isaiah is not the author of Is. xl. to xlvi., yet the main ground for this conclusion is not with him the impossibility of the prophet foreseeing the events of the Captivity, but rather this, that such foresight and detailed account of Cyrus and the Captivity would have been without meaning to Isaiah's generation, and thus the ethical side of the prophecy which is essential to it, would have been altogether wanting. In criticising the Scriptures particularly, a man's position may be estimated very much from the spirit in which he goes to work, no less than from the results which he reaches. We are therefore perhaps justified in characterizing Keil, including the additions, as a representative of the strictly conservative school, and Bleek as the finest type of the moderately liberal direction of criticism.

The methods followed by the two authors are even more diverse than their theological positions. Bleek's method is personal and inductive, rarely meddling with the opinions or results of others, except in sections where he is professedly giving a history of opinions. On the other hand, we have in Keil rather a critical review of opinions and a book of reference, valuable for the mass of facts which it contains, but of less consequence for its own contributions to the science. Of all Keil's works the present, from the crowd of references in it, seems the least digested and homogeneous. And had the translator thought it allowable, he would have greatly consulted the advantage of English readers by omitting a considerable part of these references.

Nothing more seems necessary to be said in reference to

the position of Keil. It is simple and intelligible. The term *moderate* applied to Bleek may be illustrated by two examples, showing his position in reference to History and to the idea of Revelation. First, in criticising the Pentateuch, Bleek comes to the conclusion that most of the legislation in the three middle books is contemporary with Moses, and though some of the laws may have been modified to some extent in subsequent times, yet very many of them are as they arose in the Mosaic age; and though he will not admit that the History, as we now have it, was written so early, yet he considers the Pentateuch in the main historical. The great canon of criticism used by him is the assumption that any writing, historical or prophetic, will bear traces of the time and conditions to which it belongs. 2ndly, in reference to the idea of Revelation, he admits a supernatural, or at least superhuman, element in it. This appears from many parts of the very instructive essay on Prophecy with which the second volume opens.

A. B. DAVIDSON.

Old Testament Theology: the Religion of Revelation in its Development previous to Christ. [*Alttestamentliche Theologie. Die Offenbarungsreligion auf ihrer vorchristlichen Entwicklungsstufe.* Von Dr. H. Schulz, Prof. zu Basel. Erster Band.] Frankfurt a. M.: Heyder u. Zimmer.

THIS work is the indispensable complement of the *Introduction* of Bleek, noticed above. It presupposes and is founded upon a critical analysis of the sources, conducted with the characteristic caution of the moderate liberal school. The author expresses in clear and strong terms his belief in the uniqueness of the Hebrew revelation, as a synonym for which he employs the phrase so constantly recurring in Ewald, "the true religion." He fully grants the possibility and the necessity of a science of systematic evangelical (*i.e.* Protestant) theology, and demurs only to the so-called proof-texts by which that science was formerly supported, on the ground of the violent interference with the context which they involve. A history of the gradual development of the Biblical religion will supply, he thinks, a much more conclusive argument to all those who admit the primary, germinal ideas of the revelation of Israel. To those who do not admit them, no proof-texts, however numerous, could carry conviction.

This is only here noticed in order to rectify a current misstatement, that the results of "liberal" biblical criticism have been attained through anti-dogmatic prejudices. Dr. Schulz himself devotes a large portion of his introduction to the consideration of similar points, which, as he remarks, ought to be, but cannot yet be, taken for granted as universally understood. The method which he pursues, however, is not in the least affected by the bearing of his results on systematic theology. It is from first to last historical. He begins by explaining his position with regard to the sources from which his facts are derived, and upon the date of which the right grouping of those facts will depend. He arranges the Biblical documents for the period embraced in the first volume, which conducts us to the 8th century B.C., in the following order:—1. Those of the Mosaic age. The ten commandments in their original form, Exod. xx. 2-18, Lev. xix. (possibly to some extent), Num. xxxiii., and shorter fragments. 2. Those of the age of the Judges. The Song of Deborah (Judg. v.), Judg. ix. 7, &c., the germ of the narrative in Judg. vi.-xi., Gen. vi. 1-4, Exod. xv. 2-18, and a series of archaic narratives in Exodus and Joshua. 3. Those of the age of Samuel. The work of the Elohist, forming the foundation of our present Pentateuch and of the Book of Joshua, referred to by Dr. Schulz as A. This includes a traditional version of the fundamental laws of Mosaism (Exod. xxv.-

xxx. i. xvi.) 4. Those of the age of David. At least ten Davidic Psalms, and the Songs of David and Parable of Nathan in 2 Samuel. 5. Those of the age of Solomon. The main body of the Proverbs. The Song of Songs. Judg. iii. 7-16. Certain Psalms. The Song of Hannah (2 Sam. ii. 1-10), and various other parts of 1 Sam. (in their original form). Also the Jehovist (referred to as B), and a third writer (C), who was acquainted with and enlarged B (but not A). The dates of B and C, however, are less certain, and in assigning them our author differs from the more recent critics. The most valuable document of the Pentateuch is therefore A, and a portion (Gen. ii. 4b-iv.) of B, which is certainly very old.

It will easily be seen from this re-arrangement of the records that any historical account of the pre-Mosaic religion is from Dr. Schulz's position impracticable. Narratives, which were committed to writing in the time of Samuel, can only communicate the notions respecting antiquity which were current among the pious of that age. The author even finds it difficult, for a similar reason, to describe with precision the religious ideas of the age of Moses, although the greater part of the characteristics of the age of Samuel were certainly not original, but inherited. Hence, after the preliminary chapters, which seek to trace the ascertained or probable outlines of the period in its four obvious divisions, the author boldly abandons the chronological arrangement in favour of one derived from the particular subjects of the Biblical notices. Thus the main body of the work falls into a series of essays, each of which is concerned with some sacred office, as those of Prophet, Nazarite, Levite, Priest, and King, or some religious institution, as the sanctuary, the festivals, the sacrifices, or some group of religious and moral ideas, as those relating to God, the world, man, sin, death, atonement, the Messianic future, &c. The author supports his opinions in every case by reference to the Biblical sources, a distinction being made, of course, in the case of the Pentateuch, between the documents designated respectively A, B, and C.

One of the first reflections that will occur to a thoughtful reader will be occasioned by the reciprocal illustration of this work and that of Bleek. Many have asked, what is the practical use of these endless enquiries into the genuineness and authenticity of the books of the Bible, and how can we be sure that we have attained the right solution? The practical use of these enquiries is shown by this work of Dr. Schulz; it is to enable us to trace the gradual development of the most perfect form of religion, previous to the Christian, namely, the prophetic. And our security that we have found the right critical solution is derived, not indeed entirely, but still to no small extent, from the harmony and consistency of the historical outlines to which it lends its support. Besides, these Biblical enquiries are not endless, for it would be disingenuous to quote the discordant hypothesis of the pioneers of criticism, as if unanimity in these points were unattainable. So far is it from being unattainable, that an historical sketch of the religious development of Israel has now been written, based principally on hypotheses which are regarded by all "liberal" critics, without exception, as absolute certainties. We hope to have another opportunity of developing some of the details of this work in reviewing the second volume.

T. K. CHEYNE.

TO THE EDITOR OF THE ACADEMY.

SIR,—In reading over Psalm l. an emendation of the text has occurred to me, which appears to be worthy of consideration, though, so far as I am aware, it has not hitherto been proposed. It is in the last verse, which is rendered in the Authorized Version, "Whoso

offereth praise glorifieth me, and to him that ordereth [his] conversation [aright] will I shew the salvation of God." The Hebrew for "ordereth his conversation aright" is שָׁמַר דְּרָכָיו , which means "maketh a way," and is so rendered in Isaiah xliii. 19, "I will *make a way* in the wilderness." And therefore, if translated literally, the second clause of the verse would run thus: "To him that maketh a way [or, maketh *the way*, for the article is often left out in poetry] will I shew," &c. I need not enumerate the various shifts that have been resorted to in order to extract some intelligible meaning from so obscure an expression. The paraphrastic rendering of our version is perhaps that which is most generally accepted; though it is certainly a paraphrase, and not a translation, and moreover is not sanctioned by any of the ancient versions. What I propose is to read שָׁמַר דְּרָךְ (instead of שָׁמַר דְּרָכָיו), which would give a sense at once intelligible and good, and in admirable harmony with the whole scope of the Psalm: "To him that *keepeth the way*"—i.e. the way of God—"will I shew," &c. Compare Job xxiii. 10, "His way have I kept, and have not declined," and Ps. xviii. 23 (21), "I have *kept the way* of the Lord, and have not wickedly departed" ($\text{שָׁמַרְתִּי$), compare with Ps. l. 16) "from my God." The sole change which this emendation involves is the insertion of the letter ך after שָׁמַר ; and this letter may have fallen out of the text all the more easily, that the word immediately following (דְּרָכָיו) begins with a letter so closely resembling it.

(Signed)

DUNCAN H. WEIR.

Intelligence.

Versio Itala.—Amongst our theological novelties appears the fac-simile of the largest known fragment of the "Versio Itala." We rejoice to learn that Lord Ashburnham the possessor of this important MS. has not only borne the expenses of the printing, but has also distributed copies of the very handsome fac-simile amongst biblical scholars.

The Author of Stabat Mater.—A catalogue, at present in the Library of Burgundy (No. 13993), the date of which is assigned to the 16th century, contains the following:—"Item fol. 77 Benedictus papa XII. composuit hanc orationem: Stabat mater dolorosa iuxta crucem lacrimosa etc. concessitque cuilibet confesso poenitenti dicenti eam pro qualibet vice 30. dies indulgentiam." (From the *Tübingen Journal of Rom. Cath. Theology*.)

Introduction to the Old Testament.—We may call attention to the fact that the excellent *Introduction* of Bleek, which has lately been translated, by no means fully represents the present state of biblical criticism in Germany. Dr. Schrader, who has just been appointed Dillmann's successor at Giessen, has brought out a new edition of De Wette's *Introduction*, enriched with so much original matter, that it may almost be regarded as a new work. The critical analysis of the historical books is much more complete than that given by Bleek: the chapters on Joel, Zechariah, and Daniel, are also extremely full and interesting. We may remark that Dr. Pusey's *Daniel the Prophet* has been passed over by all the more recent German critics, orthodox or otherwise, with the exception of Zöckler, whose commentary was reviewed in the last number of the *Academy*.

The Book of Isaiah.—To appear shortly, *The Book of Isaiah* chronologically arranged; a thoroughly revised translation, with introduction and notes, by T. K. Cheyne, M.A., Fellow of Balliol College, Oxford. London: Macmillan.

A new Life of Mohammed.—Shortly will be published, Vol. I. of *A Series of Essays on the Life of Mohammed, the Prophet of Arabia, and on Subjects subsidiary thereto*, by Syed Ahmed, Khan Bahadour, C.S.I., author of the *Mohammedan Commentary on the Holy Bible*. The author has perused the various biographies which have been written by Christian authors, but finds that none of them have distinguished the apocryphal traditions from the genuine and accepted ones. Vol. I. will contain, among other essays, 1. The Manners and Customs of the Pre-Islamic Arabians. 2. Religious Traditions, and the *quantum* of Faith to be reposed in them. 3. Prophecies in the Old and New Testaments respecting Mohammed. When complete the work will form two octavo volumes. (*Trübner's Record*.)

Contents of the Journals.

Hilgenfeld's Journal of Scientific Theology, Vol. XIII., No. 2.—**The Conscience**, by Werner.—The latest inquiries on the Gospels by Hilgenfeld. [A criticism of various recent works, especially Zumpt on the Year of Christ's Nativity, and Scholten on the oldest Gospel. Hilgenfeld defends the priority of Matthew.] The Temptation, by Pfeiderer. [An attempt to trace the historical kernel of the Gospel

narrative.] The Unhistorical Character of Gen. xiv., by Nöldeke. [A reply to the criticisms of Diestel and Schrader.] Notes on the Family of the Abbot Jerusalem, by Spiegel.

Theologisches Literaturblatt (Rom.-Cath.), Dec. 6, 21, Jan. 3.—The chief articles are—Kurtz on the Hebrews, by Langen.—New works on the Book of Daniel, by Reusch.—Witte's Researches on Dante, by Schündelen.—Pusey and Cobb on Reunion with Rome, by Reusch.

Selected Articles.

Payne Smith's Lectures on Prophecy, in British Quarterly, Jan. [Highly appreciative. The most debateable portion of the volume, *i. e.*, the statements put forward as to German critical theories, is left unnoticed.]

The Jewish Messiah, by Dr. Davidson, in Theological Review, Jan.

M. Renan on the Epistle to the Romans, by Dr. Lightfoot, in the Cambridge Journal of Philology, Vol. II., No. 4. [A fair criticism, followed by a clear exposition of Dr. Lightfoot's own theory.]

Some Verses of Ecclesiastes, by C. Taylor, in the same. [An elaborate discussion of Eccl. iii. 11, 18, xii. 11, without any reference to German works of criticism.]

Old Latin Palimpsests at Paris, by A. A. Vansittart, in the same. [Fragments of the Acts of the Apostles, employed only in part by Sabatier.]

On the *ἐν μέσφ* of Rev. v. 6, and the *ἀνά μέσον* of 1 Cor. vi. 5, by R. F. Weymouth, in the same. [Regards these phrases as Hebraisms, meaning "between."]

Fragments of the Church History of Philostorgius, &c., by Nolte, in the Tübingen Theol. Journal, Part 4, 1869.

Müller on the Ep. of Barnabas, by H. E. in Götting. gel. Anzeigen, Dec. 15. [Recognises the learning and industry of the author, but disagrees with him on most points of detail.]

Muehlau on the Proverbs of Agur and Lemuel, by H. E., in Götting. gel. Anzeigen, Dec. 8.

The "Versio Itala," by Prof. Höckemann, in the Month, Jan. [A clear historical sketch.]

The Roman Curia, by Prof. Cheetham, in Contemporary, Jan.

Topography of Jerusalem, by Dr. J. Forbes, in Athenæum, Jan. 1. [A defence of Lieut. Warren's view, placing Mount Zion on the N.W. mountain, instead of the S.W.]

On the Signification of the Phrase, Shem Hamephorash, by D. Oppenheim, in Grätz's Jewish Journal, Dec. [Rejects the usual rendering, "the name (of God) pronounced distinctly," and proposes another, "the name engraved," *i. e.*, on the diadem of the High Priest.]

Hitzig's Hist. of Israel, in Lit. Centralblatt, Dec. 4. [An analysis, followed by a judicious estimate.]

New Publications.

BUDDHAGHOSHA'S Parables; transl. from Burmese by Capt. Rogers, with Introd. from the Pali by Max Müller. Trübner. 12s. 6d.

HAGENBACH, K. R. History of the Church in the 18th and 19th Centuries. Transl. by Hurst. 2 vols. Hodder and Stoughton.

HITZIG, F. Geschichte des Volkes Israel. Zweiter Theil. Leipzig: Hirzel, pp. viii., 312. 5s. 6d.

HIPPOLYTI canones arabice e codd. Rom. cum vers. Lat. Edid. D. B. de Haneberg. Munich: Franz. 3s. 6d.

HUFFELD, H. Die Psalmen. Ed. by Riehm. Vol. III. Gotha: Perthes. 6s. KÜPER. Das Prophetenthum des Alten Bundes. Leipzig: Dörffling u. Franke. 7s. 4d.

LIGHTFOOT, J. B. St. Paul's Epistle to the Philippians. Second Edition. London: Macmillan. 12s.

MENZEL, W. Die vorchristliche Unsterblichkeitslehre. 2 vols. Leipzig: Fues, pp. 286, 394.

SCHULZ, H. Die alttestamentliche Theologie. Vol. II. Frankfurt: Heyder u. Zimmer, pp. 350.

TISCHENDORF, C. von. Monumenta sacra inedita. Nova collectio. Vol. IV. Leipzig: Hinrichs. 2l. 8s. (Contents: Psalterium Turicense purpureum septimi fere sæculi addito Danielis libro ex cod. Vatic. vi. vel vii. sæc.)

VERSIO ITALA. Librorum Levitici et Numerorum Vers. Antiqua Itala: a cod. perantiquo in Biblioth. Ashburnhamiensis conservat. (A facsimile printed at the expense of Lord Ashburnham.)

WETTE, W. M. L. DE. Einleitung in das Alte Testament, bearbeitet von E. Schrader. Berlin: Reimer. 8s.

Science and Philosophy.

First Book of Indian Botany.—By Daniel Oliver, F.R.S., F.L.S. London: Macmillan and Co., 1869.

Flora of Middlesex: a Topographical and Historical Account of the Plants found in the County.—By Henry Trimen, M.B., F.L.S., and W. T. Dyer, B.A.

IN no branch of Natural Science has greater progress been made during recent years than in that of Geographical Botany. Not only have a large number of carefully prepared local floras been published, both at home and abroad; but the subject has begun to be treated in a philosophical spirit. The older writers were content with a mere list of the plants of their locality or of the country, the highest interest centred round the number of rare species of which they could boast; and if some connection was drawn between the occurrence of a species and the geological formation of the locality in which it was found, the scientific treatment of the subject was considered complete. The works of Meyen and De Candolle drew attention to the immense range and interest of the subject; but the first philosophical attempt to arrive at the laws which govern the distribution of species was Dr. Hooker's Introductory Essay to his *Flora of New Zealand*, published in 1853, the principles enunciated in which were more fully worked out in his Address on Insular Floras delivered before the British Association in 1866. Our present state of knowledge forces us to abandon the old assumption that the natural distribution of plants is guided entirely by considerations of soil and climate, and that every species has been placed by nature in that region of the earth which is best adapted for its healthy growth and rapid propagation. The recent colonization by Europeans of distant countries like Australia and New Zealand has been accompanied by the involuntary or intentional introduction into the countries of species both of plants and animals unknown before. Just as the Pampas of South America are the homes of herds of apparently wild horses, first introduced by the Spaniards, but now completely naturalised, so the waste-lands and roadsides of Australia are now overrun by thistles, clover, and our common meadow grasses, to the threatened extinction of the native weeds, many of which have not vigour to stand against the intruders. Even in the remote Howe's Island, 300 miles from Sydney, and 500 from Norfolk Island, whose indigenous flora is very poor in species, our common couch-grass is fast becoming permanently established. In our own country we know not how many common wayside and cornfield plants may be in reality naturalised aliens. The relation of insular floras to those of the nearest continent, is a subject the importance and interest of which cannot be exaggerated. The closeness of this relationship is now known to depend more on the depth than on the width of the intervening sea, and much more on the facility or difficulty of the means of communication than on the resemblance or diversity of soil or climate. We have long been familiar with the fact that the mammalian fauna of Australia and New Zealand belongs exclusively to types altogether unknown in the old world. Mr. Wallace has pointed out the striking general agreement between the native animals of Northern Australia and of New Guinea, which are as different in climate as two countries can well be under nearly the same latitude, while islands in the Indian Archipelago, comparatively contiguous but separated by a very deep channel, mark the confines of the two different types of the Indo-Malay and the Australian faunæ. In our own island, separated from the European continent by only a shallow sea, we have no undoubted instance of a peculiar native plant or animal. Geologists tell us that a shallow

strait is evidence of comparatively recent union of lands, and a deep channel of long-continued separation. The bearing of these facts on the theory of the origin of new species by isolation and gradually increased differentiations from the parent type need not be pointed out.

Many problems of great interest and difficulty are furnished even by the geographical distribution of our own native plants. It is a singular circumstance that not a few of our common garden vegetables, as cabbage, beet, celery, sea-kale, and asparagus, are natives of our own sea cliffs or salt-marshes, never growing naturally away from the influence of the saline air; and yet we do not find our gardeners supplying them with an extra quantity of salt for their nourishment. How can we account for the fact that the same type of plants, and even the same species, are often common to sea-shores and the summits of mountains, and confined to these localities; or that plants having naturally a very limited choice of area, like the Thrift, peculiar to sea-shores and to high mountains, and the London Pride, found only in the West of Ireland, and a few other damp mountainous climates, are among our most easily propagated border-plants in all soils, even in that of suburban gardens? By what process of adaptation are we able to cultivate so easily, even in the stiff clay of London gardens, plants like the *Polemonium cœruleum* and *Geranium sanguineum*, almost entirely confined, where found native in this country, to a calcareous soil, and even there often of exceedingly restricted distribution?

The last ten or fifteen years have seen the publication of several colonial floras of great value, not only to the colonists themselves, but to science generally, as increasing our knowledge of the geographical distribution of plants. Among these may be specially mentioned Dr. Hooker's Floras of Tasmania and New Zealand, Mr. Bentham's of Australia and Hong Kong, and Prof. Oliver's, now in progress, of Tropical Africa, as well as the *Flora Capensis*, interrupted by the lamented death of Prof. Harvey. So vast is the collection of dried plants from all parts of the world in the Herbarium at Kew and elsewhere, that colonial and foreign floras are written with greater accuracy and completeness by our highest authorities at home than by local botanists abroad. India, however, the most important of our colonial possessions, has not hitherto fared so well. We have not a few *livres de luxe*, depicting some of the glories of the wonderful flora of India, as Wight's *Icones Plantarum Indiæ Orientalis*, Royle's *Illustrations of the Botany of the Himalaya*, Roxburgh's *Plants of the Coast of Coromandel*, and Sir Wm. Hooker's *Rhododendrons of Sikkim-Himalaya*, as well as floras of special districts, as Thwaites's *Enumeratio Plantarum Zeylanicæ*, and Don's *Prodromus Floræ Nepalensis*; but the only attempts at a complete account of the botany of the peninsula, are Wight and Arnott's *Prodromus Floræ Peninsulae Indiæ Orientalis*, of which one volume was brought out in 1834, and Hooker and Thomson's *Flora Indica*, the first volume of which, published 14 years since, only brings the subject down to *Fumariaceæ*. Although a second volume of this work is promised shortly, it will be many years before we possess a complete and satisfactory Flora of India.

Prof. Oliver's *First Book of Indian Botany* by no means attempts to supply this deficiency, but rather to afford a class-book for instruction in the Indian Universities, on the same plan as his *Lessons in Elementary Botany*, which is fast becoming the recognised text-book at home. Teachers of Botany happily now universally recognise the principle that "clinical" instruction, so to speak, is as necessary in acquiring a knowledge of vegetable as of animal anatomy; if the lecture is not actually given in the field or garden, the lecturer must have at his command abundance of fresh specimens of the

orders he is describing, to place in the hands of every one of his hearers. The inconvenience is obvious when a text-book refers to typical plants which are either entirely inaccessible to the lecturer, or are very different in form or appearance from those which the students are likely to meet with in their daily walks. The inadequacy of a work on English botany for the requirements of Indian students is illustrated by the fact that while Oliver's *Lessons in Elementary Botany* contains descriptions of 74 natural orders of Flowering Plants, his *First Book of Indian Botany* treats of no fewer than 116. While many important Indian orders such as the *Dipterocarpeæ*, *Melastomaceæ*, *Menispermaceæ*, and *Piperaceæ* are entirely wanting in Europe, others are represented by only very few and unimportant species. The *Rubiaceæ*, to which belong the coffee-plant and the *Cinchona*, one of the most numerous as well as most important of tropical orders, present themselves with us in the form of the inconspicuous, though elegant, "Ladies' Bed-straws"; while our common road-side "Vervain" or *Verbena*, the sole English member of the *Verbenaceæ*, is a very inadequate representative, to the eye of an Indian, of an order which includes the Teak-tree and many other common trees and shrubs. Nothing can be more striking to the eye of an English botanist travelling in the tropics, than to find among their gorgeous-flowered forest-trees—so great a contrast to our oaks and elms—plants closely allied in structure to some of our insignificant weeds.

The structural portion of the *First Book of Indian Botany* is a re-cast of the same portion of the English work with the requisite adaptation, following out the same admirable plan of making the student find out for himself the resemblances and differences in structure. In the systematic portion Professor Oliver has introduced some changes, as where he follows Bentham and Hooker in uniting *Fumariaceæ* with *Papaveraceæ*. It is open to doubt whether the tendency to "lumping," characteristic of English as opposed to continental botanists, is so well adapted to the beginner. The teacher has to choose between the two evils, of a multiplicity of classes, or of uniting together forms which to the beginner appear widely different. In the two orders we have named, although tropical genera undoubtedly supply intermediate links, yet, as far as English botany is concerned, the irregular corolla and six diadelphous stamens appear to furnish sufficient characters to place the Fumitories in a different natural order from the Poppies, with their regular corolla and very numerous free stamens.

Messrs. Trimen and Dyer's *Flora of Middlesex* is one of that series of local or county floras, among which may be named Leighton's *Flora of Shropshire*, Bromfield's *Flora Vectensis*, and Baker's *Flora of North Yorkshire*, which aim at being something more than mere lists of plants, and are really valuable contributions to science. The metropolitan county does not enjoy that variety of soil which tends so greatly to enrich the flora of its neighbours Surrey and Hertfordshire; with the exception of a very small district in the north where the chalk just creeps into it, it is occupied entirely by the drift, or tertiary clays and sands. Its limited area, smaller than that of any other English county except Rutland, is still further reduced by the encroachment over about one-sixth of it, of the metropolis itself; but the fact that 833 species of flowering plants, native or completely naturalized, have been gathered within it, shows the diligence with which this area has been searched. Some of this number have however become extinct, as the London Rocket (*Sisymbrium Irio*) which has not been gathered since 1832, although after the Great Fire it sprang up in enormous quantities, even on the ruins round St. Paul's, and the *Cucubalus bacciferus*, now searched for in vain on the Isle of

Dogs, its only British habitat. The authors give the first date of the record of each species; the chapters on the physical geography, geology, and climate of the county, and the historical and biographical appendix, are all well done and of considerable interest.

ALFRED W. BENNETT.

Observations on Pre-historic Antiquities in Switzerland and Greece.—By George Finlay. [Παρατηρήσεις ἐπὶ τῆς ἐν Ἑλλάδι καὶ Ἑλλάδε προϊστορικῆς ἀρχαιολογίας, ὑπὸ Γεωργίου Φίνλαι. Ἐν Ἀθήναις, τύποις Λακωνίας, 1869.] 8vo. 22 pp. and 4 plates.

THE object of the well-known historian in the above treatise is to call attention to the numerous traces of the stone-period found in the Continent and in the islands of Greece. After an interesting sketch of the flint-instruments and lake-dwellings in Switzerland, where the whole subject has received very great attention, and enabled scholars to arrive at certain conclusions, Mr. Finlay gives an account of the so-called *ἀστροπελέκια* (comp. the German *Donnerkeile* and the ancient *κεραυνός*) found on the battle-field of Marathon, and erroneously considered as Persian war-implements (Περσικοὶ ὄιστοι, see Herod. 7, 69) by Dodwell, Colonel Leake, and Sir William Gell, though they abound in other parts of Greece.

"There is no doubt," says Mr. Finlay, p. 17, "that there was a stone-period in Greece, because everywhere in the country are found fragments of obsidian, that this extended over a long time, and that during it the inhabitants held intercourse both by land and sea with other distant parts. Obsidian is not, I believe, found in any part of continental Greece or of the islands, except Melos and Kimolos, where it abounds. Besides these were found in Greece some small well-wrought instruments of nephritic stone, very much like those found in Switzerland; but it is believed that the stone, like the fragments found in Switzerland, was imported from Asia or Egypt."

This is, indeed, of high interest to the historian, and deserves to be further investigated; but the interest of the subject is increased by the evidence brought forward to prove the existence of lake-dwellings in Greece. From a passage in Herod. 5, 16, it appears that such existed in Macedonia even in historic time, and the condition of the Greek lakes and marshes leads to the supposition that discoveries similar to those in Switzerland would result from an accurate investigation of the localities. Unfortunately the present condition of the country and its inhabitants most probably precludes all hope of this. But, at all events, Mr. Finlay deserves the thanks of scholars for having opened up an, as yet, unexplored field of labour which may possibly throw much light on the earliest condition of Greece and its primitive inhabitants. The wood-cuts represent objects bearing on this question, and which are in Mr. Finlay's possession.

W. WAGNER.

The Philosophy of the Greeks in its Historical Development. [*Die Philosophie der Griechen in ihrer geschichtlichen Entwicklung.*] By Dr. E. Zeller. Part I. General Introduction. Pre-Socratic Philosophy. 3rd Edition. Leipzig: Fues, 1869. (pp. 954.)

PROF. ZELLER'S *Philosophy of the Greeks* has now become one of those books which require no words of formal eulogy. Learning, judgment, a rare power of lucid exposition, have combined to place it in the very first rank of its class, and it is not likely to be supplanted for some time to come. In this, the third, edition of the volume on pre-Socratic philosophy, the text and notes have been revised so as to bring the whole down to the present state of knowledge. Its completeness is surprising when we consider the extent of the subject, and the rapidity with which the German Universities are perpetually sending forth monograph after monograph. Dr. Zeller, in fact, must be working against

time; but this is no reason why, in writing on Parmenides in 1869, he should ignore so distinguished a production as Stein's Essay in the *Symbola Philologorum Bonnensium*.

An elaborate work like Dr. Zeller's first volume may possibly mislead the reader in two ways—by representing early philosophies too much in the light of systems, and by leaving the impression that we have still data to reproduce such systems. Our actual knowledge, on the contrary, is imperfect, and sometimes a mere illusion. The extant remains of pre-Socratic literature consist of a small body of fragments, some of which have come down to us in a distorted shape, and in a context which puts a "non-natural" sense upon them. We supplement our knowledge thus acquired by means of a late tradition which varies in colour and credibility according to the medium through which it is transmitted, Peripatetic or Stoic, Pagan or Christian, as it may be. Even Aristotle's review of his predecessors must be accepted with some reserve. Our idea of Plato would assuredly be a strange one, if we knew him directly only through a congeries of chance quotations from the dialogues, and filled up the gaps with the help of Aristotelian comments on his theories. Yet this is precisely our position with regard to pre-Socratic philosophies, except that we have not always such good and competent guidance as that of Aristotle. What we want, then, is a methodic account of the history of early Greek philosophy as written by the Greeks themselves—an account tracing the tradition through its successive phases and estimating their value. Krische's analysis of Cicero's *De Naturâ Deorum* is, as far as it goes, an admirable example of this method of enquiry. We fear that the materials remaining after the process would not warrant a reconstruction on the same scale as Dr. Zeller's.

In the present edition, the chapter on the Pythagoreans has been enlarged; the author, however, substantially retains his previous view as to their philosophic importance in spite of Schaarschmidt's attack on Philolaus and his pretensions. Val. Rose is not so much as mentioned, although his sweeping criticism has caused the defence of the Philolaic fragments to look like a sort of historical paradox. The advance of opinion on this point is significant. When Böeckh came forward to save Philolaus from 18th century doubts (raised by Meiners), he found it necessary to reject one or two of the fragments as corruptions or interpolations. The finer and more cultivated insight of Dr. Zeller leads him to condemn a much larger number of fragments, which he accordingly either explains as corruptions of the original, or relegates to an hypothetical book *περὶ ψυχῆς*, which he imagines to have existed side by side with the genuine Philolaus. Such a line of defence, which consists in inventing hypothesis upon hypothesis, has an unmistakable look of arbitrariness about it, and reveals a critical timidity which one would not have anticipated in Dr. Zeller, who began his career by questioning Plato's *Laws*. This critical timidity, however, is not a mere accident on his part. If the "development" of pre-Socratic speculation is as systematic as he supposes, the Pythagoreans occupy far too important a place to be lightly sacrificed; they come in most opportunely to bridge over the gulf between the Ionics and the Eleatics. Hegel gave them this place on logical grounds: Dr. Zeller also, notwithstanding his protest against all such attempts to "construct" history, follows Hegel quite far enough to lay himself open to the manifold objections which may be urged from a purely historical point of view. Thus it is that Democritus, in defiance of dates, is reckoned among the pre-Socratics. *Idola tribus* are surely as misleading in history as in physical science. There is, it is true, a certain symmetry which flatters the mind in passing, with Dr. Zeller, from Empedocles to Democritus, and

from Democritus to Anaxagoras; but this is not the historical order of succession; and it is the logical order only for one who starts with a special preconceived notion as to what constitutes logical progress. But we may fairly ask, What would be said, if a disciple of Hume put Protagoras after Plato, on the ground that Protagoras was the ancient Hume, whereas Platonism was after all a retrograde movement of thought and a splendid failure?

The tendency of these remarks must not be misunderstood. We notice the small defects in a great book without scruple, because the excellence of the work as a whole is beyond the reach of controversy. But it is one thing to write well (as Dr. Zeller does) on Plato or Aristotle, where we have ample materials of the best kind; it is another thing to deal with half-forgotten philosophies which have left a tradition, but hardly a literature, behind them. In a case like this, the labour of the historian is one not so much of construction as of criticism, and under certain circumstances, of negation. We suspect that pre-Socratic philosophy, if approached in this spirit, would shrink into a narrow compass; but the result would be history without the artificial completeness superadded by conjecture and legend. Much as Dr. Zeller has done to eliminate this element of conjecture and legend in detail, we cannot think that he has fully realized the conclusion to which his own criticism often seems to point. I. BYWATER.

TO THE EDITOR OF THE ACADEMY.

SIR,—Will you kindly allow me to call the attention of your readers to a strange oversight on the part of the learned author of the *History of the Inductive Sciences*. In Book I., chap. iii., sec. 2, Dr. Whewell calls attention to the failure of the Greek School Philosophy in scientific inquiry, and assigns as its cause that "though the Greeks had in their possession Facts and Ideas, the Ideas were not distinct and appropriate to the Facts." In illustration of this thesis, Aristotle's attempt to explain the circular image formed by the rays of the sun passing through a hole not circular in form is quoted; Aristotle's words (*Probl. xv.*) are as follows:—"ἢ ὅτι ἡ τῶν ὕψων ἐκπτώσις κώνος ἐστὶ, τοῦ δὲ κώνου κύκλος ἡ βᾶσις, ὥστε πρὸς ὃ ἂν προσπίπτωσιν αἱ τοῦ ἡλίου ἀκτῖνες, κυκλωτερεῖς φαίνονται, which are translated by Dr. Whewell thus: "Is it because light is emitted in a conical form; and of a cone, the base is a circle; so that on whatever the rays of the sun fall, they appear more circular?" The remark appended is: "Thus, though he applies the notion of rays to this problem, he possesses this notion so indistinctly that his explanation is of no value."

My object is to point out that the indistinctness complained of is not a little enhanced by the critic's inaccuracy. Dr. Whewell does not give the original Greek; had he done so, this note would have been unnecessary, for his readers would at once have perceived, what he apparently overlooked, that the word *κυκλωτερεῖς* is not a comparative.

JAMES R. THURSFIELD.

Scientific Notes.

Geology and Palæontology.

New American Fossils.—*Lippincott's Journal* for Jan. 1870 calls attention to a remarkable book, *The Extinct Mammalian Fauna of Dakota and Nebraska*, by Professors Leidy and Hayden, describing the recent investigations of the singular territory known to the early settlers as *Mauvais terres*, which has proved extraordinarily rich in fossil remains of the higher mammalia, many of them belonging to new species, and even genera. Among the *Carnivora* are a fox, three wolves, three species of *hyaenodon*, several of their skulls exhibiting teeth-marks of terrible conflicts, a small panther, &c. The *Ruminantia* include 27 species, all new, two of them belonging to a very remarkable genus closely resembling the hog, and termed by Prof. Leidy "ruminating hogs," found in enormous numbers; also large numbers of the camel family. The *Pachydermata* are numerously represented, including a hog about the size of the African hippopotamus, and another, not much larger than the domestic cat; three species of rhinoceros (now entirely extinct in the Western hemisphere), a mastodon, and an elephant. The de-

posits are remarkable for the profusion of fossil remains of *Solipeds* allied to the horse; a very remarkable circumstance, considering that at the time of the discovery of the American continent by Europeans no horses existed on it. Prof. Leidy gives the names of 23 species of the equine order, which anciently inhabited North America, about three times as many as are now found living throughout the world. Most of them were small species, about the size of the ass or zebra, the smallest about that of a Newfoundland dog. Contrary to the view usually entertained, that the animals of past periods greatly exceeded in size those now in existence, Prof. Leidy points out that the extinct animals of these regions were generally of small size compared with their living allies.

Palæontology of the Quaternary Strata of Paris.—M. J. Rebourg records in the *Comptes Rendus* the discovery of a large number of instruments in 49 quarries, of various forms, and belonging to different trades; knives, lance-heads, scrapers, axes, borers, hammers, wedges, saws, adzes, scissors, pincers, &c. They occur from the surface to a depth of 12 metres (40 feet), and must have extended over a considerable time. They belong to three distinct epochs: the oolithic, corresponding to the cave-bear period; the mesolithic, to the rein-deer; and the neolithic, to the dolmens. The handles of the instruments are made of wood, fastened by the intestines of animals. Commingled with these human reliquæ are bones of the following animals:—*Elephas antiquus* and *primigenius* (mammoth), *Cervus megaloceros*, *Elaphus*, *Tarandus canadensis*, *Belgrandi*, *Adamas*, and *alces* (elk); the horse, the ass, *Rhinoceros tichorhinus*, *Merckii*, and *etruscus*; the hippotamus, *Sus scrofa* and *palustris*, *Felis spelæa*, the wolf, *Bos primigenius* and *indicus*, the auroch, sheep, beaver, hyæna, a bird of the crane tribe, the *Trogotherium* and *Halitherium*; the two latter, survivors of the tertiary period, being found with the most ancient instruments.

Antiquity of Man in the United States.—Col. Charles Whittlesey read an interesting paper on this subject before the meeting of the American Association for the Advancement of Science held at Chicago. He thinks it possible that the superficial materials in which the well-known remains at Abbeville are found may not be of the same age as the North American drift; but they constitute the only stratified beds above the cretaceous strata in that region, containing remains of the fossil horse, ox, mammoth, and rhinoceros, and possibly corresponding to the materials observed in America near the southern portion of the boulder drift. Sir C. Lyell considers the flint-bearing beds of Amiens and Abbeville to be older than the bone layers at Natchez, Mississippi, which are at the bottom of the loess. Col. Whittlesey obtains evidence of the existence of two races of man, and possibly of a third intermediate race, as having held possession of the northern portion of the American continent; the more recent of them being the North American Indian or red man; the earlier race he terms the mound-builders. The antiquaries of Europe regard the people who used flint instruments as being prior to those who had implements of stone; and the latter, again, as older than the races using bronze or other metals. In the United States the race next prior to the white men had very few implements of stone: their knives and arrow-heads, their war implements, and their agricultural tools, were almost entirely of flint; they had very few and rude instruments of native copper. The mound-builders, on the contrary, who preceded the red men, produced and used tools in the reverse order; their axes, adzes, and mauls, were very numerous, and sometimes of stone; their copper tools abundant; but those of flint very rare. Hence in this instance the most ancient people were the most industrious: they cultivated the soil; they possessed more mechanical ingenuity, and left more prominent and permanent monuments. On the Atlantic coast, from Nova Scotia to Florida, are numerous shell-heaps, identical with those of Sweden, Norway, and Denmark, and known as *kjœkken-mœddings*. The examination of several caves gave bones of the wolf, deer, bear, rabbit, &c., mixed with skulls of the red race, and not dating back apparently more than 2000 years. Col. Whittlesey estimates 2000 years as the period also of occupation by the mound-building race, which does not take us back as far as the beginning of the historical period in Asia and Africa.

Physiology.

Causes and Cure of Miasma.—At the first meeting of the International Medical Congress, recently held at Florence, Prof. Lombard, of Geneva, showed a series of statistical maps to illustrate the rate of mortality in different countries, the lowest being in Iceland; also the effects of malaria with reference to different seasons of the year. In marshy countries the death-rate is highest in summer, elsewhere in winter. In the district of Massa Maritima, the average duration of life has been lengthened by the drainage operations from 10 or 12 to 18 or 21 years. At a later meeting Dr. Pantaleoni returned to the origin of miasma, which he attributed not only to the direct action of the mixture of salt and fresh water, but to the resulting putrefaction of plants. He recommends as the best antidote the planting of lofty trees; and believes that drainage is useless, and that it is better to lay the whole district under water, or, where practicable, to fill up the marsh by earth. He

has no faith in the use of quicklime as a disinfectant. Prof. Cipriani regretted the great increase in the cultivation of rice under the law of 1866. Prof. G. Molli, of Milan, read a paper stating that he had found the sulphite salts of soda and magnesia more efficacious in marsh fevers than preparations of bark. The Congress approved the proposal for appointing a special commission for enquiry into the causes and effects of the marsh-miasma.

Does with Horns.—The *American Naturalist* for December records some curious instances of does with fully developed horns. They are generally barren, but one example did produce a fawn. In domestic cattle, where the cow produces twins, one being a male and the other a female, the female calf is very apt to be barren, and its external form to resemble that of the ox. These calves, on being slaughtered, have been found to be hermaphrodite. It is not at all unusual for old female birds to assume the secondary male character of their species.

The Anatomy and Physiology of the Blow-fly.—Mr. B. T. Towne has just published a valuable monograph on this animal, the *Musca vomitaria*, Linn. He states that the integumental system of the larva of this animal consists of 17 segments, as occurs in all Insecta, with the possible exception of the Orthoptera, in which there are but eleven. He differs from the views generally received with regard to the order of succession of the segments, considering that the three first, both in the larva and perfect insect, are not the optic and antennal segments, but compose the mouth, and in both are provided with three pairs of modified limbs; but, although the existence of the first pair is less certain in the larva, owing to the very rudimentary condition of this segment, and the extreme modification it undergoes in the development of the perfect insect. The 4th and 5th segments are united above in the larva as well as in the perfect form, and each bears a pair of sense organs, the antennæ, and the eyes. The 6th segment of the larva bears the anterior spiracles or breathing pores; but, together with the next two, the 7th and 8th, and in fact all the succeeding ones, is unprovided with legs. These three segments correspond to the thorax of the perfect insect, which is, however, not only provided with six legs, but also with a pair of wings, appendages of the 7th segment. The 8th, or last thoracic segment, is likewise usually supplied with wings in insects, but in the Diptera they are suppressed, and their place is occupied by a pair of small organs called halteres or balancers. Of the remaining nine segments, which form the abdomen of the perfect insect, four are modified and converted into the hard parts of the sexual organs, which are more or less internal. Mr. Lowne enters also at length into a consideration of the muscular and nervous systems of the blow-fly. The organ of smell he believes to be located in the 3rd joint of the antennæ, which are remarkably dilated, and are covered with minute openings communicating with little sacs in the interior. The halteres he regards as the organ of hearing, their cavity being filled by a very large nerve terminating in nerve-cells, which is connected with a number of small highly refracting bodies, regularly arranged round the base of the organ.

Botany.

The Sleep of Plants.—To explain the phenomena of the sleep of plants, some authors have had recourse to light, others to heat, and others again to a natural property of vegetable organisms which they term "tumidity." In general they have not distinguished between the causes which produce sleep in the flowers and in the leaves, but these ought not to be confounded. Light is only an accessory cause of activity in flowers, while it is one of the principal causes of activity in leaves. By compensating the deficiency of light by an increase of heat, one may force flowers into activity in total darkness, while the leaves will present only a very imperfect vitality. For the activity of flowers heat only is necessary; for that of leaves both heat and light. Leaves are in fact the principal organ of vegetation of the plant, receiving the juices and elaborating them under the influence of light; in consequence of these functions, leaves face the sky and the earth, while flowers, on the contrary, affect all kinds of positions. In those trees known as "weeping-trees," in which the leaves droop towards the earth, the leaf-stalk becomes twisted. The sleep of leaves is owing to an unequal dilatation either in the blade or the leaf-stalk. The hibernation of plants during the cold season is an entire cessation of the vegetative functions; their sleep is, on the other hand, a repairing act, similar in some respects to that of animals. In some plants the flower sleeps during the night, the leaves during the day. As with men and animals, either cold or very intense heat produces in plants a diurnal sleep; notwithstanding artificial darkness, both plants and animals wake during the day, but show some symptoms of somnolence. During the sleep of flowers the corolla assumes its proper position of aestivation, as animals place their limbs during sleep in the attitude they occupied in the fœtus-state; the same position is also assumed shortly before death. (M. Ch. Royer in the *Bulletin de la Société botanique de France*, December, 1869.)

Fungi on Insects.—Dr. Bail of Danzig, in a recent pamphlet, calls attention to the various kinds of Fungus that are parasitic upon the

larvæ of different insects, and his investigations are of some practical importance in relation to a possible check to the destruction of forest-trees, which goes on to an enormous extent in North Germany, through the ravages of caterpillars. In certain seasons these caterpillars appeared to be attacked by an epidemic, their bodies being swollen to bursting, and white threads being visible between the rings of the body, which seemed to issue from the body itself. In this condition great numbers were found still clinging to the leaves. The destroying agent had been identified by Dr. Reichhardt of Vienna as the mycelium of a fungus which he named *Empusa Aulica*. The distribution of the *Empusa* is very considerable; the only order of insects which is not at present known to be subject to their attacks being the *Neuroptera* (dragonflies, &c.): they are known to be parasitic upon *Coleoptera* (beetles), *Hymenoptera* (bees, ants, &c.), *Lepidoptera* (butterflies and moths), *Diptera* (flies and gnats), *Orthoptera* (crickets, &c.), and aphides, either in the larva or perfect condition, on water-insects, and even the same species on amphibia and fishes. Not only is their distribution over so many different animals remarkable, but also the prodigious rapidity of their development in the individual. The common house-fly is, in some years, destroyed by this parasite in vast numbers, and the dung-fly has been in certain districts almost annihilated. In the forests of Pomerania and Posen the caterpillars have been killed by it in such quantities that it may be considered to have saved the trees from total destruction. The fungi which Dr. Bail found to be the most destructive to insect life were those described by authors as *Cordyceps militaris*, *Isaria farinosa*, and *Penicillium glaucum*; the two latter forms he inclines to unite as different stages of growth of the same plant.

Hermaphroditism in Plants normally unisexual.—Hildebrand, Bail, and other observers, record instances of both male and female flowers being found on the same individuals, in the following genera in which they are normally separated, *Populus*, *Salix*, *Myrica*, *Cannabis*, *Mercurialis*; of male and female flowers being found abnormally united in the same catkin or other mode of inflorescence in *Populus*, *Salix*, *Carpinus*, *Fagus*, *Betula*, *Pinus*, *Zea*, *Carex*, *Ricinus*; and of hermaphrodite flowers in the following, in which they are ordinarily unisexual, *Fagus*, *Populus*, *Carex*, *Ricinus*. These observations are not without importance in the discussion of the question, whether the union of the sexual organs in the same flower, or their separation, is to be regarded as the normal structure in the vegetable kingdom.

Chemistry.

New Theory of the Formation of Urea in the Organism.—Schultzen and Nencki, of Berlin, have developed by a new series of researches their view of the process by which, as has long been known, the greater part of the nitrogen contained in food passes from the body in the form of urea. They oppose the earlier view, according to which uric acid and similar substances are stages through which the change of albuminous substances into urea is effected; and regard the nitrogenous acids of the fat series, especially glycocoll and leucin, as being the preliminary stages towards urea. Since both these substances result from the decomposition of albuminous substances by chemical reagents, as well as from the influence of animal ferments such as the pancreatic juice, so the authors believe that they can prove the correctness of their view by establishing the further change of these substances into urea in the organism. With animals from which a constant secretion of urea had been produced by long subsistence on a uniformly constituted diet, a regular increase in its quantity was observed when glycocoll was added to the food; and further, this addition increased with the quantity of the added glycocoll, and contained just as much nitrogen as was contained in this addition to the food. Corresponding results were obtained also with leucin, while, on the other hand, it was shown that acetamid passed unchanged through the organism. In order to furnish absolute proof of the conclusion that glycocoll and leucin, when they are assimilated into the organism, are separated in the form of urea, further researches will be pursued; the experiment proposed is to fix a portion of the glycocoll in the organism, which can be effected by benzoic acid, hippuric acid being the result, and it is expected that a corresponding falling off in the regular secretion of urea will take place.

Transformations of Urea.—Prof. A. W. Hofmann has contributed a series of interesting additions to the transformations of urea, from which result connections with other fundamental compounds of ammonia, especially with guanidin, a substance originally prepared from the guanin contained in guano, but subsequently produced by Hofmann synthetically. The usual treatment which has been followed in these researches depends on the behaviour of urea-sulphide, either alone or in the presence of ethylamine or ammonia, with mercuric oxide, whereby the sulphur enters into combination with the mercury, while combinations ensue of several molecules of urea, or of one molecule with ethylamine and ammonia, from which the substances under discussion result. Thus triethylguanidin is produced by the elimination of sulphur from diethylsulphurea in the presence of ethylamine; and in the same manner, according to the components employed, are formed ethylised derivatives of melamine and of ammeline. Dr. Hofmann foresees further

transformations which these substances may be made to undergo ; by the assumption of one molecule of water and elimination of one molecule of ammonia or carbonic acid there must result in succession from triethylammeline, cyanuric acid, ether, triethylbiuret, triethylguanidin, and finally ethylamine. It will further be evident that the elimination of sulphur from normal sulphurea will not lead, as Reynolds assumes, to the re-formation of ordinary urea, but to the production of dicyanodiamid.

Varieties of Lactic Acid.—Herr T. Wislicenus of Zürich has shown that the lactic acid obtained from flesh is a compound of two acids of similar composition, neither of which is identical with the lactic acid obtained as the result of fermentation ; so that there are in reality three different acids possessing the formula $C_3H_5O_3$. This fact is calculated to inaugurate an extension of the theory at present adopted of the constitution of chemical compounds, since this theory provides only for two isomeric lactic acids.

Poisoning by Phosphorus.—M. Personne held that the poisonous action of phosphorus is due to its power of deoxidizing the blood, and that oil of turpentine is a successful antidote. MM. Curie and P. Vigier's experiments (*Comptes Rendus*, Nov. 22, 1869) on dogs and rabbits, tend to show that the latter substance is not an antidote ; and they regard the smallness of the quantity of the phosphorus necessary to poison as in discord with the theory of its poisonous action being due to deoxidation.

Preservation and Improvement of Wine by Electricity.—The proprietor of certain vineyards at Digne found that wine which had been struck by lightning and spilt from its shattered casks, remained good for three months afterwards. M. Bouchotte observed that a cask of inferior red Moselle was greatly improved in quality by the action of lightning. M. Scrouthen (*Comptes Rendus*, Nov. 29, 1869), as the result of his direct experiments, recommends the passage of a continuous current of electricity through the wine by means of platinum poles or brass wires armed with platinum.

Physics.

Wave-length of the Spectrum.—M. R. Thalén (*Annales de Physique et de Chimie*, Oct. 1869), has re-examined the wave length of various parts of the spectra of incandescent metals. By superposing the metallic upon the solar spectrum and referring to the obscure lines of the latter, the error is avoided, which change of temperature in the amylizing prism may introduce when the two spectra are compared at different times with a fixed scale or map. The metals were, for the most part, employed in the metallic state, being vaporized by the discharge of an induction coil of which they formed the terminals. In some cases platinum or aluminum terminals were used, the terminals being moistened with the chlorides of the metals under examination. The results obtained do not differ materially from those of other observers. M. Thalén concludes that titanium forms one of the constituents of the sun.

Electrical Currents in Fluids.—Herr T. W. Müller has published the results of a number of careful experiments on the electrical currents produced by the contact of different fluids, especially of acids and alkalis, and has arrived at the following conclusions. He confirms the statements of previous observers that the contact of distilled water with other substances produces no electric current, acting as a perfectly indifferent body. An acid in contact with a salt solution gives always a current in the direction from the salt to the acid. An alkali, on the other hand, in contact with a salt solution, produces always a current from the alkali to the salt. Hence the combination alkali—salt—acid, produces a strong current, whose positive pole is the acid. Herr Müller also shows that when an acid and an alkali are brought into contact, the direction of the electrical current produced depends entirely on the concentration of the fluids, and lays down the following law :—Acids and alkalis in contact with one another produce no current if equal volumes of the two solutions contain an equal number of equivalents of the two substances ; but, as soon as the concentration is altered on the one or the other side, a current immediately ensues, in one or the other direction, which may be determined beforehand. These experiments appear to point to the conclusion that the process of chemical combination of two substances has nothing to do with the production of the electrical current, as the current may disappear while the combination is still proceeding. Herr Müller promises further investigations on the currents occurring in animal organisms.

Movements of Floating Solids.—Prof. Tomlinson (*Phil. Mag.*, Dec. 1869), gives an elaborate summary of the history of the literature of the class of phenomena of which the motion of camphor on water may be taken as the type. The author's own researches on this subject are also recapitulated. A special discussion is given of the recent experiments in the same field of G. van der Mensbrugge, whose investigation tends to the conviction, which the author shares, that the action in question is due not, as has been contended, to the recoil upon the floating mass of the portion of the solid which dissolves in the liquid, or which

evaporates into the air ; but rather to the diminution which the vapour of the substance effects in the tension of the surface-film of the liquid. Experiments here and elsewhere recounted are considered as showing that the surface of a liquid is in a state of tension different from that of the mass of the liquid.

Approach caused by Vibration.—Prof. F. Guthrie (*Proceed. Royal Soc.*, No. 115, 1869), finds that a piece of suspended cardboard approaches a tuning-fork which vibrates in its neighbourhood. It appears that whenever a body vibrates in air, so as to become the origin of waves of compression and rarefaction, all bodies in the neighbourhood of the first tend to approach it. The author, after examining the attendant phenomena, and eliminating such as he judges might influence the fundamental one, concludes that the approach in such cases is due to a mean rarefaction of the air in the neighbourhood of the body upon which the aerial waves impinge, and which is brought about by their dispersion ; and hints at the possible effect which the dispersion of incident heat-waves may have in causing bodies to approach one another.

A New Pyrometer.—As the temperature to which water is exposed may be measured by the pressure exercised by its vapour, so M. Lamy (*Comptes Rendus*, t. 69, p. 347) concluded that very high temperatures might be measured by the tension of the carbonic acid evolved by the heat arising from carbonate of calcium. A porcelain tube, glazed inside and out and closed at one end, is charged with fragments of marble or Iceland spar ; the other open end is connected with a manometer. On exposing the closed end to the high temperature which has to be measured, carbonic acid is expelled, and the amount expelled, as shown by the tension indicated by the manometer, is a measure of the temperature. On cooling, the carbonic acid is re-absorbed by the quick lime.

Miscellaneous Intelligence.

The Academy of Sciences of Paris has just elected two corresponding members ; in the mineralogical section M. Des Cloiseaux, of the Normal School, in the place of M. d'Archiac ; and in the botanical section, M. Pringsheim, of Berlin, in the room of Prof. von Martius.

It is understood to be the intention of the British Government not to fill up the post of Master of the Mint, vacant by the death of Prof. Graham.

The office of Director of the Geological Survey of Ireland, vacant by the death of Prof. Jukes, has been conferred on Mr. Edward Hull, of the English Geological Survey.

The Professorship of Botany in the Royal College of Science, Dublin, is vacant by the resignation of Prof. Wyville Thompson. Prof. Perceval Wright, Dr. Macnab, and Mr. W. T. Dyer, of Cirencester College, are understood to be among the candidates.

Dr. Seemann's *Journal of Botany British and Foreign*, is placed on a new footing, and reduced in price to 1s. monthly, with the commencement of the year. It will in future be made a complete record of the progress of British botany, which department will be under the management of Mr. H. Trimen, M.B. of the British Museum, and Mr. J. G. Baker, of the Kew Herbarium. Italy has long been illustrious for the number and high rank of its botanists. A periodical devoted to botany has been started during the past year at Florence, the *Nuovo Giornale Botanico Italiano*. The first number contains several articles of value to Italian botanists, and an interesting paper by Sig. Uzielli, claiming for the great painter Da Vinci the right of priority in several botanical discoveries usually attributed to more recent observers.

The first number (for Jan. 1870) of a new microscopical publication lies before us : *Microscopic Objects Figured and Described*, by Mr. John H. Martin, Secretary to the Maidstone and Mid-Kent Natural History Society. It contains 16 woodcuts and descriptions of microscopic objects.

The Royal Society has bestowed the Copley medal, one of its highest scientific distinctions, on M. Regnault, of Paris.

M. P. Bert has been elected Professor of Physiology to the Faculty of Sciences at Paris.

The November shower of meteors was observed under favourable circumstances at Port Said by Lieut. Tupman, who has forwarded a report of his observations to the Royal Astronomical Society. Stragglers were noticed as early as the 8th ; on the nights of the 14th and 15th about one-third of the sky was clear, and the meteors passed at the rate of one or two every minute from half-past two to four o'clock ; before 5 all was over.

In Mr. Lister's Introductory Address to the University of Edinburgh, on his appointment to the chair of Clinical Surgery, he advocates Schwann's germ-theory of the putrefaction of organic substances ; and maintains that putrefaction cannot be brought about by the action of oxygen only ; the process being, in fact, analogous to that of fermentation. It appears that experiments by M. Pasteur have shown that a bottle containing a clear decoction of yeast fermented very quickly

when exposed to ordinary air ; but when exposed to atmosphere entirely free from floating organic particles, as the wind blowing from a glacier, remained perfectly clear.

Mr. J. Gwyn Jeffreys contributes to the January number of the *Annals and Magazine of Natural History* a short biographical sketch of the lamented M. Sars, lately Professor Extraordinary of Zoology at the University of Christiania, to whom science is so much indebted for his investigations of the fauna of the Northern seas.

Dr. Stricker, of Vienna, is publishing a work on the tissues of man, which will incorporate the results of the researches and the conclusions of the most distinguished histologists of Germany. The early numbers, which are already printed, contain chapters by Max Schultze on nerve-tissue, by Stricke on microscopical methods, by Kuhne on nerve and muscle, by Pflüger on the salivary glands, by Rollet on blood-corpuscles, by Waldeyer on teeth, &c.

Mr. P. M. Duncan, M.B., F.R.S., one of the Secretaries to the Geological Society, is a candidate for the vacant chair of Geology in King's College, London.

Selected Articles.

Nature : II. Hooker on Schimper's *Traité de Paléontologie végétale*, vol. I. [The review is a valuable *resumé* of the present state of knowledge.]—Proctor on Earthquake Waves in the Pacific.—Thalén's "New Map of the Spectra of the Metals." [Reviewer should have mentioned that this memoir, although read before the Royal Society of Upsala, is printed with elaborate tables in a recent number of the *Annales de Chimie*.]—III. Newton on Baldamus' theory, that the colour of the eggs of the cuckoo approximates in the course of generations to that of the eggs of the bird in whose nest they are laid, and that successive generations of cuckoos stick to the nests of the same kind of bird. [Favourable ; theory questioned by Sterland in No. V., Dresser in No. VIII., and Cecil Smith in No. IX. Discussion important as bearing on Theory of Natural Selection : the subject was first introduced to English readers in a popular form in Chambers' Journal, 1857.]—Note from Max Schulze's Archiv, by Kuppfer of Kiel, on the vertebrate character of the embryo of a species of Phallusia, confirming opinion of Kowalewsky.—IV. Wallace on Murphy's Habit and Intelligence. [Defence of two or three points of Darwinism against Murphy. Continued in No. V.]—V. Deep Sea Dredging Expedition in H.M.S. Porcupine, by Gwyn Jeffreys. [Very interesting and important : continued in Nos. VI. and VII.]—VI. Mental Progress of Animals, by J. S.—VII. Gwyn Jeffreys on Food of Oceanic Animals. [As no vegetable life is found lower than 15 fathoms, do the marine animals obtain their carbon from the sea, as the plants do from the air ? criticised by Wallich in No. IX.]—VIII. Bastian on Sensation and Perception, I.—IX. Stanley Jevons on a Deduction from Darwin's Theory. [Human race is found in greatest perfection in temperate regions, because an amalgamation of races migrating from Arctic with others migrating from Tropical regions, is more adapted to a medium climate.]—Berkeley on Oliver's First Book of Indian Botany.—Sylvester : A Plea for the Mathematician. [Masterly essay : defending the view that the mathematical sciences are based upon, and their progress due, to observation.]

On Idiocy. P. M. Duncan. Quarterly Journal of Science for Jan., 1870.

The Total Solar Eclipse of August last. W. Crookes. In the same.

Notes on Terrestrial Magnetism. R. A. Proctor. Student for Jan., 1870.

Essay on the Embryonal Development of Insects, by N. Melnikow of Kasan. Troschl's Archiv für Naturgeschichte, 1869. Bd. I., Heft 2.

On the Cause of the Different Development of the Sense of Locality in different parts of the Skin, by Vierordt. Robins' Journal de l'Anatomie, November and December.

On the Influence of Electric Currents on the Nervous System, by MM. Legros and Onimus. In the same.

Primitiæ monographiæ Rosarum, by F. Crepin. Bulletin de la Société Botanique de Belgique. Vol. VIII., No. 2.

On the Microscopical Anatomy of Brünner's Glands, by Herr Schlemmer. Sitzungsberichte der kais. Acad. der Wissenschaften zu Wien. [Shows that Brünner's glands do not belong to the class of acinous, but to that of tubular glands.]

On the Absorption and Exhalation of Nitrogen in the Adult Sheep, by MM. Henneberg, E. Schulze and Märcker. Sitzungsberichte der königl. bayer. Akad. der Wissenschaften zu München, 1869. Band I., Heft. 4. [The experiments show that there is no evidence in favour of the view of Boussingault and others, that nitrogen is given off by animals in the gaseous form.]

A Mathematical Theory of Tides, by Prof. Challis, in Phil. Mag. for Jan.

New Books.

BARKOW, H. C. Die Angiologische Sammlung im anatomischen Musäum zu Breslau. (58 coloured woodcuts, and 11 coloured plates.) Breslau.

BIRT, Dr. P. Leçons sur la Physiologie comparée de la Respiration. (150 fig.) Paris.

BRAND, Dr. Beiträge zur Entwicklungsgeschichte der Libelliden und Hemipteren. Berlin.

BRUCK, Dr. Die angeborenen und erworbenen Defekte des Gesichtes. (12 plates.) Breslau.

CORDIER, F. S. Les Champignons de France. (60 chromolith.) Paris : Rothschild. [The first part of this work treats of the general organs of fungi, their mode of reproduction, geography, influence on the soil, habitats, season, climate, and the means of distinguishing the eatable from the dangerous species. In the second part the author describes those species that are edible, poisonous, or employed in the arts, that is, all the French species of interest to man ; and gives their complicated synonyms, with figures of one or more species of each genus, and synoptical tables.]

FICHTE, J. G. New Exposition of the Science of Knowledge. Transl. by Kröger. Trübner.

FOWLER, T. Inductive Logic. Clarendon Press series.

LOWNE, B. R. The Anatomy and Physiology of the Blow-fly. A Monograph. (10 plates.) London : Van Voorst. (Vide supra.)

MERKEL, Dr. F. Ueber die Macula lutea des Menschen und die Ora serrata einiger Wirbelthiere. (2 plates.) Leipzig.

SAINT-PIERRE, M. E. GERMAIN DE. Nouveau Dictionnaire de Botanique. Paris : Baillière.

THUROT, Ch. Les Principes d'Archimède. (Reprint from *Rev. Archéologique*.) Baillière : Paris.

Geography and History.

New Tracks in North America.—By William A. Bell, M.A., M.B., Cantab. London : Chapman and Hall.

THE present work belongs to a high order of modern books of travel. It teems with solid information, industriously gathered and pleasantly imparted ; the personal narrative is not burdened with useless detail or worked up for effect, but depends for its interest on the unaffected relation of the more important incidents ; and the views on social conditions and prospects are free from bias and exaggeration. The impression produced is that of a task undertaken with the sole view of diffusing sound knowledge regarding the interesting country travelled over, and the reader is glad to place the volumes on his library shelves by the side of his best-thumbed books of reference. It is far from our intention, however, to convey the notion that the work is dry reading ; on the contrary, the narrative portions are exceedingly interesting ; there is abundance of adventure, and the descriptions of the desolate plains and weird-like plateaus and cañons of the wild regions passed through enchain the attention from the first page to the last.

Dr. Bell travelled as a volunteer member of an expedition undertaken by the Kansas Pacific Railway Company, to survey the various routes for a railway far to the south of the one now finished, and therefore lying across the almost unknown table-lands and mountain ranges between the eastern part of New Mexico and Southern California. The survey parties were strengthened by cavalry escorts and means of transport by the United States Government, without which aid they could have done nothing in regions infested by hostile Indians, and they had to try in many places alternative lines of road ; thus a large portion of the most unfrequented part of the continent was examined by competent men, and materials gathered for a much more accurate view of the physical geography of this extraordinary region than has hitherto been entertained. It is an especial merit of Dr. Bell that, although engaged only as the photographer

and surgeon of the expedition, he has shown himself competent to use these valuable materials, and has worked them up in the broad views on the general geography of the country which enrich his work.

The narrative begins with the author's arrival at St. Louis, "the Capital of the West," of which and the neighbouring towns and territories he gives an interesting description. Hence, he travelled by rail to Salina, 185 miles west of the Missouri, which had been appointed by General Wright, the head of the expedition, as the rendezvous for the party; and on the 7th June, 1867, the line of waggons and mounted surveyors started across the plains to commence their task. The direction followed towards the Rocky Mountains was generally south-west, and several passes were explored before reaching Santa Fé in New Mexico. From the Rio Grande two main lines of route were surveyed to the Colorado, a northerly one near the 35th parallel of latitude, and a southerly one approximately along the 32nd parallel; both passing over range after range of difficult mountains and the northern only eventually being continued west of the Colorado to St. Francisco. Dr. Bell accompanied the surveyors on the southern route as far as Fort Grant in Southern Arizona, when he quitted the party, and, with one companion only, traversed the Mexico State of Sonora from North to South as far as the Port of Guaymas. The chief object of this excursion was to ascertain the prospects of a future branch line of railway through this region to the Gulf of California. At Guaymas he embarked and rejoined his companions in St. Francisco in the mid-winter of 1867-8, whence he set out on his return journey *viâ* Salt Lake City in the month of February, reaching Fort Wallace in Kansas on the 10th of March, thus completing a vast circuit through the least-known regions of the Great West. The narrative of the whole expedition is completed by the journals or statements of other members, belonging to those lines of survey which were not traversed by Dr. Bell personally. The result of the Survey, as far as Railway prospects are concerned, was that the route near the 35th parallel was considered the better one and recommended for adoption.

In a chapter giving a general view of the physical geography of the region west of the Mississippi, Dr. Bell presents us with a new reading of the relations of mountain systems in North America. Hitherto we have been taught to consider the Rocky Mountains and the Andes of Mexico, Central and South America, as forming one continuous chain, extending, as it is sometimes expressed, "from the Arctic nearly to the Antarctic circle." One result drawn by our author from the recent surveys is that the Rocky Mountains cease in Southern New Mexico, and are separated by a depression in the general plateau, some 50 or 100 miles in width, from the mountain system of Mexico. The Rocky Mountains, moreover, are no longer to be considered as a "chain." To the question, Where is the Central range? Dr. Bell answers confidently, Nowhere. A tolerably accurate idea of the vertical configuration of the western half of the continent may be obtained from the carefully prepared map, drawn by Ravenstein from Dr. Bell's materials, which is attached to the work. The main gradations of altitude are here represented by shades of drab colouring and lines of shading, and it is seen at once how totally different is the mountain system from the Cordillera further south, with which it has been arbitrarily connected in geographical descriptive works. A mass of highlands, elevated from 6000 to 10,000 feet above the sea level, extends from north to south, having a width in its broadest part of at least 16 degrees of longitude, and in its narrowest of 8 degrees; and from this rises a number of short ranges of lofty peaks, which, it is true, show an approach to continuity along

the line of the Rocky Mountains Proper, near the eastern edge of these broad highlands, but are scattered also over other portions of the area. The great plateau, in fact, is continuous with the Sierra Nevada range of California, and its great elevation would be uniform over the whole width of 900 geographical miles, were it not broken by the two great basins of Utah and the Colorado River, which are depressed to about 4000 feet, and have, at least in great part, been scooped out by the action of water. In general terms, Dr. Bell regards the Rocky Mountain system, from the northern boundary of the United States to their southern termination, as consisting usually of two mountain ranges, occupying the eastern and western edges of the plateau, and connected here and there by transverse ridges. In confirmation of this view is to be cited the absence of clearly-defined watersheds, the dividing line of the rivers, which flow respectively to the Atlantic and Pacific, being neither the Eastern nor the Western range, but in some places the one and in others the other, but very frequently the transverse connecting ridges. The junction of the transverse with the meridional ridges results in the division of the plateau into numerous extensive elevated valleys, hemmed in by high mountains, and called "Parks," well-watered and timbered, with wide expanses of grass-land.

Another chapter treats of the tract of country forming the basins above-mentioned, and lying between the eastern mass of highland and the Sierra Nevada. This has generally been described as the Great Desert Belt, extending south to north, from the head of the Gulf of California to the valley of the Saskatchewan, in British America. Dr. Bell has much that is new and interesting to impart concerning this peculiar region. It is not a continuous belt of low-lying country, and has only one feature common to the whole area—the arid nature of its soil and climate. He divides it into three basins, each of which is about equal in area to France. Advancing north from the barren plains at the head of the Gulf of California, some portions of the country are depressed below the sea-level, but there is a graduated ascent to the northern part of Utah, in which lies the Great Salt Lake, at an elevation above the sea of 4290 feet. North of this is a transverse belt of the high plateau land separating the basin from that of the Columbia River to the north, which forms the second basin.

The third basin is that of the Rio Colorado of the west, and this is in some respects one of the most extraordinary tracts of country on the earth's surface. Its marvellous physical features were first described in the report of Lieut. J. C. Ives, who explored the river valley by order of the United States Government in 1857-8, chiefly by the geologist of the expedition, Dr. J. S. Newberry. The main stream was not visited by Dr. Bell himself, but he obtained much information from Dr. Parry and other members of the survey party who traversed the country. The entire Colorado basin consists of a series of table-lands, rising one above the other, and all cut through to a vast depth by the main stream and its tributaries, which rise in most cases amid the snows of the highest ranges, and run in rapid and perennial courses to the plains at the head of the California Gulf. The plateaus rise by successive gradations from 4000 to 7000 and 8000 feet; they are broken through along the lines of watercourses, and generally present towards those lines abrupt wall-like escarpments. Complete barrenness prevails on all these broad lands; little vegetation except *Artemisia* scrub is to be found from the 36th to the 42nd parallels along the plateaus, and wide tracts exhibit nothing but bare rock on the surface. The causes of this sterility suggested by Dr. Bell appear to be two, to some degree dependent on one another. One is the scantiness of the rainfall, owing to the

interception of the vapour-laden winds from both oceans by the flanking high ranges; and the other, the circumstance that the beds of nearly all the rivers are sunk to a depth of hundreds and thousands of feet below the level of the country, thus depriving the land of the abundant irrigation, which its numerous streams would have supplied had they flowed on the surface.

The formation by rivers of narrow, sharply-cut gorges or cañons, a phenomenon not unknown in other regions, is here displayed on the grandest scale. The main stream of the Colorado is stated to flow for 500 miles at the bottom of a chasm, from 3000 to 5000 feet deep. The clefts are not linear, or in zigzag, but have a meandering course, like the natural channels of a river; and the tributary streams join the main river in most cases by similar deep clefts. Several members of Lieut. Ives' expedition descended into the gorge, at one of the few places where a break in the perpendicular sides rendered it accessible; and Dr. Newberry noted that the walls exhibited a succession of geological strata corresponding on the two sides. This fact, added to the form of the gorges and considerations derived from geological observation in other river and lake basins, led Dr. Newberry to the conclusion that this wonderful phenomenon was due simply to the slow action of running water; in short, that the river and its tributaries had, in the lapse of ages, cut down their beds through all the sedimentary strata, and several hundred feet into the granite base on which they rest.

In this conclusion Dr. Bell agrees. Earthquake action, to which it seems natural to ascribe the origin of the clefts, he believes, has had nothing to do with them. In a judicious summary, he enumerates as the physical conditions necessary to the formation of deep cañons—1st, A dry climate, in which even periodical rains do not fall to any considerable amount; 2nd, The passage of never-failing streams through this dry country; 3rd, Surface strata of such a nature as easily to yield to the action of the current when the bed first begins to be deepened; and, 4th, A slope of land sufficiently great to insure a rapid current. To these conditions, we think, ought to be added a slow general upheaval of the whole country, such as may be assumed to have caused the elevation of the Rocky Mountain plateau, the culminating line or summit of the arch of upheaval being near the upper waters of the river. It seems necessary to assume such general elevation, to account for the maintenance of a slope sufficiently steep to cause the rapid current which has worn away the rocks. The dry climate is a consideration of the highest importance, but to dryness it appears necessary to add the absence of frost and glacial action. It has been shown by Ramsay, Jukes, Geikie, and other geologists, how vast is the influence which rain and ice have had in producing the rounded configuration of the surface of our own country, and by inference of all other regions exposed to their action: and the Colorado basin may be cited as an example of a region remaining in primitive ruggedness, owing to its freedom from these agencies. European rivers are known which have deepened their beds several hundred feet since man existed on their banks, and left signs of his presence in flint implements imbedded in their gravel. If the climate had been as free from rain as that of the Colorado basin, we might have witnessed cañon formations here, instead of the gradually sloping banks, which are the results of pluvial washings and denudation.

Dr. Bell has been able to enliven his description by a narrative of adventure in the Great Cañon of the Colorado which greatly heightens the interest of the subject. The members of the survey party, on the 35th parallel, met at a village on the lower Colorado a man named James White, who had actually made, a few months previously, the passage

of the gloomy chasm throughout nearly its whole length. He belonged to a party of gold prospectors, near the upper waters of the river, who having lost their leader in a fight with Indians took refuge at the bottom of the ravine of Grand River, just above its junction with Green River, the united waters of which form the Colorado proper. Two of them in their desperation sought a mode of escape, from the watching savages above, by the rapid river. They built a raft and, embarking on the current, were hurried through the dark passages and tossed over cataracts for days and weeks; one of them being lost in the worst part of the perilous navigation, and the survivor, White, emerging in an exhausted state at the southern end of the chasm where the Mormons have a small settlement, and where the survey party met with him. It is now known that the cañon was explored, last summer, by an expedition organized for the purpose, under Major Powell of the United States Army. He states that in some places he passed between walls of marble, many hundred feet in height, and we may expect from his detailed report, when published, a revelation of the hidden mysteries of the great cañon.

The ethnological portions of the work are of equal interest to the Geography. The description of the Pueblo or town-building Indians is particularly worthy of attention. It is known that the section of this remarkable people, whom the Spaniards found established on the Rio Grande, had a tradition of their having migrated thither from the North. Dr. Bell admits this derivation, but believes them to be the skirmish line of that nation who, under the general name of Aztecs, attained so high a state of civilization in Central America; and he has carefully worked out the route which he thinks they must have followed, in their gradual movement northward from their original home on the plateaus of Mexico. He believes they took a direction to the west of the Sierra Madre of Mexico, through the plains of Sonora and Arizona, to the fertile valleys of the Gila. Passing onward, their progress to the North was stopped by the Great Cañon of the Colorado, and their course thereby deflected to the eastward along the head waters of the St. Juan to the northern extremity of the Rio Grande, the valley of which they descended and peopled. The description of the Opita and Papago Indians of Sonora is also of great interest; the chapters devoted to Sonora indeed may be said to be amongst the most original and attractive of the whole work. Readers interested in the recent mineral discoveries, and the prospects of settlement in the tract of country surveyed by the entire expedition, will find in Dr. Bell's book a reliable guide.

H. W. BATES.

The Geography of Greece. [*Geographie von Griechenland.*] By C. Bursian. Vol. II. Part I. Leipsic: Teubner.

THIS is an instalment of Herr Bursian's work on the Geography of Greece, the first volume of which appeared in 1862. The need of such a book has long been felt, and the importance attached to the subject is evinced, among other things, by the increased space allotted to it in each succeeding history of Greece. For ordinary English students, the want has been sufficiently supplied by the excellent articles on Greece in Dr. Smith's *Dictionary of Geography*, and the convenience of such articles for purposes of reference, independently of their intrinsic value, will ensure their permanent use in preference to more elaborate treatises; at the same time, the form into which these are thrown, precludes the possibility of discussing thoroughly the various questions which arise in connection with the subject, and, since the numerous references in classical authorities which tend either to elucidate or, as frequently happens, to entangle

the topography. A more systematic treatment of the subject is thus required, and this will be found admirably executed in Bursian's volumes.

The author has spared no pains to examine all the passages in ancient and modern writers which bear on the geography, and has shirked none of the questions, many of them very difficult ones, which have confronted him. In the discussion of these his learning and good sense are everywhere conspicuous, and while the historic notices of districts and towns are brief and unobtrusive, it is evident from them that he is a good deal more than a mere geographer. Nowhere is this more apparent than in his accounts of the affinities of the different tribes that inhabited the country, especially the Peloponnese, which, from the difficulty of egress which it presents to those who have once entered it, has in all ages resembled the purse of a net, in retaining remnants of a great variety of races. Besides this he has himself explored a considerable part of Greece Proper, and in some places, as at the Heræum in the Plain of Argos, instituted independent investigations, about which he has written monographs in former times. Thus the descriptions have in some measure that reality imparted to them which an eye-witness alone can give; though, at the same time, the reader must not expect to find that vividness which is so characteristic of Professor Forchhammer's *Hellenica*—a work of genius, which, without word-painting or picturesque effect, presents the country in all its minutest features, as in a raised and coloured map. This treatment is perhaps precluded by the business-like character of Herr Bursian's volumes; and his good sense forms a marked contrast to the extravagance of the mythological theories which Forchhammer worked into his physical geography.

The first volume of this work was devoted to the continent of Greece, from the parallel of Mount Olympus to the Corinthian and Saronic Gulfs: the second is to contain the Peloponnese and the Islands. The part which is now before us includes the three districts of Argolis, Laconia, and Messenia. Our sources of information are in no division of the country more complete than here. Of the ancient condition of the cities and their antiquities we have a full account in Pausanias; and for modern times, besides the great works of Leake and E. Curtius, there are many other valuable contributions, such as Mr. Clark's *Peloponnesus*, and the publication of the French archæological expedition. All these materials have been very thoroughly utilized by Herr Bursian; and, in particular, he has taken great pains to reproduce for us the sites of the public buildings in the cities, by comparing the descriptions in Pausanias with the remains still existing and the features of the ground. In other respects he has been careful to spare the reader all antiquarian discussions; in fact, here and there, we cannot but regret that he has not told us more—as, for instance, about objects of such peculiar interest as the pyramid in the neighbourhood of Argos, and the unique Hellenic arched bridge at Xerocampo, in the valley of Sparta. Among the most effective descriptions in this part of the book, we may mention the notice of the Hieron of Æsculapius near Epidaurus, and the whole account of the neighbourhood of Pylos and Sphacteria.

It only remains to mention one or two *desiderata* to make such a work quite complete.

The plans of towns which are appended to this part, and to Vol. I., are in all respects creditable, but in order to render the book useful to the student, it is absolutely necessary that a good map of modern as well as ancient Greece should be added to the work when completed. As the ancient sites and features of the country are throughout determined by reference to modern localities, the reader is wholly at sea,

unless he possesses such a help as Kiepert's map of modern Greece, which cannot be supposed to be in everybody's hands. We may hope that this will appear along with the next part. Much would also be gained if the general notices at the head of each volume or part could be expanded, and a number of facts thus grouped together which are now scattered over the whole work. Thus, from Fiedler's Travels there would be no difficulty in compiling a sufficient notice of the geology of Greece; and what would be still more valuable, we might hope for an account of the climate and vegetation of the country, and its different districts, in ancient and modern times—a subject which surely as much deserves a place in a geographical treatise, as the enumeration of theatres and temples. To these may be added as a *desideratum*, a conspectus of the ancient names of places and natural objects according to their etymology. That Bursian himself is alive to the importance of this is shown by numerous etymologies to which he refers in connection with the geography, especially by that of Messenia, which, as he points out, originally signified a "middle-land" in the midst of mountains—in other words, that which was afterwards known as the Stenyclerian plain. But it is only necessary that a person should look through the names of headlands, islands, mountains, and cities in Greece and Asia Minor, to learn how much may be gained in this respect by careful observation and grouping. With the present rapid advance of philological study, we may hope that geographers will be induced to break ground on a larger scale than hitherto in this almost untrodden field.

H. F. TOZER.

History of England from the Fall of Wolsey to the Defeat of the Spanish Armada.—By James Anthony Froude, M.A., late Fellow of Exeter College, Oxford. Vols. xi. and xii. Longmans.

WITH these volumes Mr. Froude brings his account of *England under the Tudor Dynasty* to a close. He has taken as his subject the transition period during which the spirit of the Middle Ages lost its power and the new views which animate the modern world were assuming a definite form. He has been able to give fresh interest to the story by those researches among the archives of Simancas, which have not only cleared up the relations between England and Spain, but substituted real life-like pictures of Henry VIII. and of Elizabeth, for the curious theatrical images we are so well accustomed to in the ordinary histories. The period, too, is not merely English in its interest. There have been times when our history has been almost entirely national in its character, the whole of the story has seemed concentrated within these islands. Sometimes, however, as in the reign of Elizabeth, it is impossible to disentangle the threads of English and of Continental history; for the time European events form a connected whole, and English policy is unintelligible apart from this relation. In addition to this heightened interest of the great Queen's reign we have the strong personal contrast between Elizabeth and her rival Mary Queen of Scots. The best romance never contained a more striking and better developed balance of interest than history has here provided for us. The situation has had a peculiar fascination for many writers; all the details are so fully known, all the motives and feelings are so blended, and appeal to so many sympathies on both sides, as to present the elements of dramatic effect in their highest form. Our author is convinced of Mary's guilt, and has on his side not only Sir Walter Scott's statement that "his imagination was for Mary, his judgment against her," but Hume's impartial decision, "that the Tory who believes in Mary's innocence, or the Whig who asserts the reality of the Popish plot, are equally beyond the reach of argument." Mary's

advocates insist on regarding her as an innocent and injured woman, against whom an envious rival was always plotting; they keep in the background the fact of her being from the first the Catholic claimant of the English crown, to secure whose succession so many plots were laid against Elizabeth's life. In fact the soil was mined beneath the English queen's feet, and her insecurity during the early years of her reign so impressed the shrewd Signory of Venice, that they did not recognise her for many years, as she expressly stated to their ambassador. All this is almost left out of view by Prince Labanoff and Miss Strickland, as well as by Mary's latest champion, Mr. Hosack: they acutely adopt Dryden's tactics, and represent "the milk-white hind" pursued by the panther. Mignet, on the other hand, seems to bring the two queens together by a kind of destiny; the faults on either side are equal, Mary and Elizabeth are the heads of rival faiths and parties, they must needs come into collision sooner or later, and when the weaker and less worthy falls, it is useless to accuse individuals or even blame the results of fate. Our author, more true to the duty of an historian, gives the facts and documents which show that Elizabeth long bore with, and tried to spare, the woman whom she probably intended to succeed her. We commend to the reader the account of the death-scene at Fotheringay, and the events which immediately led to it. In his account of Elizabeth's policy as a whole, Mr. Froude has given us a companion picture to that which he formerly drew of Henry VIII.'s character and government. Her policy may be characterised in one word—vacillation, and accounted for by the circumstances of her birth and position. Denounced and deposed by Rome, she was the natural head of the Protestant cause; but she clung to parts of the old ritual, and her cool intellectual temperament made her something of a latitudinarian in religion and little inclined to persecute; half her household were Catholics, and Sir James Crofts, the comptroller of her household, was in secret correspondence with the enemies of England. Mr. Motley has accused her of not supporting the Dutch and Henri Quatre as she ought to have done, but he judges somewhat after the event. She long believed that the revolt would end in a compromise (a belief shared by many European thinkers), by which Philip would allow some sort of toleration in practice, and it was long before the States themselves were clear as to claiming full independence. The moderate Catholicism of Henri Quatre after his conversion explains her view. Hence she only helped the revolted Provinces so far as enabled them to resist utter subjection. Again, her whole relation to Spain was regulated by the fact that neither Spain nor England wished for war, Philip as little as herself; and her view was justified so far by the thirty years' peace with Spain. She did not wish to provoke the mass of her Catholic subjects by an open war with the Catholic king, and Drake's exploits were overlooked by Spain, as the Spanish plots and landings in Ireland were by her. The safety of England from invasion long depended on the jealousy between France and Spain, since neither could allow the other to gain such an accession of power as success in this attempt would give. Elizabeth's incessant vacillation, however, was not the less disastrous to those whom she alternately supported and neglected. It was her work that Morton perished in Scotland, that the distraction of the Low Countries were continued, that Don John of Austria was received as governor by the Provinces; that, despairing of any real help from her, Catharine of Medici finally adopted the policy which led to the St. Bartholomew massacre. Her vacillation was often, as Walsingham told her, "dishonourable and dangerous," but she was proud of the foolish artifices which became part of her nature. It was not Elizabeth that saved England, rather

the English council, under Cecil and Walsingham, saved Elizabeth: our thanks are due to Howard, Drake, and Hawkins, and not to the Queen, for the defeat of the Armada. In the monarchical style of writing, once so prevalent, all was attributed to the sovereign: the epithet of "good" has been applied to many princes for the desert of others. What, then, was her merit? Mainly the preservation of peace for so long, mainly the carrying out a great religious revolution without a religious war. Owing to that long peace, the yeomen and peasants were living in a golden age; the war of classes, the struggle between rich and poor, had ended for a time; agriculture was thriving, manufactures were spreading, the country was being covered with fine buildings, the maritime provinces of the Spanish Peninsula were fed with English wheat, the surplus produce of Norfolk and Hampshire. Neither the country gentlemen nor the London merchants wished for war with Spain. Taxation was light, and Elizabeth paid for much out of the revenues of the royal domains. And here we may notice a gap in Mr. Froude's *History*, which we should like to see filled up. There is no full account of the revenues of the country, nothing which would enable us to see how far Mr. Motley's charges against the Queen for not subsidising William of Orange and Henri Quatre more liberally are justified. The materials must surely exist for such an account. In vol. xii. p. 429 there is a full and lucid statement of the constitution and expenses of the fleet in the Armada year—would it be impossible to make out a Budget for that year? Our author incidentally corrects Mr. Motley's account of the state of the land forces (xii. 458), and of the services of the Dutch fleet (472); but we should like to see the whole accusation fairly met. Our impression is that the charge is true of the early years of her reign, but that this is accounted for by her policy, as stated above. It does not seem true of the latter part of the war. It is to be remembered that Elizabeth, when the taxes proved insufficient, had to sell much of the domain land, to meet the constant drain of money for Ireland and for these incessant Continental wars. It was solely her economy that enabled her to clear off the debts of her two predecessors. Philip, with all the wealth of America and the Indies at his command, twice ruined his creditors by failing to pay his debts. The mention of Ireland reminds us that Mr. Froude has devoted special attention to its unhappy state, and worked out its history with great care. Our Government had pursued a hopeless policy from the time of the Conquest under Henry II. When the kindly influences of nature would have fused the rival races into one, English laws forbade intermarriage, proscribed Irish dress and customs, and treated the natives as eternal foes. They were regarded rather as wild animals than as fellow men. The chief instruments of the Reformation in England were the English Bible and Prayer-book, and hymns and sermons, but there was no Irish Bible or Prayer-book, and the state of the Irish clergy is almost indescribable. Political reflections are unnecessary, the bare facts are enough; the rebellions and civil wars were but the fruit of the seed that had been sown. The provincial policy of the Romans has been much admired, but if we reverse all their principles of action, we have a tolerable account of the English policy in Ireland. The history ends with the event to which matters had been long tending, the religious crusade against England, and its defeat in the destruction of the Spanish Armada. There is something of an Epic character in the gradual manner in which the events are described as converging to this supreme moment of England's history; and a vivid personal interest is awakened in the fate of the doomed men whom the stormy return voyage threw on the coast of Ireland. It is one of those stories which we are

never tired of hearing, and fresh details add much to the absorbing interest of the narrative. Mr. Froude ends his History here, rather than with the death of Elizabeth, because from this point her policy lost much of its early character and assumed a definite form. The war with Spain lasted for the rest of her life, and it is from looking at the results of her reign, as a whole, that the general impression of her ability, as a sovereign, has been formed. The poet could describe her as the Glorious Queen of Faery, who sent out her faithful knights to save fair Belge from the proud giant, and to rescue Sir Bourbon though blaming him for "changing his shield." The great statesman Sully was astonished to find that she had conceived the plan of restoring the balance of power in Europe by humbling the House of Austria, — a plan defeated for the time by the assassination of Henri Quatre, and the accomplishment of which was reserved for Richelieu. For Elizabeth's reign and character our author has achieved enough, but we are not sure that, as regards the history of the English nation, he has been equally successful. National and religious feeling was becoming supreme, and the arts of diplomacy were not really so important as they seem in our histories. That feeling embodied itself in literature and shaped the course of the national policy and gave a direction to the national religion; and we somewhat miss a fuller account of the social condition and literary tendency of the age. Is it too late to hope for a continuation of the history to the death of Elizabeth, as originally planned, and the addition of special chapters on the life of the English nation? We regret having to part with an author, who has so well succeeded in fusing the scattered materials of our history into a consistent whole, and whose attractively clear and easy style allows us to concentrate our whole attention on the moving and living characters of the story.

C. W. BOASE.

Correspondence of Joseph II. and Catherine of Russia. [*Joseph II. und Katherina von Russland. Ihr Briefwechsel: herausgegeben von Alfred Ritter von Arneth.*] Vienna: 1869.

THIS correspondence, for the publication of which we are indebted to Herr von Arneth, discloses the secret history of the momentous project conceived by the Russian empress for the destruction of the Turkish power in Europe, and of her negotiations to gain over the co-operation of Austria towards the consummation of that enterprise. The letters embrace the whole compass of this series of transactions, from Catherine's first hint of her wish to renew hostilities with the Porte up to Feb. 16, 1790, only four days before the emperor's death. The two sovereigns by no means restrict themselves to the discussion of political and military combinations bearing upon plans of Eastern conquest, but occasionally entertain each other with details of family arrangements and domestic gossip, like ordinary mortals. More frequently they exchange opinions upon passing events in Europe; the probable issue of the contest between England and her revolted colonies is discussed, and we catch the first dim intimations of changes ere long to be brought about in the European state-system; as for instance, the dissolution of the Holy Roman Empire, and the annexation of the Venetian Republic to Austria. Of course this subtle, shrewd, and lively imperial correspondence is pleasant reading, in spite of the nauseous flattery with which the writers dose each other. The emperor, writing to Kaunitz, avows his motive for adopting this hyper-panegyric tone in a burst of masculine impatience over Catherine's self-concentration. "*Il faut savoir qu'on a à faire avec une femme qui ne se soucie que d'elle, et pas plus de Russie que moi, ainsi il faut la chatouiller. Sa vanité est son idole, un bonheur*

enragé, et l'hommage outré et à l'envie de toute l'Europe l'ont gâtée." That Catherine had a like faith in her correspondent's self-love is clear from the exact measure in which she returns his flattery. With all their seeming frankness and friendliness we have before us a pair of accomplished dissemblers. But the last letters of the emperor, written under the pressure of manifold anxieties and perils, and of growing sickness, are pathetically truthful, and cannot fail to excite a compassionate sympathy for the worn-out sovereign, whose reign, commencing with high hopes and beneficent purposes, was destined to close in the bitterness of utter disappointment.

G. WARING.

Intelligence.

Dr. Dryasdust's coins were sold Dec. 20-21; the highest price (21*l.*) was given for a unique drachma of Mantinea, weighing 87 grains, and a coin of Smyrna weighing 251 grains: the next highest (20*l.*) for a very rough coin of Dryantilla, an exceedingly rare impress.

The Spalding Club has just been dissolved, having in the course of thirty years published all the monuments of the North-east of Scotland.

The *Exeter Gazette* publishes from Guildhall MSS. the secret history of the execution of John Bonnefaut for treason in 1539. It seems he had been talking of prophecies against Henry VIII. with two friends: as this might be considered treasonable, and Bonnefaut was a lawyer, his friends determined to denounce him before he denounced them.

We learn from a letter of Mr. Erskine's that M. Ziller has cleared the southern extremity of the Stadium at Athens at his own expense; the works are now being prosecuted by authority of the King of Greece. A cutting has been made towards the entrance of the tunnel which communicates with the open country to the east, and a sloping entrance has been found, adapted for chariots. A drain, like that at the Dionysian theatre, runs all round the stadium, and has its outlet in the sort of *rivière* which communicates with the Ilissus. A full description of the discovery will shortly appear in Germany.

Selected Articles.

La Maladie de Domitien. E. Beulé, *Revue des Deux Mondes*, Jan. [According to the writer, Domitian continued the later policy of Titus for the first six years of his reign; after which he was maddened by the contempt of the public for his costly military failures.]

Analysis of the Sources of Livy, K. W. Nitsche. *Rheinisches Museum*: 1870.

Rozieris Liber diurnus, reviewed by Hefele in *Theologischer Quartalschrift*, IV., 1869; by Waitz in *Gött. gelehrten Anzeigen*, Dec. 15; by H. Lott. *Revue Critique*, Dec. 25.

The South-eastern part of the Republic of Costa Rica, by Dr. A. v. Frantzius, *Petermann's Geographische Mittheilungen*. Part IX., 1869.

The Telegraph-Expedition on the Yukon, in Alaska, by W. H. Dall, *Petermann's Geographische Mittheilungen*. Part X., 1869.

The Slavonic Peoples of Turkey, by Professor F. Bradaska, in the same. Part XII., 1869.

The Quad-noun and the Tekna on the Western Shores of Morocco, by Joachim Gatell, *Bulletin de la Société de Géographie*, Oct., 1869.

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CARTWRIGHT, W. C. *Memoirs of Bergenroth*. Edmonston and Douglas. DICUILLI *Liber de mensura orbis terræ* a G. Parthey recognitus. Berlin: Nicolai.

EUSEBII PAMPHILI *Scripta Historica* edidit Heinrichsen. Vol. III. Lipsiæ: Mendelssohn.

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TOBLER, TITUS. *Palæstinæ descriptiones ex sæculo iv., v., and vi.* St. Gallen: Huber and Co. Williams and Norgate.

TREITSCHKE, HEINRICH VON. *Historische und politische Aufsätze*. Leipzig: Hertzl.

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- BONWICK, J. *The Last of the Tasmanians.* London: Sampson Low and Co. 1870. [This is a detailed history of the aborigines of Tasmania in their relations with the settlers, including an account of the events which led to the extermination of the race.]
- HAHN, J. G., VON. *Reise von Belgrad nach Salonik, nebst vier Abhandlungen zur alten Geschichte des Morawagebietes.* Vienna: Tendler and Co.
- LEWIN, CAPT. T. H. *The Hill-tracts of Chittagong, and the dwellers therein.* Bengal Printing Company, Calcutta. [Contains much novel information concerning the little-known hill-tribes of the region on the eastern side of the Bay of Bengal, on the frontiers of Arracan and Burmah.]
- M'CLINTOCK, SIR F. LEOPOLD. *The Voyage of the Fox in the Arctic Seas in search of Franklin and his companions.* New and Revised Ed. Murray. 1869.
- HEUGLIN, TH. VON. *Reise in das Gebiet des Weissen Nil.* Leipzig: C. F. Winter. 1869.
- HUMBERT, AIMÉ. *Le Japon illustré.* 2 vols. 4to. Paris and London: Hachette and Co. 1869. [A work recommended by the evident fidelity of the pictorial illustrations, of which there are 500, on wood, and by the amount of information given concerning the institutions and habits of the Japanese which the author had unusual opportunities of studying during his residence as Swiss Minister at Yeddo.]
- PESCHEL, OSCAR. *Der Atlas des Andrea Bianco vom Jahre 1436, photographisch facsimilirt auf 10 Tafeln; mit Vorwort.* Münster: Venice, 1869.

Oriental Philology.

Kazwini's Cosmography. [*Zakarīja ben Muhammed ben Mahmūd el Kazwīnī's Kosmographie.*] Uebersetzt von Dr. H. Ethé. Die Wunder der Schöpfung, erster Halbband. Leipzig: Fues. pp. 532.

KAZWĪNĪ, "the Pliny of the East," as De Sacy called him, lived in that gloomy period when Hulagu and his Mongols conquered Bagdad, and by the execution of Mustacim terminated the Khalifate of the Abbasides. His real name was Zakarija ibn Muhammed; he was surnamed Kazwīnī from his birthplace Kazwīn, where his family, of the purest Arab origin, had long been settled. He died in 1283, and since he describes with much minuteness a plague of locusts which visited Kazwīn in 1209, we cannot be far wrong in dating his birth about 1200. He was early obliged to leave his home; for what reason, is unknown; he says himself, "When God had decreed me separation from my home and my country, and parting from my friends and associates, I followed the good advice of him who says, 'the best companion in this world is a book,' and gave myself up to the study of literature." In the year 1231 we find him at Damascus; he was afterwards Kādhi of Wāsīt and Hilla. After the overthrow of the Khalifate in 1258, he appears to have withdrawn from public life, in order to devote himself to his studies. In 1263 his *Cosmography* appeared; and the second edition of the second volume in 1275. This work consists of two parts, entitled respectively "The Wonders of Creation" and "The Monuments of Countries." The former is subdivided into two portions of very unequal size. The first, occupying 72 pages of Arabic in Wüstenfeld's edition, contains a description of the nine heavenly spheres, also treatises on angels, and on time and the computation of time. In the second, which consists of 364 pages, the author first speaks of the elements in general; then, in particular, of fire, in which division are treated falling-stars; of the air and its phenomena—clouds, rain, wind, thunder and lightning, the rainbow, &c.; of water, with a description of the seas and the principal islands, and of the wonderful creatures of the deep; of the earth, its form, situation, and divisions; with four alphabetical chapters on the most remarkable mountains, rivers, wells, and springs. To this division properly

belongs the remainder (250 pages), which treats of all secondary things on the earth, and is in fact a Natural History, arranged according to the three kingdoms, mineral, vegetable, and animal, including under the latter a long description (66 pages) of man, with his intellectual and bodily properties, and an account of the Djinn, &c. The second part of the work follows the division of the earth into seven climates, and contains a description of the several countries and cities, with their remarkable objects and personages, arranged alphabetically.

Kazwīnī's work, as Dr. Wüstenfeld has already observed, is almost entirely a compilation. By the side of much that is of scientific importance, there is much that is exaggerated and even grotesque. I cannot, however, concede to the scholar just mentioned that in this respect Kazwīnī stands on a level with the best Oriental writers. On the contrary, what with them is an exception, becomes with him the rule. He is attracted only by the extraordinary, has an eye and an ear only for the rare and singular, whether such be really wonderful, or mere nursery-tales. In this he followed the degenerate taste of his age, which was deficient in the pure scientific tendency of the preceding centuries, and was principally interested in what Fleischer calls "the Oriental in the bad sense of the word, i.e. the fantastic and fabulous." The reader who is unacquainted with Arabic should therefore be cautioned not to form an estimate of Arabic science from Kazwīnī. There is one other point in which our author has been somewhat overrated. We find in his work many quotations from older geographers, which on closer inspection prove to be taken at secondhand from the dictionary of Jakūt. I have remarked this particularly in passages of Istakhrī, Ibn Haukal, Ibn Fadhlān, and Al-Mukaddasī, which I have examined. By the side of these, however, are many valuable fragments of works which have now perished.

The attention of the learned world has long been directed to Kazwīnī. From the time of Bochart several European scholars have quoted passages, and in particular the extracts given by Chézy, with a French translation, in De Sacy's *Chrestomathy*, excited the desire for a complete edition, with translation. In 1848 and 1849 Prof. Wüstenfeld of Göttingen, assisted by the German Oriental Society, brought out the Arabic text, with the intention of following it up with a somewhat abridged German translation. This intention has not been carried out, and we cannot but applaud Dr. Ethé for offering an example so worthy of imitation; for while almost every reviewer of newly published Oriental texts pleads for the desirableness of a translation, still very few appear. I would therefore, in passing, propose a better division of labour. Let those Orientalists who have the use of large manuscript collections, employ themselves in editing texts, and those who are deprived of that advantage, in preparing translations. Even if the latter class of scholars are allowed to study at home the MSS. directly necessary for a publication of the text, they will still be without the many other MSS. which have at least to be referred to. But for the translation of a correctly published text, they have all that they require. And probably they would receive the lion's share of the acknowledgments of the reading world.

After an examination of many passages, I willingly subscribe to the judgment of Fleischer that Dr. Ethé "has in general executed his task with vigour and success." An Appendix to this half-volume contains Emendations and Remarks on the Text of Wüstenfeld, chiefly from the hand of Professor Fleischer, at whose instigation the work was undertaken, and to whom it is dedicated.

Leyden.

M. J. DE GOEJE.

Mélanges d'Archéologie Orientale. — Par le Comte de Vogüé, membre de l'Institut. Paris. Imprimerie Impériale. 1868. 8vo. pp. iv. and 196, and 39, with several plates.

UNDER this title the Comte de Vogüé has collected several dissertations, mostly relating to Semitic palæography, a part of which have already been published in various reviews. The first gives us several new Phœnician inscriptions from the ancient Citium, which are of high value as philological material, and not unimportant for the history of Cyprus. They are accompanied with copious linguistic, palæographical, historical, and mythological explanations, with which, so far as we may here express an opinion, we almost invariably coincide, with the exception however of the mythological. The two photographed inscriptions are not as distinct as could be wished.

In the second number the author publishes some new Cyprian inscriptions of the same enigmatical kind, with which the Duc de Luynes has already made us acquainted. M. de Vogüé is much too cautious to pretend to decipher them, though he has taken great pains to lay the foundation for this purpose. Even the small *bilinguis*, of which the Greek text is *Κάρυξ ἐμί*, has hitherto only been of service negatively, by increasing the probability that this language is neither Indo-Germanic nor Semitic. We stand for the moment before a completely unsolved riddle, and this is in fact the case in a still higher degree than with the Lycian inscriptions, which we can at least read, even though we cannot understand them.

The third dissertation relates to a number of small, unobscure, but very important monuments, namely, cut stones of early Semitic origin. The nature of the characters, and partly too the circumstances of the discovery, carry back these seals and gems to a remote age. Especially interesting to us are those with names, which necessarily belong to Israelites. When, for instance, on one of these we read *לשמעיהו בן עזריהו* "(belonging) to Shemayahu, son of Azaryahu," and on another *לנחניהו בן עבדיהו* "(belonging) to Nathanyahu, son of Obadyahu," there can be no doubt of the Israelitish origin. We possess here the oldest known original documents of Israel, which may be referred with a high degree of probability to a period before the Babylonian exile. Space forbids us to go further into this subject; we will only recommend the reader to combine with de Vogüé's dissertation the fuller researches of Dr. Levy in his recent work *Siegel und Gemmen mit aramäischen, phönizischen, althebräischen Inschriften*. Breslau, 1869.

The best of all these essays is in our opinion the fourth, *L'alphabet araméen et l'alphabet hébraïque*, which describes the development of Aramaic writing in its various stages to the Estrangelo and the Cufic. One of the most important among these stages is the square Palmyrene and Hebrew; we only need in addition some elucidation of the Mandæan and Pehlevi writing. Besides this the author shows us here the development of that older character, which we still find on Hebrew coins, and but little modified in the manuscripts of the Samaritans; and accounts for the substitution of the square character. This careful description, which is supported throughout by documents, should be read by every student of the Hebrew language and writing, as it refutes a multitude of traditional and also of modern prejudices.

The work is properly speaking concluded by the discussion of a large bronze weight in the shape of a lion, discovered near the ancient Abydos, which bears an inscription in Aramaic of the time of the Persian empire. A minute investigation is given to the object, origin, and artistic import of this monument. In explaining the inscription, the single letters of which are perfectly distinct, the present writer is

compelled to differ from de Vogüé and to follow Geiger, who translates the words *אספרן לקבל כהריא זי כספא* "exactly answering to . . . silver-staters." At any rate the first word in the passage is identical with one which occurs several times in Biblical Aramaic, *אספרנא* (Ezra v. 8, vi. 8, &c.), which by the way can scarcely, in our opinion, be of Semitic origin.

An appendix contains three shorter essays, namely, a survey of the coins of the Phœnician kings of Citium (in connexion with the inscriptions published at the beginning of the work), a survey of the coins of the Nabatæan kings, which turns the more recent discoveries and researches to admirable account, and finally the discussion of a short Carthaginian sepulchral inscription. As for the Nabatæan kings, we could wish that the author had named the last of them *Rabel* instead of *Dabel*. The reading *דבאל* is based only on a corrupt form in our present text of Josephus (*Ant.* xiii. 4, 8), *Ζάββλος* for *Ζαβδύλ* (1 *Macc.* xi. 17 = *זבד אל*), and De Vogüé himself has called attention (*Inscriptions sémitiques*, p. 113) to the Nabatæan name *Ῥάββλος* in Uranius (*Steph. Byz.* s. v. *Μωθώ*). Wetzstein too has adduced from this very region the name *Ῥάβηλος*, i. e. *רב אל* "El magnus est," together with *Ῥάββηλος* i. e. *רב בל* "Bel magnus est;" see his *Ausgewählte griechische und lateinische Inschriften*, Nos. 135, 150, 157.

In conclusion, we would once more emphatically recommend this important work to all who take an interest in the language, writing, history, coins, and religion of the ancient Semites.

TH. NÖLDEKE.

THE NEW CHINESE COLLECTION AT THE BRITISH MUSEUM.

A large collection of valuable Chinese works, consisting of upwards of 1100 volumes, has recently been added to the British Museum. They were originally selected with a view to their bearing on the translation of the Chinese Classics, now in course of preparation by Dr. Legge, and the object for which they were imported having been accomplished, they were offered to the Trustees of the Museum. The value of these works to the student of Chinese can hardly be over-estimated. For in the classics alone are to be found the models of style and the germs of philosophical and political ideas, without a knowledge of which the structure of the later literature of China cannot but be unintelligible, and its references obscure. For more than 1800 years these Classics have received the most minute criticism at the hands of the best native scholars, and some valuable commentaries on many of the more obscure and highly-prized of the varied books are contained in the collection referred to. We may notice first those bearing on the *Yih King*, or Book of Changes. This work is composed of the observations of Wan Wang, Chow Kung, and Confucius on the eight diagrams of Füh he; these, again, have been copiously annotated by scholars of succeeding dynasties, among the most conspicuous of whom are those whose works have been collected by Sun Tang, of the present dynasty, in the compilation entitled *Han, Wei urh shih yih kea yih choo*, or a collection of Commentaries on the Book of Changes by twenty-one scholars of the Han and Wei Dynasties: with notes, in 32 Books. Another well-known elucidatory work on the same classic is the *Yih king urh shuo*, or oral instructions on the Book of Changes, in four books, by Soo Leun of the Ming Dynasty, a ripe scholar and treasurer of the province of Kwangse. Another, entitled *Chow yih tsieh shuo tsun ching*, or the Changes of Chow explained and the correct meaning maintained, by Yang Fang-tä, is a work which displays deep research and critical acumen. These with many others throw much valuable light on the *Book of Changes*.

The three Rituals—the Chow Ritual, the Decorum Ritual, and the Book of Rites, which are also numbered among the Classics, have attracted a full share of critical attention. A modern commentary of much learning is the *San Le tung shih*, or the "Three Rituals thoroughly explained." In 280 books, compiled by command, by Lin Chang-e. In this work the author has collected from the Classics generally all passages bearing in any way on the ancient rites and ceremonies, and has elaborated them into an exhaustive and highly-finished treatise. The *Le shoo*, or the Book on the Rituals, is another work, in 150 books, of great learning, in which the author, Chin Tseang-taou, of the Sung Dynasty, by carefully collating the works of both ancient and modern writers, has succeeded in many instances in restoring the true

reading of the text, and in supplying much that had been lost sight of and forgotten. Besides these are numerous elucidatory works on the Rituals separately.

The *Maou she ching-e*, or the correct meaning of the Book of Odes, by the famous literary critic and patron Yuen Yuen, is an important modern work on the collection of ancient ballads compiled by Confucius, which forms the third classic. In addition to these are numerous commentaries on the *Shooking*, or Book of History, and some few valuable Lexicons of Classical Literature, of which, perhaps, the one best worthy of mention is the *King ten shih wdu*, or an explanation of the terms and phrases in the Classics, written by Lih Tih-ming of the Tang Dynasty. It consists of 30 books, and is a most "valuable repository of ancient views." Among the collection also are many critical works on history and chronology, as well as on the antiquities of China, with all of which subjects it is essential that the student should be acquainted before he can hope to obtain a right understanding of the true meaning and value of the Chinese Classics. ROBERT K. DOUGLAS.

Intelligence.

The Royal Asiatic Society has received from Capt. Miles, Assistant-Resident at Aden, a transcript of some Himyaritic inscriptions found near Sanaa, together with two bronze tablets, and an Arabic MS. on Himyaritic history. The MS. also contains an alphabet, but many of the letters are hardly recognizable.—*Athenaeum*.

Hebrew Literature.—It is proposed to form a Society for publishing in a popular form the most important monuments of Jewish intellect, in the post-biblical phases of its development. These will be translated, sometimes with the original texts; public lectures will also be organized, and periodical meetings. The subscription will be one guinea annually. Communications to be addressed to N. E. Hartog, B.A., 15, Belsize Square, N.W.

Works in Progress.

A translation of the Talmud, by M. Schwab, is about to issue from the Imperial Press at Paris.

Messrs. Trübner and Co. announce a Pali-English Dictionary, by R. C. Childers; a Chinese-English Dictionary, arranged according to the Radicals, by W. Lobscheid; a Handbook for the student of Chinese Buddhism, by E. J. Eitel; and a new edition of the Rig-Veda, without Sáyana's commentary. The first-mentioned work will be of very great importance, as opening the study of the Pali language and literature to many who have been hitherto deterred by the want of a dictionary. Subscribers' names should be sent in immediately to Messrs. Trübner and Co.

The new *Bibliothèque Internationale* will contain, among the early publications, translations of *Chi-King*, of the Egyptian poem *Pentaour* (by M. de Rougé), explanations of the texts of Egyptian lyric poems (by M. Chabas), and extracts from the Avesta.

Pahlavi scholars will be glad to hear that an edition of the old Pahlavi-Párand glossary, which is called the Sassanian Farhang, will soon be published, under the revision of Dr. Haug.

Contents of the Journals.

Journal Asiatique, No. 53.—Notice de livres turcs imprimés à Constantinople, durant les années 1284 et 1285 de l'Hégire (Belin).—Du système des intonations chinoises (Des Michels).—De l'identité de Balinas et d'Apollonius de Tyane (Leclerc).—Nouvelles et mélanges. Traduction d'Ibn Khaldoun, rev. par Dozy, etc.

Selected Articles.

Explanation of a difficult Passage in Firdausi, by E. H. Palmer, in the Cambridge Journal of Philology, Vol. 1., No. 4. [Firdausi, in his Satire upon Sháh Mahmúd, says that the hand of the latter is nine times nine and three times four. Mr. Palmer shows that the allusion is not to a game, as M. Mohl supposes, but to a particular method of counting with the fingers, according to which a close fist represents 93, and Firdausi's expression will mean that Sháh Mahmúd is "close-fisted," niggardly.]

On the Phœnician passage in the *Penulus* of Plautus, Act v. Sc. 1, by Ad. Neubauer, in the same. [Contains several new emendations of the Punic text, with a commentary in justification.]

Inscriptions cunéiformes inédites, by Lenormant, in Rev. Archéol., Nov. Oport on the Relations of Egypt and Assyria, by Maspero, in Rev. Critique, Dec. 11. [Highly appreciative; from the pen of an eminent scholar in Egyptian.]

Benfey's History of the Science of Language, by Bréal, in Rev. Critique, Dec. 18. [Favourable; the criticism confined to points of detail.]

Kistner's Buddha and his Doctrines, by L. Feer, in Rev. Critique, Dec. 18.

Max Müller's Translation of the Rig-Veda, in the Pandit (Benares).

New Publications.

CHILDERS, R. C. Khuddaka Patha, a Pali Text, with transl. and notes. Trübner. 1s. 6d.

FARRAR, F. W. Families of Speech. Longman and Co.

KAMIL, the, of El-Mubarrad. Edited by W. Wright. Part 6. Leipzig: Brockhaus. 6s.

NORRIS, E. Assyrian Dictionary. Vol. II. London: Williams and Norgate. pp. 368. 4to. 28s.

KERN, H. The Brhat Sanhita. Transl. from Sanskrit. Part I. Trübner. 2s.

ROEDIGER, J. De nominibus verborum arabicis, &c. Halle: Verlag d. Waisenhauses. 2s.

TASSY, GARCIN DE. Hist. de la Littérature hindoue et hindoustane. 2^e ed. Tom. I. Paris: Labitte.

TASSY, GARCIN DE. Discours d'Ouverture du 6 Dec. 1870. Paris: Labitte.

VÁMBÉRY, A. A Magyar és Török-Tatár nyelvekbeni szögyezések. [A Comparative Dictionary of the Hungarian and Turco-tatar languages, showing the lexicographical affinity existing between the Magyar and the Osmanly, the Uigur, and other languages. Reprinted from the Journal of the Hungarian Academy.] Pesth, 1869.

Classical Philology.

P. Ovidii Nasonis Ex Ponto Libri Quattuor. Ad codicum fidem emendavit apparatus critico instruxit Otto Korn. Leipzig: Teubner. 1868.

THIS edition of the *Epistles from Pontus*, besides the usual merits of all the works produced at the Teubner press—good paper, handsome print, cheapness, and convenience of form—is critically noticeable as an excellent reconstitution of a text where the constantly increasing interpolations of the MSS. had introduced much confusion. M. Korn has carefully estimated the comparative value of the codices which his apparatus exhibits; and the consistency with which he clings to two or three primary ones as a standard, only accepting the less authoritative as supplementary, is worthy of the highest praise, and gives his edition an importance beyond those of his two principal predecessors in the same field, Nicolas Heinsius and Rudolf Merkel, the variations of whose texts are given at the foot of each page of his own. Of the twenty MSS., some of them mere fragments, some known only in the excerpts of Scaliger and Heinsius, which form the *apparatus*, two stand out above the rest, the Hamburg, and the Bavarian, both seemingly of the 12th century. A fragment discovered on the inside covering of an edition of the *Morals* of Nic. de Lyra, in the library of Wolfenbüttel, by Schönemann, belongs to the 6th or 7th century: unfortunately it contains only seventeen whole lines, with parts, in some cases only single words or letters, of seven more; yet these extracts, short as they are and taken discontinuously from four different places—iv. 12. 15-19, iv. 12. 41-44, iv. 9. 101-108, iv. 9. 127-133—present some remarkable deviations from the later MSS. and are, we think, rightly followed by M. Korn. Thus in iv. 9. 103, *Conueniens miseris et quamquam gloria non sit*, where all the other MSS. read *non est*, the subjunctive of the Wolfenbüttel fragment is retained by both Merkel and Korn, not only as the more difficult reading, but as illustrating a common class of corruptions, the tendency to substitute indicatives for subjunctives. Next to this fragment in sincerity is the Hamburg (A); where a line is doubtful and exhibits much variation in different MSS., this is the safest guide, and it is probable that what Ovid wrote may be better elicited by studying its corruptions and comparing them with the readings of the Bavarian (β), than by the easier way of selecting one of the various smooth alternatives suggested by

the more interpolated MSS. Thus, ii. 5. 67, where most of the MSS. have *Thyrsus enim vobis, gestata est laurea nobis*, A has *Thyrsus sublestata gustata est laurea nobis*, β *T. ubi est a te gestata est l. n.*, the probable reading. Again in ii. 7. 24. A has *Nec planus nostris casibus esse potes*, β *Nec planus nostris c. e. p.*, whence the probable reading *Nec planus e nostris casibus esse puter*, against the *Nec numerus nostris, nec fraus in n. non numerus nostris*, &c., of the inferior MSS. Again, ii. 8. 11. A has *Quanta meridi*, β *Quanta a te merui*, whence the probable reading *Quanta tamen vidi* (not as M. Korn, *Quanta dei merui*), *tamen* being like 55 *Nos quoque vestra iuvet quod qua licet ora videmus*, in spite of my not being able to see Cæsar in person; in ii. 8. 70. A has *Utque meas aquila signa sequar*, β *Utque meas aquilas vestraque signa sequar*, whence the probable reading *U. m. a. signaque rara sequar*, the intermediate stage of corruption being *signa querar sequar*.

Not less important are these MSS. in settling the question of interpolated lines. The *Epistles from Pontus* contain at least three passages where a lacuna of early origin seems to have been unskilfully filled up. They are i. 2. 10., i. 7. 66., i. 8. 20. M. Korn rejects them all; in the last case where A omits the line, β gives *Audaces animos contuderit populi*, the other MSS. *Se nimis ulciscens extitit ipse nocens*, either unworthy of Ovid, the former as grammatically incorrect, the latter as medieval and semi-barbarous; i. 7. 66, *Officii causa pluribus esse dati* is found in both A and β, and may be right, whether we suppose the *a* of *causa* allowed to stand with a doubtful quantity in the first incision of the pentameter, a freak of which Propertius is also guilty, or read in *causa*, for which the variants *Officii causam* give some support; i. 2. 10 is a different and more doubtful case, as though both A and β omit the line, the omission seems accountable on the ground of confusion, the other MSS. presenting the distich in two versions, one of which may be true.

M. Korn is not always, we think, happy in the emendations, whether of his own or others, which he admits into the text. In ii. 9. 60 *Atque suis humeris forte quicvit opus* "when the shoulders have found rest from the strong work that suits them," Heinsius's *numeris* is incongruous and weak; in iii. 3. 20 *tractantum*, though supported by Politian's excerpts and some MSS. mentioned by Heinsius, is hardly to be preferred to the more authoritative *tractatam*; in iii. 2. 23 *iactentque*, for which A gives *sientque*, most of the others *fugiantque*, some *signentque*, is unlikely on palæographical grounds; on the other hand, in iv. 9. 44, *decretis for secretis* is plausible; *Spemque decens docte vocis amictus habet* (Heins.) for *docens amicus* certain. Nor would we accuse M. Korn of rashness in any part of his task, for the care and finish of his edition is uniformly perceptible; but so great a master of style as Ovid must be treated delicately even in the works of his decline, if they are to remain, as he himself assures us they were to his contemporaries, the unmistakable works of his hand. That the poet's boast is true no one who reads through these letters will, we think, deny; in spite of the monotony of subject they are always Ovid's in their facility, their variety of expression, and their unrivalled power of manipulating the elegiac couplet into a perfect, if often complicated, engine for the expression of sentiment.

R. ELLIS.

New Excursuses on Plautus.—Researches on the history of language.

Final D in archaic Latin. [*Neue Plautinische Excursus.—Sprachgeschichtliche Untersuchungen. Auslautendes D im alten Latin.*] By Fr. Ritschl. 1st Part. Leipzig: Teubner, 1869.

THE Roman grammarians, who have accidentally contributed something to our knowledge of the Greek Digamma, have

done next to nothing for the final *d* of the Latin ablative and imperative. To the literati of the Roman republic, who considered history for the most part as the handmaid of the higher rhetoric, the grammar of their own language was naturally no more than the art of speaking and writing it correctly according to the standard of their own time, when much was lost in spelling and pronunciation which would have been invaluable to modern research. Varro was an exception: but even his labours were chiefly antiquarian. In the last books of his treatise *De Lingua Latina*, to which so much of the later grammarian's work is due, a great deal would doubtless have been preserved to us in the way of material, but little, probably, in the way of speculation. We are obliged to interpret anew and independently the scanty store of facts supplied by a few inscriptions of the third and second centuries B.C., the fragments of a few poets of the same date, and the text of Plautus—a text probably to a great extent misread and misspelt in the time of Cicero and Horace, who could hardly scan him, and but imperfectly preserved in our extant MSS.

The final *d* now generally known as the original ending of the Latin ablative singular, was regarded as an orthographical oddity "plurimis in verbis adiecta," by Quintilian: according to Charisius it was the habit of the ancients to add it "omnibus pæne vocibus vocali littera finitis:" and so Diomedes and Marius Victorinus. Acting on these hints, Lipsius (1575) and Muretus (1580) attached it not only to *me* and *te* (where the MSS. supported them), but to the first person of a verb in Plautus, to a vocative in Catullus, to an adverb and a dative in Horace; while in this century Bothe generously bestowed it on all vowel-endings (nominatives singular and plural, datives singular, infinitives, first persons of verbs present and perfect), afflicted by the neighbourhood of a word commencing with a vowel. Bothe's liberality seems to have provoked Hermann to some antipathy against the final *d*: an antipathy which rises to malignity in C. J. W. Müller, who in his *Plautinische Prosodie* (1869) prefers any dislocation of Plautus to mending him with *med* or *ted*. Ritschl, in the present admirable essay (towards which some hints were given in the second volume of his *Opuscula Philologica*) has pushed his long-continued study of old Latin to very fertile and important results, of which this article is, mostly, no more than a brief summary.

The evidence of MSS. complements that of inscriptions in the matter of the final *d*. Inscriptions of the third and second centuries B.C. present it in ablatives (*prædad*), adverbs (*facilumed*), adverbial prepositions (*extrad*, *suprad*), and a pronoun with preposition (*advorsum ead*). The modern ablative stands, in these documents, side by side with the ancient. In the MSS. of Plautus, on the other hand, we have about thirty instances of *med* and *ted* (sometimes ablative, but mostly accusative) for *me* and *te*, but hardly any specimens of the *d* in nouns, adverbs, or prepositions; the scribes naturally following the later pronunciation and spelling, and leaving gaps in the verse. In the hexameter of Ennius there is no certain instance of the final *d*: *alied clata* being an emendation, not universally accepted, for *alle delata*. The first scholar who recognized *d* as an ablative ending was Grotendorf (1820), and when Bopp had called attention to the fact that the Sanskrit ablative ended in *t*, it was an easy step to recognize the adverbs in *e(d)*, and adverbial prepositions in *a(d)* or *o(d)*, as originally ablative cases. That *med* and *ted* stand also for accusatives seems due to the influence of false analogy; that they are used oftener as accusatives than as ablatives arises from the fact that the accusative relation naturally needs expression more frequently than the ablative. The analogous case of the reflexive (*sed = se*) is attested only once by MS. authority.

But though *med* and *ted* are only attested by MSS. of Plautus some thirty times, the previous existence of those forms in other passages (like that of the digamma in Homer), may be inferred by the frequency of a hiatus after *me* and *te*. This was seen, as above mentioned, by the scholars of the sixteenth century, who had not, however, the data requisite for following up the matter with proper judgment. Ritschl, by simply writing *med* and *ted* for *me* and *te*, heals a number of lines which can otherwise only be dealt with by more or less forcible insertions or transpositions. The justice of his proceeding becomes more obvious when it is considered that even in our copies of the republican and Augustan authors *quod* is not unfrequently found miswritten *quo*. Where there is little or no reason for the hiatus, as (in general) at the beginning or end of a line, or (specifically) in the penthemimer of a trimeter iambic, *med* and *ted* may be written without hesitation for *me* and *te*. More scruple may perhaps be felt where the line naturally breaks, as in the middle of a trochaic or iambic tetrameter, or where there is a change of speaker. *Sed* for *se* can never be introduced with so much assurance; *sese* would stand as well. Ritschl does not fail (§ 17) to supply *med* and *ted* to Ennius, Pacuvius, and Cæcilius.

The MS. evidence of a final *d* in nouns, adverbs, and prepositions is, for reasons now obvious, as scanty as that of inscriptions is proportionably full. Nævius, however, supplies a noun (*Troiad*), Ennius a pronoun (*quodcum* for *quocum*.) Ritschl goes a long way here; he would restore to Plautus *quid* as ablative (= "how;," compare *nequiquam*, *nequidquam*), and *quod* as = *quo* in the meaning either of "by which," "whither," or "wherefore." He maintains with Bergk that in the phrases *quod si*, *quod utinam*, &c., *quod* is an ablative: can this be proved by the length of *quod* before *utinam*, either in Plautus or in any other poet? To Virgil, at least, who writes "quod ut o potius formidine falsa Ludar," it is the ordinary neuter. When *quod* means "whither," Ritschl maintains that it is not an ablative, but a mutilated dative ending in *d* by false analogy. This seems to push the logic of grammar too far. *Quo* may be the ablative used (as so often) in a locative sense, and joined with a verb of motion: that the ablative was formerly used with prepositions other than those expressive of motion from, is proved by the case of *præterea*, *interea*, *quocirca*, to say nothing of *advorsum ead* in the *Senatus Consultum de Bacchanalibus*. In §§ 25-27 Ritschl restores to Plautus *interead*, *præteread*, *placided*, *planed*, *hodied*. In § 28 *præ* is said to have lost the final *d* with *pro*, *se*, *re*, *ante*, and *post*, which exhibit it in composition (*prodire*, *redire*, &c.) This test is, however, wanting in the case of *præ*, nor does Ritschl bring any other proof of his statement.

Only one section is given to the final *d* of the imperative. But the essay suggests other interesting restorations, as that of *hocedie* for *hodie* (§ 27), and that of the final *s* in the nominative plural of the first and second declensions (§ 29).

H. NETTLESHIP.

Lexicon Sophocleum adhibitis veterum interpretum explicationibus grammaticorum notationibus recentiorum doctorum commentariis composuit Fridericus Ellendt, A.M. Lit. Antiq. in Univ. Lit. Regim. P.P.E. Editio Altera Emendata. Curavit Hermannus Genthe. Fasciculus I. Berolini: 1870. Sumptibus fratrum Bornträger. (E. Eggers.)

No vocabulary of a single author was ever so carefully prepared as Ellendt's *Lexicon to Sophocles*. The excellence of his work is best known to those who have had occasion to compare it with the (still most valuable) *Lexicon Platonicum* of Fr. Ast. The result of seven years of the labour of a most industrious scholar, the loyal but independent pupil of Lobeck and Hermann, this *Lexicon*, originally published in

1835, is still an indispensable companion to the study of Sophocles.

While based to a considerable extent on the great work of Hermann, it contains many original suggestions of permanent value, and there can be few more instructive exercises for the young scholar than to read through attentively such articles as those on *äv*, *ära*, *δέ*, *καί*, *τε*.

We learn from a brief notice prefixed to the present volume that at his death in 1854 the author left materials for a new edition. But until the preface to the whole work appears we shall not be able to distinguish his alterations from those of the editor, except so far as these are based on works which have appeared during the last 15 years.

So far as the changes in this edition consist in the abridgment of obsolete discussions and the addition of references, within brackets, to such works as Curtius' *Etymologie*, and to the editions of Dindorf and of Schneidewin and Nauck, they increase the value of the work: but there appears occasionally a tendency to give undue preponderance to these more recent authorities. Sophoclean criticism has gained something of late years in the more minute knowledge of the Laurentian text, and has been enriched with many acute and learned observations, but no one since Hermann has brought to the subject an equal amount of imaginative insight combined with philological subtilty and skill.

However, though here and there we may prefer the "Ellendt" that has been our companion for so long, we are grateful for the additional matter, much of which is indispensable at the present day. And we are glad that a work which we value so highly is still in demand.

The references, which were formerly adapted to the numbers of the lines in Hermann's edition, have been changed throughout to suit with Dindorf's arrangement. This was quite necessary for convenience, and will greatly extend the usefulness of the book.

In one respect this edition certainly will not bear comparison with its predecessor. By means of small print and close double columns, the same matter is compressed into less than half the space—an alteration which is much more in the interest of economy than of comfort.

LEWIS CAMPBELL.

Intelligence.

Wilhelm Wackernagel, the philologist, died at Basle Dec. 21.

Mr. Thomas Wright has discovered at Corpus Christi College, Cambridge, an alphabetical vocabulary of Latin words, with Anglo-Saxon explanations, which he refers to the eighth century: it seems to have been made for the clergy of Canterbury Cathedral, and will be published in Mr. Wright's second volume of *Vocabularies*. (*Trübner's Record*.)

Messrs. Teubner announce a new work, based on original research, on the *Volksleben der Neugriechen und das hellenische Alterthum*, by Bernhard Schmidt: also a second edition of the 7th volume of Stallbaum's *Plato* (Timæus and Critias), by Dr. M. Wohlrab. Now that the Leipzig *Poeta Scenici Graeci* is complete, a word may be said about its predecessors, the numerous Oxford editions of the same book. Those which have appeared since 1851, although published with *Editio tertia* and *Editio quarta* on the title-pages, are not in any sense new editions, but mere reprints of a text which, though it had some critical value in 1851, has long been out of date. We are authorized to say, on Prof. Dindorf's behalf, that he himself was no party to a procedure so injurious to his reputation as a scholar.

The third annual report of the Paris association "pour l'encouragement des Études grecques," has just reached us. It contains among other things the following dissertations:—(1) *The Estiennes*, by M. Egger: (2) The MS. *Parasimus I* of Æschylus, noticed by M. Pierron: (3) On the National Pronunciation of Greek, by M. G. d'Eichthal: (4) The *Ἀνέκδοτα ἑλληνικά*, of Constantine Sathas, reviewed by M. Gidel: (5) On an Inscription in the Thessalian dialect (with facsimile), by M. Heuzey: (6) On an inedited Fragment of Appian, by M. Miller. The bibliographical summary at the end of the volume does not seem exhaustive or accurate.

It seems that we may some day expect a biography of J. H. Voss, "poet and philologist," as Dr. Herbst, of Magdeburg, is asking for the loan of any manuscript material illustrating his life and literary labours.

Otto Jahn's library is to be dispersed in the course of the next few months, the sale of the first portion (Greek and Latin classics, with commentaries, dissertations, etc.) commencing on Feb. 7. The extent of this portion may be judged from the fact that it is to be sold in 7631 lots, and the catalogue is a volume of 124 pages. Its wealth consists for the most part in works on Aristotle, Plato, and the poets, and there is a considerable sprinkling of somewhat rare books, especially under the head of Juvenal and Persius. Many of the volumes are said to be enriched with manuscript notes by well-known scholars.

The Museum at Pesth has been enriched by four exquisitely written and splendidly bound volumes, which formerly belonged to the library of Matthias Corvinus, King of Hungary, and have now been restored by the Sultan to the Emperor of Austria. The books bear the arms of King Matthias on the title-page; they are (1) Augustine *De Civitate Dei*, (2) the Comedies of Plautus, (3) Polybius, (4) Trapezuntius on the Art of Oratory.

Contents of the Journals.

Rheinisches Museum, 1870, 1. H. Nissen: On the Caudine peace, with a map of the battle-field. [Describes the situation of Caudium and the Caudine Forks, relates the events, and critically examines the accounts of the later historians, esp. Livy. Roman history is shown to have been intentionally falsified after the Gracchic revolution; and Livy is accused of "mistaking rhetorical exercises of the pen for history, and giving them authority by the weight of his name."]—G. Uhlig: On Apollonius' and Herodianus' *τέχνη γραμματική*. [Prefatory to a complete edition of Apollonius Dyscolus.]—K. W. Nitzsch: Analysis of the sources of Livy, II, 1—IV, 8; and Dionysius of Halicarnassus, V, 1—XI, 63, Part III. [Continued from vol. xxiv. A most minute and ingenious discussion, which cannot be neglected by subsequent historians.]—O. Ribbeck: Critical observations on Theophrastus' 'Characters.' [Shows that even Using's edition leaves much room for critical sagacity. Many of the emendations here given are, however, extremely doubtful. The second part of the paper advocates a "free dealing with the MS. tradition" of the whole work, so as to leave it pretty much to the subjective and arbitrary decision of an editor how to arrange the *disjecta membra* of the writer.]—MISCELLANEA: H. Nissen, on some questions of Roman typography, against Jordan.—K. Dilthey, on two pictures by Aristides, in Pliny, N. H. 35, 99.—B., on Helbig's "Mural Paintings of the buried cities of Campania."—W. Schmitz, on the notæ Tironianæ. [Very interesting.]—W. Brambach, on musical syncope in the choric metres of the Greek tragic poets.—L. Müller, on Catullus' Attis. [Discusses metrical details with reference to his new edition.]—Bücheler, on Ascius in Cic. pro Cael. § 23, and Qu. fr. 2, 8, 2; the same on Moschus in Hor. Ep. 1, 5, 9.—W. Brambach, on the grammarian Papius.—W. Roscher, on Soph. Trach. 320, sq.—A. Schmidt, on Euripides' Ion, 940, 1058, 1136.—J. M. Stahl, on Thuc. 8, 46, 2.—W. Meyer, on Cic. Catil. 3, 2, 4. [Shows that the words *cum litteris mandatisque* are an interpolation.]—H. A. Koch, on Tac. Ann. 14, 54.

Zeitschrift für vergleichende Sprachforschung, herausg. von Dr. Adalbert Kuhn. Bd. 19, Hft. 1. Contents:—Change from σ to κ , by Dr. J. Savelsberg. [Conclusion].—Transposition of the Aspirate, by Pott. [Written to show that the assumption of roots with double aspiration, such as $\Theta\Lambda\Phi$, $\Theta\Phi\Phi$, $\Phi\Theta$, is not required to explain the changes which are found in $\theta\lambda\pi\omega$, $\tau\rho\epsilon\tau\omega$, $\kappa\upsilon\nu\theta\alpha\nu\omicron\mu\alpha\iota$, &c., and the corresponding Sanscrit forms].—Niobe, Chione, and Chimaira, by F. Max Müller. [These three figures are happily explained as personifications of the winter snow. The children of Niobe are slain by the arrows of Apollo and Artemis, i.e. the rays of the sun. Niobe herself, turned to stone yet ever weeping, is the earth melting with the return of summer.]—Vatou, by the same. [Derives the various words for day, spring, year, yearling, young, from the parallel roots *vas* and *vat*.]—Crimen and Leumund, by the same. [Connects crimen with the root *gru* to hear, as a "thing heard," on the ground that it never means "crime" or even "condemnation," but always "accusation." In Greek, however, $\kappa\rho\iota\nu\omega$ acquires the meaning "accuse;" and in early history, especially Roman history, the office of accuser was united with that of judge in the hands of the magistrate. Phonetically, the retention of the original *r* (as against *cl*ens, *includ*us, $\kappa\lambda\upsilon\theta\alpha$), and the appearance of *f* for original *ti*, are at least unusual, though a "crutch" may be found for both hypotheses.]—On German Dialects, by H. Gradl.—Reviews: G. Schönberg on Greek Compounds, by W. Clemm; Joseph Wormstall, the Descent of the Franks from Troy, by E. Kuhn.—Miscellaneous: *spuma idus*, *lacertus*, by A. Fick.

Revue Critique.—Dec. 4.—Heitz: *Academicorum philosophorum index Herculensis* ed. A. F. Bücheler. [Recognizes the great historical value of this index].—Ch. Morel: *Corn. Nepos*, par Monginot. [A severe notice of a pretentious and unsatisfactory book].—De Barthélemy: *Recherches sur les empereurs qui ont régné dans les Gaules au iii. s. de*

l'ère chrétienne, par J. de Witte. [A history of Gaul between A.D. 258 and 273, based largely on coins and inscriptions].—Dec. 11.—Thurot: *Pindari carmina recogn.*, W. Christ. [Draws attention to recent theories of Pindaric metre].—Dec. 18.—Bréal: *Benfey's Geschichte der Sprachwissenschaft und orientalischen Philologie in Deutschland*. Caillemier: *A. de Kampen de parasitis apud Græcos sacrorum ministris*. [A somewhat unfavourable notice].—Heitz: *Documenti greci del Regio Museo Egizio di Torino*, raccolti dal Dott. G. Lumbroso. [A little book likely to interest Egyptologists].—Dec. 25.—Thurot: *Sauppe's Lexilogus Xenophonteus*. [A discriminating review of a valuable work].—Variétés: Letter of Hase to Raoul Rochette. [On the meaning of *regnum* in classical Latin.]

Journal of Philology, No. 4.—E. M. Geldart: On the Origin and Development of the Modern Greek Language. [A merely popular article: might have been curtailed without loss].—D. B. Monro: Notes on Roman History.—E. Abbot: The Cases. [Shows that the theory of the local origin of the cases does not apply to the nominative].—D. B. Monro: On Herod. II. 116, and Thucyd. I. 11. [Refutes Paley's view as to the late appearance of the Iliad in its present form].—R. Ellis: On Lucretius, Bk. VI. [Contains some valuable suggestions on the text].—H. Nettleship: The *Mostellaria* of Plautus. [Strictures on Ramsey's recent edition].—J. B. Mayor: Notes on Mr. Paley's edition of the *Agamemnon*.—G. Perkins: Rhythm versus Metre. [Calls attention to the views of Rossbach and Westphal].—W. G. Clark: On Aristophanis Equites. [A brief but important notice of Von Velsen's edition].—H. Jackson and W. E. Currey: On Tacitus, *Annals*, XI. 27.—H. Jackson: On Thucydides II. 90.—H. A. J. Munro: Professor Conington.

New Publications.

I. Editions, &c.

ARISTONICI *περὶ σημείων Ὀδυσσεύς* reliquæ: edidit O. Carnuth. Leipzig: Hirzel.
CORPUS INSCRIPTIONUM LATINARUM. Vol. II. (Inscriptiones Hispaniæ Latine). Ed. Æmilii Hübnner. *Adjectæ sunt tab. geographicæ duæ*. Berlin: G. Reimer.
TERENTI *Comœdiæ*. G. Wagner relegit et emendavit. Bell & Daldy.
TACITUS, *Annals* of, Bks. I. and II. translated into English by A. H. Beesly. Longmans.

II.

BARTSCH, K. *Bibliographische Uebersicht der Erscheinungen auf dem Gebiet der germanischen Philologie im J. 1868*. Wien: Gerold.
BAUMGARTEN, J. *Glossaire des Idioms populaires du Nord et du Centre de la France*. Tom. I. Coblenz: Hergt.
BÖTTCHER, C. *Kritische Untersuchungen über die Quellen des Livius im 21 und 22 Buch*. Leipzig: Teubner (pp. 93).
DIEZ, F. *Grammatik der romanischen Sprachen*. 1 Theil, 3 Aufl. (new and enlarged). Bonn: Weber.
DIEZ, F. *Etymologisches Wörterbuch der romanischen Sprachen*. 3 Ausg. (revised and enlarged). Bonn: Marcus.
DINDORF, W. *Lexicon Sophocleum*. Ein Aufsatz. Leipzig: Teubner.
EBRAD, A. *Handbuch der mittelgälischen Sprache, hauptsächlich Ossians*. Wien: Braumüller.
EGGER, E. *L'Hellenisme en France*. 2 vols. Paris: Didier.
FETIS. *Histoire de la Musique*. Tom. II. Paris.
GRIMM, J. *Kleinere Schriften*. Band 4. Berlin: Dümmler.
HELBIG, J. H. *Quæstiones de dialecto cretica*. Leipzig: Gräfe (pp. 36).
HERWARDEN, H. VAN. *Studia Thucydidea: accedunt analecta Scenica*. Utrecht: Beyers.
SCHNELLER, CHRN. *Die romanischen Volksmundarten in Südtirol*. Bd. I. Gera: Amthor.
TOBLER, A. *Mittheilungen aus altfranzösischen Handschriften*. Leipzig: Hirzel.

ERRATA IN No. 3.

Page 66 (b) line 19	for "di" read "de."
" " " 21	for "Pachaco" read "Pacheco." I
" " " 22-3	for "Argamarilla" read "Argamasilla,"
" " " 25	for "Orün" read "Ortiz."
" " " 35	for "Liverain" read "Liverani."
" " " 36	for "Il" read "El," for "per" read "por;" and for "deconfiado," read "desconfiado."
" " " 37	for "Tizzo" read "Tirso."
" 67 (b) " 7	and 68 (a) last line but 4, for "Studenmaier" read "Staudenmaier."
" 75 (b) " 19	from bottom, for "in an article dated May 18" read "personally Feb. 28."
" 78 (a) " 24	for "Haner" read "Hauer."
" 84 (a) " 18	for "historians" read "Nestorians."
<i>Ibid.</i> " 34	for "Christomathia" read "Chrestomathia."
" 85 (a) " 34	for "Defrimery" read "Defremery."
<i>Ibid.</i> " 41	for "Thurst" read "Thurot."
" 88 (a) " 23	from bottom, for "Trübner" read "Teubner."

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ERRATA in No. 4		142

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- CONDORCET. (Conclusion.) By the Editor.
- THE COLONIAL QUESTION IN 1870. By HERMAN MERIVALE.
- THE COMPLAINT OF MONNA LISA. By A. C. SWINBURNE.
- ON THE FORFEITURE OF PROPERTY BY MARRIED WOMEN. By ARTHUR HOBBHOUSE, Q.C.
- JANE AUSTEN. By T. E. KEBBEL.
- THE WORSHIP OF ANIMALS AND PLANTS. (Conclusion.) By J. F. M'LENNAN.
- THE LAND QUESTION. III. By F. SEEROHM.
- THE WOMAN OF BUSINESS. By MARMION SAVAGE.
- SOME BOOKS OF THE MONTH.

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The next number will be published on Saturday, March 12th, and advertisements should be sent in by the 7th.

General Literature and Art.

The Life of John Gibson, R.A., Sculptor.—Edited by Lady Eastlake. London: Longmans, 1870.

THIS pleasing and interesting volume consists in the main of Gibson's own recollections of his life, and of his opinions on a number of topics connected with his art, either written down by himself or taken down after conversation with him by some of his friends. These materials have been combined with much skill by Lady Eastlake, who has thus in a moderate compass given us an adequate view of her friend, both as a man and as a sculptor. Within that generally ill-cultivated field of literature, biography, this is one of the few good specimens relating to any artist which we have had since Leslie's *Life of Constable*, between whom and Gibson there are not a few points of resemblance. Both were men of simple minds, and wholly free from the passion for gain or for great people, common amongst those who make their own way; both brought to their work a rare single-heartedness of devotion; both were in a considerable degree self-taught, and (as we often see in that class) combined a somewhat dogmatic and one-sided view of their art with an intensity of purpose, which, while it rendered them blind to other and perhaps larger aims, yet enabled them to succeed to their own satisfaction in the task which they had set themselves to accomplish.

Gibson's leading idea was, that there was "but one road" to sculpture, "and this was travelled by the Greeks:" to which he added, that this road could in the present day be only travelled by sculptors residing in Rome. These doctrines he preached from youth to old age; and we may discover in them the source both of his strength and of what, though not in a disparaging sense, we should call his weakness. It is, indeed, sufficient to put them together, as he did, for the justification of this inference. For, admitting the truth of the first, that the Greeks are the sole masters in sculpture, it is perfectly certain that all the genuine Greek sculpture of high quality—almost all indeed that is demonstrably Greek of the productive period of Hellas—which exists within all the galleries of the Continent, is not more than one-fifth of that which exists within the British Museum, whether in regard to merit or to quantity. No other collection indeed, whatever, possesses more than a few fragments of the work of that artist to whom the Greeks, whose criticism on their own art, whenever we can test it, appears as perfect as the art itself, assigned the highest place in sculpture. It is hence clear that (on Gibson's rules), London should be the proper home of sculptors.

Other reasons for his strenuous advocacy of a Roman residence are, however, given by Gibson. "All the studios," he says, "are open to each other; every man sees another's works, and holds free communion with him. On my return to England how surprised was I to find that none of the sculptors visit each other in this way, nor does one

sculptor consult another in the process of a work." Here, perhaps, a real merit in the Roman life is displayed; although when Gibson proceeds to trace "the errors in" English "public works" to this source, he touches much more questionable ground. And when he adds that in Rome "any quack who puffs himself up is known to be a quack," the names of at least half a dozen recent artists, English, American, and Italian, rise up before us in proof of what, —at least at present—seems to be the case, that Rome is rather a hotbed for the forcing of showy manufactures than that Palace of Truth and severe criticism which it appeared to our simple-souled and genial-natured sculptor.

In truth, we hardly know any atmosphere which is really less favourable to art than that of modern Rome, at any rate to foreigners. That city notoriously has produced no native art, at any period; it has been the blank spot of soil in Italy. A petty round of ceremonies and feasts and parties for the serious affairs of life; such subjects as are suggested by the streets and galleries, either remote from living interests, or more or less alien from any but Italian sympathies; coteries of wealthy dilettanti, each with its little idol, giving and receiving incense on all hands;—anything further away from the surroundings under which Greek sculpture flourished, can hardly be imagined.

Canova's large and liberal nature, the intense and pure simplicity of Gibson and of Wyatt, saved them in some degree from the *malaria* of the place. With these exceptions, I am aware of no one among the large number of their contemporaries and survivors, who have made Rome their residence, of real merit in sculpture.

Let us now touch briefly upon Gibson's deference to the Greeks. So far as this followed the counsel which he received in youth from Mr. Roscoe, it must command our absolute adherence. "It is their principles established from nature, which you should endeavour to imbibe." Tried by the proof of success, this rule required no justification. The Greeks produced statues of which even the shattered relics are almost indescribably beyond rivalry. Their sculpture, however, survives but as "the fragment of fragments." We may study their art more completely in their painted earthenware within the British Museum. There a hundred nameless potters have covered vessels, gathered from every country influenced by Greek civilization, with scenes from all regions of poetry and actual life, so true to nature, so admirable in style, so exquisite in handling, that to find their equals you must take the works left us by the greatest artists of the modern world.

What is the leading quality which underlies this excellence? It seems to me to be expressible in one word, as *Propriety*. Speaking of course of the two or three centuries before the "decadence," there is no straining, either after effect or novelty; no affectation; whether we look at the material side of the art, as vase-decoration, or at the choice of subject, or the management of the design, everything is found to be quietly and unostentatiously right, as if by operation of natural law. A certain high pleasure, as the end of all art, is uniformly kept in view; hence the last impression left is always beauty; never the grotesque, or the piquant, or the baldly natural, or the repulsively powerful, as in modern art. It is unfantastic; it is moderate; it is sane; it rejects what goes no further than mere suggestion; it hates the vague and the introspective;—in a word, Greek art is opposed to many popular modern tendencies, and proves the validity of its opposition to them, by the permanent superiority of its own productions.

These are some of the points on which the Greeks are an eternal lesson to the world. And so far as the principles thence derived were followed by Gibson in his sculpture, he

was wholly right. "Grand as these works are," he says of Michael Angelo's groups within the Medicean chapel, "and much as I admire the genius of the man, I have often thought that if Phidias and his chief followers could have been introduced to the sight of these works, they would have exclaimed, *Here is indeed a most clever and wonderful sculptor, but a barbarian!*" Gibson does not seem to have been gifted by nature with much force; yet when he worked "in the spirit of this creed," he produced his Hunter and his Chariot of the Sun; pieces of work which join great energy to his general grace and suavity. But when he interpreted submission to the Greeks to mean that a nineteenth-century artist would do wisely to reproduce the Gods of an extinct mythology, there, he seems to me wholly wrong. The excess of rational faith passes into superstition; the fatal *corruptio optimi* makes itself felt. If an artist cannot speak to the average mind of his own age, or find his main inspiration within his own time and country, his art may be eminently meritorious, but it assuredly will have very little of the Greek spirit in it. Their work is founded from first to last on diametrically opposite principles: they worked always for the comprehension of contemporary Hellas: nor is there, I believe, the slightest trace among them of "art for art's sake," or art intended for a small circle of initiated and specially cultivated spectators.

To a too frequent lapse into this error, which in Gibson's case was aggravated by his want of scholarship and of discrimination between the varying phases of Hellenic mythology in art, we must ascribe the comparatively small hold which he has had upon the English public, and the non-acceptance which (as a sculptor) he appears to have found on the continent. Though, in our judgment, as a born artist, decidedly superior to Thorwaldsen, yet, by the very simplicity with which he pursued his limited reproduction of the antique, Gibson missed those larger subjects with which his contemporary, equally unversed in scholarship, was liberally provided by the best German criticism of the day. The moral, to sculptors, of his life's labour, when gathered together in the models which he bequeathed to the Royal Academy, will (I fear), on the whole, be to fly Rome, and love the Greeks wisely, not too well. Yet his memory will also surely survive, not only in the singularly pure and simple-hearted devotion to his art, which this biography reveals, but in a few works not uninformed by the spirit of those masters to whom he paid a reverence so sincere and so child-like.

F. T. PALGRAVE.

A Memoir of Jane Austen.—By her Nephew, J. E. Austen-Leigh, Vicar of Bray, Berks. London: Bentley, 1870.

Sense and Sensibility.—A Novel, by Jane Austen. New Edition. London: Bentley, 1870.

In the same sense that Keats is the poet's poet, Miss Austen has always been *par excellence* the favourite author of literary men. The peculiar merits of her style are recognised by all, but, with the general mass of readers, they have never secured what can fairly be called popularity. The technical dexterity of her workmanship is best appreciated by fellow craftsmen, and some education of the literary palate is needed to do full justice to the delicate execution and subtle analytic power which give the author of *Emma* an unassailable place amongst English classics. It has always been known that Miss Austen's private life was untroubled by any of the incidents or passions which favour the trade of the biographer; had it been otherwise, the circle of her admirers, fit if comparatively few, would never have consented to wait half a century for the meagre, but still interesting details, which her nephew, Mr. Austen-Leigh, has

now made public. It fits in with our idea of the authoress, to find that she was a proficient in the microscopic needlework of sixty years since, that she was never in love, that she "took to the garb of middle age earlier than her years or her looks required," and that she excelled in telling stories for children. The few extracts given from her letters have the additional recommendation of illustrating the rise of the modern novel and the school of realistic fiction which Fanny Burney had announced, though not founded. At present the difficulties against which Miss Austen's novels have to contend are the sententious moral titles of *Pride and Prejudice*, *Sense and Sensibility*, the lengthy moral dissertations which the characters allow themselves, and the consequent delay in developing the story. The authoress, on the other hand, writes impartially of *Pride and Prejudice*; "it wants shade; it wants to be stretched out here and there with a long chapter of sense, if it could be had; if not of solemn specious nonsense, about something unconnected with the story; an essay on writing, a critique on Walter Scott, or the history of Buonaparte, or something that would form a contrast, and bring the reader with increased delight to the playfulness and epigrammatism of the general style." It would be difficult to ignore more completely the origin and the tendencies of her success, but the passage shows the difficulties she had to overcome in the form of a preconceived theory. The critics of the day were equally in the dark, and one reviewer allows no merit to *Sense and Sensibility* but what arises from the exemplary behaviour of the elder sister. It was not till after Miss Austen's time that the domestic novel was emancipated from the theories of the amusing, and the doctrines of the edifying, which chill and stiffen Miss Edgeworth's talent. She was not conscious herself of founding a new school of fiction, which would inspire new canons of criticism, and in the mean time, since she left tales of thrilling adventure to Radcliffs and Porters, she could only claim a literary *locus standi* as a wit, a satirist, or a moralist, to all of which characters she had, of course, a right, though neither of them includes all the qualities with which we should credit her works. These, there can be little doubt, would have been more popular now if the morality had been taken for granted, and as much reliance placed upon dramatic and narrative truthfulness as upon the polished satire and the slight, though pure, thread of humour which runs through every work. As a matter of art, Miss Austen's novels are more perfect than Thackeray's, but they are far from containing as many separate excellencies; and her perfect command of the materials she possessed seems to warrant the belief that a wider experience of men and things would have enriched without corrupting her style. As it is, she stands nearly alone amongst novelists in drawing men and women with equal success, by the help of follies and weaknesses slight enough not to reduce their victims below the level of mediocrity.

Mr. Austen-Leigh explains, as a pure misrecollection, the unaccountable (second-hand) description of his aunt found in Miss Mitford's correspondence, since her mother, on whose authority it was given, is proved to have known Jane Austen only as a little girl. The biographer's task has been performed with care and judgment, though certainly with less spirit than Macaulay would have thrown into the memoir he once thought of writing; the scantiness of the correspondence is, however, to be regretted, and few specimens of unpublished writings would have added to the interest of the work. Thus where a well-known passage, like the end of *Persuasion* exists in an earlier and less perfect form, it is for the credit of the author that we should have an opportunity of comparing the two. The new edition of the novels which is coming out, does not appear before it is needed,

but the paper and type are hardly worthy of a series which is only introduced into libraries where an honourable place has been reserved for it.

H. LAWRENNY.

The History of the Life of Albrecht Dürer.—By Mrs. Charles Heaton. Macmillan, 1870.

Albert Dürer, his Life and Works.—By William B. Scott. Longmans, 1869.

CONSIDERING the great popularity of Albert Dürer's etchings and woodcuts in this country, it is more singular that we should have been so long without a life of him, than that two should have simultaneously appeared in the same year. But even a superficial examination of these two lives makes it pretty evident why none has hitherto been written: the facts of this painter's biography are very meagre, and are involved in doubt. What can be known about him has been laboriously collected by German compilers, who, not content with matters of real fact or probability, have indulged in sentimental speculation and hypothesis to such an extent as to throw the appearance of fiction over tolerably well ascertained history. Albert Dürer has suffered to so great an extent in this way from his German biographers, that it is now difficult to feel certain about many really important facts recorded of him.

Some of the points at issue are the following: Did Dürer learn his art from Schöngauer? Was Wohlgemuth his master in painting? Did Dürer cut his own blocks or employ a Formschneider? Was he the familiar friend in youth of Willibad Pirkheimer? How did that burgher of Nürnberg spell his Christian name? Was Agnes Frey, the painter's wife, a domestic tyrant or a slandered angel? What was the object of Dürer's journey to the Netherlands? Did he receive arms from the Emperor? In what sense was he a Protestant? We might multiply these questions almost infinitely, and produce from the various German biographies and commentaries different emphatic answers. But hitherto, it would appear, there has been no serious critical effort made to sift the whole evidence upon all the debateable questions, and to present the world with the meagre result of truth, which at this distance of time is ascertainable.

We have said thus much about the doubtful condition in which the history of Dürer still remains, as a preface to the statement that neither Mrs. Heaton's *Life*, nor that by Mr. Scott, pretends to offer to the public that desired residuum of tested truth. Both are based apparently upon already printed German biographies, though in the use made of their materials there is considerable difference. Mrs. Heaton seems to have aimed at producing a talkative and picturesque book, in which the letter-press should rival the illustrations in brilliancy. She therefore rejects nothing that can add a sentimental or sensational interest to her narrative. Her faults are these—that she is invariably about one-third too long, that she is always too gushing: “*nihil tetigit quod non amplificavit.*” Yet she has the art of interesting her readers, and her sentiment, except when it becomes intolerably wordy (*e.g.* pp. 45 and 53), is redeemed from weakness by a kind of warmth and real intensity of feeling. Mr. Scott, on the other hand, has no literary fluency; he wastes no words, and altogether leaves upon our minds the impression of greater gravity and more reliability. The different qualities of the two biographers are clearly visible in their respective translations from Dürer's letters, and in their comments upon Dürer's works. In the translations, whilst Mrs. Heaton amplifies and modernizes, Mr. Scott retains the quaint and clumsy brevity of the original. In like manner Mr. Scott's remarks on Dürer's works suffer from conciseness: we should be even thankful for more detailed criticism from so

competent a judge. Mrs. Heaton floods her readers with loose descriptions and vague comments.

To turn to the illustrations. Those of Mrs. Heaton's volume are for the most part autotype reproductions of the original etchings and woodcuts; in the case of pictures, they are taken either from line engravings or from outlines. They are numerous, admirably chosen, and brilliantly executed, and give its chief attraction to the book. The most important of Mr. Scott's illustrations, are six etchings by the author of the *Life*: which, as original work of an accomplished artist, have a value of their own. Particularly interesting, for example, is the enlarged landscape of the Village of Eytas, copied from Dürer's “Greater Fortune.” Yet we must confess, that photography appears to us to be the proper vehicle for reproducing the details of such works as Dürer's woodcuts and etchings.

The obscurity in which so many facts of Dürer's life are involved rests also upon the interpretation of his allegorical designs. It is a singular proof of the inadequacy of painting to express thought, even of the clearest and intensest kind, with precision, that interpreters differ diametrically about the meaning of Dürer's acknowledged masterpieces—the “Melancholy,” and the “Knight and the Devil.” To speak first of the second of these well-known engravings. Half the commentators, including Kugler, Waagen, Passavant, Galichon, Fouqué, believe this knight to be Dürer's ideal of the Christian warrior. Mrs. Heaton ranges herself upon this side, and discourses eloquently on this interpretation of the allegory. The other half, among whom we may mention Heller, Von Eye, and Mr. Holt, the ingenious author of a pamphlet on the allegorical engravings of Dürer, find the portrait of a lawless and hardened free knight in this grim soldier. Mr. Scott adopts the latter view, which will probably, in spite of Sintram and sentiment, prevail. Instead of riding fearlessly and unscathed in the company of Death and the Devil, defying the latter, and patiently awaiting the former, this knight is really about to fall into the clutches of the fiend as soon as death's hour-glass shall have run out. And even now his doom is fixed; his charger's hoof, as Mr. Holt has pointed out beyond all doubt, is ready to descend upon a sharp and subtle snare; the rider will fall; the fiend will seize him; his evil days will have reached their miserable end.

With regard to the no less celebrated “Melencolia,” there is less divergence of opinion. Mrs. Heaton and Mr. Scott agree in rendering the old established interpretation. The brooding, pondering, winged woman, crowned with fresh leaves, seated among her spheres, and saws, and planes, beneath the bell, the hour-glass, and the mystic counting-table, is Melancholy, the mother, according to mediæval and renaissance notions, of great thoughts and pregnant dreams, the calculator of eclipses, the parent not merely of lunacies and suicides, but also of sublimest poems and profoundest speculations. She is the patron saint of men like melancholy Jaques, suggestress of his soul-searching fancies and subtle questionings. Yet, though most commentators agree upon the interpretation of the allegory, Mr. Holt, in the pamphlet already alluded to, makes out a very plausible case in favour of this figure representing “Truth.” In order to show how the admirers of Dürer have imported their fancies about his domestic life into the sphere of purely æsthetical criticism, we may observe that whereas some commentators find in the “Melencolia,” a record of the painter's depression under the tyranny of his wife Agnes, Mr. Holt, who inclines to a milder view of the wife's character, “strongly maintains” that “under the semblance of Truth, Dürer depicted the faithful partner of his life, his wife Agnes.”

Dürer's letters and diary are the writings of an honest,

heavy German. Their wit is cumbrous; the descriptions they contain are brief and unsuggestive; their observations upon men are few and trivial. One page of Cellini's autobiography has more to entertain and instruct us than the whole mass of these papers. This is not strange. The man is to be found in the almost unparalleled series of profoundly thought and nobly executed works which he has left behind him. Of his earnestness and gravity in actual life, if any proof were needed, we have strong evidence in the only vivid passage of the diary—the outburst about Luther's danger. His true life, perhaps, remains yet to be written. When it has been written, we expect that it will resemble Mr. Scott's more than Mrs. Heaton's. J. A. SYMONDS.

Rembrandt et l'Individualisme dans l'Art.—Par Ath. Coquerel, fils. Paris: J. Cherbuliez.

Michel-Ange, Penseur et Poète.—Libres Etudes, par Ath. Coquerel, fils. Paris: Germer Baillière.

THESE Essays appear at first rather slight and oratorical, but they are worthy of attention from their great freshness and originality, and by tale and weight of just and vivid observations. Most French writers can frame good epigrammatic sentences: but few epigrams contain such accurate statements of truth as M. Coquerel's. "Individualiste avant tout," as he styles himself, M. Coquerel aims always at leading features, and strives with Carlylesque earnestness to give key-notes of character. By studying a great man's works, he says, "one may enter into his ways of life, thought, and being: such men are not only masters of pencil and brush, but teachers of every human soul." His method, then, is the converse of M. Taine's, who seems in every way to extenuate the individuality of a poet or painter, and who seeks to account entirely for great men and pictures by what M. Coquerel aptly calls *leur cadre naturel* of life and circumstance, which may modify the development of genius, but cannot create it.

The resemblance between Michael Angelo and Rembrandt in M. Coquerel's mind, consists in the power of their Individuality. They were greater than their contemporaries; they broke vigorously through contemporary conventionalisms into new fields of art and thought. Their works are first hard to appreciate; then almost overpowering to the student who has advanced within their range. The untameable and immeasurable genius of Michael Angelo is a kind of unknown factor in all accounts of him. As it made him defy all rule and conventionality, like Rembrandt in his time, M. Coquerel speaks of the "Protestantism" of both his heroes. That of Buonarrotti was, no doubt, founded on deep religious feeling. It is traceable in great degree to the impression produced on him in early life by Savonarola's sermons, and later by his written works. This use of the word "Protestantism" is accurate. It is really a negative term in strict language; implying what a man declines to believe, not what he does believe. But M. Coquerel really means by the word, that personal faith in Christ in all matters, and that sense of their own responsibility and service, which men who live in the world may and do retain, in spite of their incessant contact with secular life.

The 2nd part of the Essay on Michael Angelo is mainly devoted to illustrating this in his case. It is first pointed out that he was both a child of the Renaissance and a precursor of the Reformation; full of the lessons and inspirations of revived learning, but at the same time of a deeply religious spirit, averse from the Platonic paganism of Politian and Marsilio Ficino. Yet the thought of Beauty as an *ἀνάμνησις* of the soul was dear to him, and in search of it he was the first who introduced nude figures into sacred

subjects, holding human beauty the chief work of God. It has occurred to me that the doctrine of the Incarnation and the honour done thereby to the flesh of man, was frequently present to Michael Angelo's mind; and that this may have much to do with his "athletic" treatment of the form of the Saviour. The Essay concludes with speculations on the religious influence of Vittoria Colonna, "adepte de la Réforme," and a succession of anecdotes and quotations illustrative of the lonely but deep-grounded Christianity of the great master. He lived, learning and labouring, dwelling on the thought of Dante, perhaps comparing with Beatrice the Vittoria he loved so austerely, pierced with grief for Florence, and the friends he survived, saddened with painful repentance and sense of judgment to come; yet enduring all things in hope, and as M. Coquerel sums up:—"L'unique recours de Michel-Ange, c'est Jésus-Christ." Compare the last sonnet to Vasari, owning that the art which has been his life's glory is also vanity:—

"Ne pinger ne scolpa fia più che queti:
L'anima volta à quell' amor divino
Ch' aperse à prender noi in croce le braccia."

It would be interesting to compare the personal and anti-Papal Christianity of Michael Angelo with that of Holbein or Dürer. Dr. Woltmann's well-known work on the former gives a capital view of the connexion between Art and Protestantism effected by Holbein's sermons in wood-cut. Holbein inculcates Personal Repentance most powerfully. Dürer, in some of his greatest efforts, has dispensed with doctrinal or even Christian symbolisms, and entered the Michael-Angelesque, or entirely artistic, zone of spiritual teaching; as in the Knight and Death, which idealizes the end of the noblest humanity, departing into the dark valley in strength and submission; and in the Melancholy of man's labour and invention, with eagle wings and that face of shadow, and attitude of brooding thought, which remind so strongly of Buonarrotti's great work, the Duke Lorenzo—known in all languages as "The Thought of Michael Angelo." M. Coquerel quotes Rogers's description of this tremendous statue—appreciating, with the banker-poet, its ineffable spiritual power.*

Rembrandt of the Rhine was born in 1609, in his father's mill, at Leyden, and died in his 60th year, at Amsterdam, having passed his whole life in Holland. The effects of the misty atmosphere of the Netherlands, of Dutch scenery and vegetation, are allowed their full influence in forming his style. But M. Coquerel dwells far more strongly on the character of his race: on their sturdy independence and habitual exposure to danger, their love of domestic life and home scenes; on their attachment to the very marshes and windmills of a country which was doubly their own, since so much of it was the creation of their own industry. Rembrandt has no biography except in his works, which are divided by M. Coquerel according to three different styles. The first or more cautious method is called his "*manière fondue*:" the second, and maturer style, where much thicker painting is used, is his "*manière beurrée*:" the third style, like Turner's, is characterized by daring, speed, power, and the "*furie du travail*." Rembrandt was early well instructed in anatomy, and all communicable technicalities, by Pinas and Lastmann, two pupils of Elsheimer, a Dutch artist, who was at the head of a school in Rome, and had begun to introduce realist landscape and "*genre*" into his pictures.

* There is a good copy of it and its supporting statues (as of those of the opposite tomb, and the unfinished but most beautiful Madonna of the Lorenzo Chapel) in the Crystal Palace. Grimm says, that by a curious freak of tradition the statues of the brothers of Urbino have changed names, so that the melancholy Giuliano is called by the name of the brilliant soldier Lorenzo.

Their great pupil was an eager collector of pictures and engravings, especially from Leonardo, Rafael, and Michael Angelo, and set great store by a fine picture by Giorgione, which was one of his favourite possessions. An elaborate and wonderful copy by him of Leonardo's great Cenacolo in Sta. Maria delle Grazie at Milan is still preserved at Berlin. He varies the light in it, and throws all the end of the room behind the figures open, in one great bay window. His treatment of light is essentially Northern. He centralizes his light, as he said himself, to express the meaning of his picture at once, *i.e.*, to direct attention to its chief passage; and then adds fainter flashes of light and colour, which lead the eye to other points. Hence his taste for furs, jewels, velvet, &c., which fell in so entirely with that of his beautiful wife, Saskia van Uilenburg, "qu'il se plaisait à parer avec excès;" and who once fell under grave censure from the authorities of Amsterdam in consequence. His system is the converse of Angelico's, who substitutes colour for shadow wherever he can; Rembrandt, who really did not know what Italian light and colour are, was obliged to economize his light, and work by shadow.

Among the pictures referred to by M. Coquerel are the Night Watch, the Sacrifice of Isaac, the Preaching of St. John the Baptist, Joseph and Potiphar's Wife, Tobias and the Angel, Ganymede, the Great Descent from the Cross at Munich; and especially the *Ménage du Menuisier*, the Carpenter's Shop or Holy Family of the Louvre, with its plain domestic treatment. He has evidently studied both pictures and etchings with the mind if not the eye of a true painter, and lay criticism can hardly be carried further. But the gist of these essays is theological in as far as they assert the connexion between the spirit of Protestantism and the spontaneity of Genius. They illustrate the effect of the powerful individuality of two Christian men, not only on Northern Protestant art and thought, but on the Italian Protestantism which virtually existed before the Reformation. For, as M. Coquerel says most pertinently, the Papal system enslaved neither Leonardo nor Rafael. The vast range of the mind of the former is well known; the latter introduced Savonarola among his doctors of theology in the Vatican.

M. Coquerel is perhaps right in sliding so very lightly over the coarseness of Dutch-Protestant art. Certain pictures in the long gallery of the Uffizii give quite as strong a notion of Italian grossness. And there is great truth in his triple conclusion: that the freedom and right self-reliance of Protestantism make it favourable and not hostile to great art; that what he calls traditional, sacerdotal, and official art, is exhausted; and that the effort to galvanize mediæval feeling in the nineteenth century must prove a failure.

R. ST. JOHN TYRWHITT.

The Earthly Paradise: a Poem.—By William Morris, author of the *Life and Death of Jason*. Part III. London: F. S. Ellis. 1870.

MR. MORRIS has always been the poet of moods rather than of passions, of adventures rather than of actions; and this characteristic is still to be traced in the third instalment of his great work; though there is a nearer approach to the familiar sources of human interest. Yet even now there is a curious abstractness and remoteness; for all the figures that move through the day-dream seem not so much to feel as to sympathise; they see themselves with other eyes, and feel for themselves as for strangers. It is without the least sense of effort or surprise that we follow Gregory's dream of the *Land East of the Sun and West of the Moon* through its three stages. First the dreamer listens to the marvellous

story, then he tells it, at last he acts it; and the change, we feel, is always natural, or rather we do not feel it to be a change at all. This subjective tendency has been asserted throughout the poem, not only in the framework, but in the tales. In more than one example the succession of moods is as important as the succession of incidents; in *Cupid and Psyche*, and the *Watching of the Falcon*, the incidents may be said to be governed by the moods. In the autumn tales a still greater development is given to the contemplative emotions which succeed each other, while the incidents to which they correspond are minimised in each of the tales except the last. Perhaps it may be thought that there is a conscious change of aim corresponding to this change of interest. In the introduction to the unearthliest of all the stories we are told that the personages hold such things dear,—

"And loathe such things as we do; else, indeed,
Were all its marvels nought to help our need."

And in *The Lovers of Gudrun* the narrator disclaims marvels altogether. But it would be a mistake to exaggerate the contrast between such utterances and the prologue; the help that the narrator of the *Land East of the Sun and West of the Moon* promises, is help for the guidance of thoughts that may serve to fill and cheer a few inactive years, the help that the prologue refuses is help to overcome the difficulties and perplexities of active life in the work-a-day world. After all, though there is less of naïve adventure and blithe description in these stories, and more of psychological analysis, we never cross the invisible line which divides the poetry of dream from the poetry of action. The passion of *Cenone* is as intense as the passion of *Dido*; but it is far more unearthly. It is not that the forsaken love of *Æneas* is a mortal, and the forsaken love of *Paris* is a river goddess; but *Dido* is in conflict with *Æneas*; she appeals to him; she is under his influence; she seeks to influence him in return. *Cenone* pities *Paris*; she complains of him; she judges him; the tone in which she speaks to him in his presence is the tone in which *Ariadne* appeals to *Theseus* in his absence. Indeed, Mr. Morris is still further from the dramatic tone than the vigorous and splendid idyll of *Catullus*; *Ariadne's* soliloquy represents a progressive movement of passion; she passes through regret and complaint to despair, and through despair to the fierce thirst of vengeance; *Cenone* unfolds with tender pitiless calm the fixed conditions of a motionless resolve. It is the triumph of our author's art to admit and use to the utmost the intensity of the situation, and yet to elude all agitation and excitement, to maintain one weird trance unbroken from the first line to the last. For examples of a similar achievement, we have to refer to such masterpieces as *St. Agnes Eve*, the *Bride of Corinth*, and *Francesca da Rimini*; and it is only in the last that the situation is equally tragic. In *The Lovers of Gudrun*, the reader is still kept within "the eventual element of calm" by a series of delicate, almost imperceptible artifices. The narrator is made to pity his ancestors in *Laxdale* with the respectful pity of the poet. When we read of

"The man at Burg who sat
After a great life, with eyes waxing dim,
Egil the mighty son of Skallagrím,"

it is easy to see where the modern sympathy blends with the simplicity of the ancient recital. Besides, the habitual reticence and measured speech of the North has its effect in maintaining this ideal repose; so has the unadorned and scientific accuracy with which combats are described. If *Kiartan* had had the unrestrained eloquence of *Achilles* to bewail and denounce a wrong of the same kind; if we had been told of the efforts of the fighters as well as the

result of the fight, then *The Lovers of Gudrun* would have been a poem of the same order as Homer's, a poem of purely human interest. As it is, we have a poem which is mystical without a single miracle; for the atmosphere of the story impresses us more than the figures which move through it. It was a harder task to undramatize the story of *Acontius and Cydippe*, yet the task has been accomplished without loss of interest. In *Ovid* the stress of the story begins when Cydippe has been surprised into her promise, and is distracted between her deliberate pledge to a former lover and her engagement to the new comer, whose claims are enforced by the recurring chastisement of Diana. Mr. Morris throws his whole strength into the aimless, hopeless, pitying waiting and watching, as Acontius pines day after day for the maiden who, in this version of the story, is dedicated to the dreary honour of perpetual maidenhood. It is just the same in *Rhodope*: the poem is an analysis too tender to be tedious of the blameless selfishness of a maiden whose nature is destined to splendour and needs it, while she is doomed to be the child of parents who have bartered their comfort to escape the curse of childlessness. The story might be told in a page, without omitting one essential circumstance. It is spread over fifty by a crowd of delicious details, which derive all their importance from their harmony with the moods of *Rhodope*. This deliberate parsimony of incident, which contrasts so strongly with the rich inventiveness of the *Man born to be King* or the *Proud King*, serves to prevent any impression of sameness between the *Land East of the Sun* and *He who never laughed again*, though the two legends are substantially identical with each other, and with the still finer story of *Ogier the Dane*. This last received, as it deserved, a fuller and more life-like development. The two tales in the present series are adequately differentiated by the change of scene and of catastrophe, and by one or two variations of incident, which are quite sufficient to disguise the fundamental identity of subject where incidents are few. Before leaving the subject of Mr. Morris's relation to the sources which serve as food to his rare and peculiar inspiration, we may be permitted to express a doubtful regret that while he has dwelt with equal emphasis on each of the four stages of *Gudrun's Dream*, he has dismissed the fourth stage of her life, which serves to interpret the dream, with only a hurried and perfunctory mention. If this violation of obvious symmetry is really a fault, it may easily be forgiven to the poet who has transformed one of the least artistic of the Norse Sagas into one of the completest of English poems. It would require a very detailed analysis to show exactly how far Mr. Morris's manner has diverged as he has gone on writing from the manner of Chaucer, which he recalled so forcibly in *Jason*. We subjoin a few stanzas of the carol from the *Land East of the Sun* to show how far the author has retained the power of reproducing the phantastic mediævalism of his earlier style:—

“ News, news of the Trinity,
The snow in the street, and the wind on the door.
And Mary and Joseph from over the sea !
Minstrels and maids, stand forth on the floor.

For as we wandered, far and wide,
The snow in the street, and the wind on the door.
What hap do ye deem there should us betide ?
Minstrels and maids, stand forth on the floor.

Under a bent when the night was deep,
The snow in the street, and the wind on the door.
We saw three shepherds tending their sheep,
Minstrels and maids, stand forth on the floor.

‘ O ye shepherds, what have ye seen
The snow in the street, and the wind on the door.
To stay your sorrow, and heal your teen ?
Minstrels and maids, stand forth on the floor.

‘ In an ox-stall this night we saw,
The snow in the street, and the wind on the door.
A babe and a maid without a flaw ?
Minstrels and maids, stand forth on the floor.”

G. A. SIMCOX.

Brittany and its Byways.—By Mrs. Palliser. London: Murray.

MRS. PALLISER'S little volume on Brittany has the merit of conveying, in a small compass, a very distinct impression of the country she writes about. It does not present itself as a book of original research, or of what is called word-painting. It is free from the effort and the pretentiousness which so often disfigure books of travel, and make readers lose their temper, between the little which the writer has to tell and the grand way in which he tells it. The result is that between her quiet, intelligent, sober descriptions and the well-chosen and generally well-executed illustrations with which the text is helped out, any one who wishes to know what sort of a country he is to look for in Brittany, will find the subject laid out for him and its special features of interest and character well marked, in an unaffected and pleasant narrative. We are surprised at times by slips in the writing. “Clergy, nobles, and *lady*” (p. 73), is an odd phrase to describe the “three estates” of Brittany: and it is not exact to confound an “ossuary,” or receptacle for the bones of a churchyard, with a “reliquary,” or receptacle for what are considered the relics of saints, of any kind soever, as is done on p. 114.

It is, for its size, a very complete survey of the great western peninsula of France. Brittany is more visited than it used to be: but still a good many people think that when they have seen the country about Dinan, they have seen something of Brittany. The true interest of the country and the people begins further in, not till we are west of St. Brieuc; indeed, for travellers along the main road to Brest, hardly till they are west of Morlaix. But north and south of the great road, true France has ceased long before. There is a great block of land stretching northwards from the Anse de St. Brieuc, finishing off into wild sea-banks of sand and fringed by innumerable reefs and shelving islets, the old bishopric of Tréguier, with Lannion on the west and Paimpol on the east, where the traveller plunges at once into unmistakable Brittany. Mrs. Palliser is alive to the merit of this district. Its two rivers, the Guier and the Trieux, have some charming spots: it has some fine sea prospects; Paimpol Bay and the ruins of the Abbey of Beaufort, of which a pretty engraving is given, are scenes not easily forgotten. The granite, cut into mouldings and tracery of later Gothic, in the cloisters of Tréguier, is one of the fine memorials which we meet with, as we go westward, of the material which the architects of the later middle ages had to contend with, and of the vigour and skill with which they coped with its refractoriness. Mrs. Palliser, who speaks of the Cathedral of Tréguier, ought to have called attention to its striking cloisters. About Tréguier we begin to find that Brittany is a land of local saints. One of them, the saintly lawyer, St. Yves, “the poor man's advocate,” who used law and his knowledge of its subtleties for the defence of the poor and oppressed, in the thirteenth century—an age when legal injustice and cruelty had begun to vie in power and mischief with the brute force of the feudal soldiers—fills a large place in the veneration and household memories of the Breton peasant, and exhibits a type of goodness which it is rather remarkable that there are not more canonized saints to have represented. “His name,” says Mrs. Palliser, “is borne by the majority of the inhabitants of the district of Tréguier and St. Brieuc. So great to this day,” she adds, “is the confidence placed in his justice, that

in the department of the Côtes-du-Nord, when a debtor falsely denies his debt, a peasant will pay twenty sous for a mass to (?) St. Yves, convinced that St. Yves will cause the faithless creditor (?) to die within the year. His truthfulness was such that he was called St. Yves de Vérité; he is represented in the 'mortier,' a lawyer's cap, with an ermine-trimmed scarlet robe."

This is a fair specimen of Mrs. Palliser's pleasantly given information. Her book is quite sufficient for those who wish to see Brittany; those who wish to know it, will still have to go to Villemarqué and Emile Souvestre.

R. W. CHURCH.

L'Art Arabe, d'après les monuments du Kaire.—Par Prisse d'Avennes. Paris: A. Morel. London: W. Luks, 16, Beaufort Buildings. Fol. 1869.

THE first two parts of M. Prisse's work on the Arab Art of Cairo promise to put on record some of the fast-perishing monuments of modern Egyptian taste, which some day will be as much valued as the ancient works which are destined to outlive them. An able artist, well acquainted with the metropolis of Arab culture, has chosen from his portfolios a series of illustrations of its art in its successive well-defined phases, until the extinction of native taste at the beginning of this century. The eight plates already published, seven printed in chromo-lithography as the French only can, deal with manuscript-illumination, ornamental metal-work, and wall-decoration in painted arabesques and in tiles; there is also an architectural plate.

Of the three specimens of illumination, that from the mosque of Keysoon (14th century) is quite admirable in its severely beautiful style; that from the mosque of Sultán Barkook (14th century) is extremely rich and clever in design, yet less reserved than the last, and hinting at the decay in colour which speedily followed; and the third, of Moorish work (18th century), is very characteristic, but thin, florid, and gaudy. The door of the fountain of 'Abd er-Rahmán Kikhya affords a most interesting example of openwork of brass on wood, although, as late as the 18th century. Another specimen of the work of the same age, the ornamentation of the part of a pulpit surmounting the door, is of poor florid arabesque, like the paintings of Turkish houses at Cairo of fifty or sixty years ago, far inferior to those of Copts and Muslims of the same period. Of much better style, though still faulty, are the arabesques from the mosque of El-Burdeyne. There is also an especially interesting plate of "Rhodian" tiles—certainly not Persian—from the mosque of Sheykhoo, whence Mr. Slade's fine Arab Lamp, a building of the 14th century, though the tiles are dated in the 18th, by M. Prisse. The plate shows their use in wall-decoration, with the proper borders, the latter very rarely seen in European collections. It is to be hoped that the growing appreciation of Arab art will be an encouragement to this beautiful work, from the study of which truer canons may be learnt than the vague notions which generally prevail as to the most fertile source from which we may draw for the architecture and decorative art of the future.

REGINALD STUART POOLE.

Intelligence.

The Castellani Frescoes.—Something may be added to the notice published (*Academy*, No. 4, p. 96) respecting the frescoes recovered from whitewash in the Cappella Castellani at Santa Croce of Florence. Vasari says (*Life of Starnina*, ii. 200) they were commissioned of Starnina before the troubles of the "Ciampi" (1378); but it will appear that the Cappella Castellani was built and decorated after 1383, with funds bequeathed for that purpose by Michele de' Varri (Ulderigo Medici, *Chiesa di S.*

Croce, Flor., 1869, p. 27). Vasari errs in the date, he may also err as to the painter's name; and it will probably be conceded that if Agnolo Gaddi can justly claim the authorship of the frescoes in the choir of Santa Croce, he may also claim that of the frescoes in the Cappella Castellani. Both are by one hand—the latter more careful and less decorative than the former. There is no end to the confusion created by admitting the truth of Vasari's statement; because, in the absence of all other productions by Starnina—the total bulk of whose works have perished—we should have to consider his style as an exact counterpart of that which distinguishes Agnolo Gaddi.

It is not unimportant to put on record that a divergence of opinion exists as to the authorship of wall-paintings so talented and so vast as those of the Cappella Castellani, yet this is not the sole purpose with which these lines are penned.

In various parts of Santa Croce the friars have been busy in removing coats of whitewash from the walls, and their labours have been crowned with unexpected success. It seems a question whether, instead of abusing whitewash as we have long been doing, we should not be grateful for its preserving qualities. Whitewash covers and does not improve pictures, yet it saves them from absolute destruction. The right side of the pointed arch leading into the Baroncelli Chapel at Santa Croce is partly covered by a tomb sacred to some member of the Baroncelli family. On the face of that tomb is a Virgin and Child by Taddeo Gaddi. The wall upon which this monument rests now displays fragments of sleeping figures in a landscape, above which again two fine Prophets holding scrolls are placed—one of them mutilated in the lower parts—both slightly damaged by abrasion. Two Prophets of similar design on the left side of the arch, are cut into by the form of a clock, leaving the lower extremities exposed. Beneath the clock is a portion of a composition—originally Christ with the Doctors in the Temple—of which the youthful Saviour and two spectators looking through a doorway remain. In the slants of the arch ten half-lengths (allegorical impersonations) have been recovered. All these frescoes are by Taddeo Gaddi, who painted the inside of the Baroncelli Chapel.

The front of the Bard's Chapel (Giotto's illustrations to the legend of St. Francis inside) is also cleared. Here we have a recess above the arch-entrance containing St. Francis receiving the Stigmata, a powerful and bold design by Giotto. Two medallion heads in the spandrels of the arch are scratched and repainted. The outer face of the choir arch is likewise free: on the pillars, six full-length Saints; in the soffit, eight half-length; in the spandrels, two Prophets with scrolls; and in the apex, the scutcheon of the Alberti and busts of Saints. Much abrasion and repaint, but, still unmistakable,—the hand of Agnolo Gaddi. In a recess above the entrance to the Tosinghi Chapel to the left of the choir, are the Virgin praying in clouds, in a *mandorla* carried by four angels, and two medallions in the spandrels. Here also the painting is faded or refreshed, but the remains are those of Giotto.

CROWE-CAVALCASELLE.

Two Lost Years in the Life of Leonardo da Vinci.—The Gonzaga archives at Mantua contain a series of despatches from the Mantuan envoys at Venice, under the title of "Carteggio degli Inviati di Venezia." One of the letters in this series has been kindly copied and sent to us by the Canonico Willelmo Braghiralli of Mantua. It throws some light on obscure passages in the life of Leonardo da Vinci, and deserves to be published:—

"A dì 13 di Marzo, 1500.

"ILLUSTRISSIMA MADONA.—*Le a venecia lionardo Vinci, el quale ma mostrato uno retrato de la Signoria vostra che è molto naturale a quella—sta tanto bene fato non è possibile melio—non altro per questa—de contenevo me raccomandando.*

"Vostro servo LORENZO DA PAVIA, in Venecia.

"Ala Ill^{ma} Madamma Elisabetta Marchesana de Mantova Madona Colendiss^{ma}."

Lorenzo da Pavia was one of the Venetian agents most frequently entrusted with artistic commissions by the Gonzagas. He mixed in high society at Venice; knew Bembo and Giovanni Bellini. There are allusions to him in Bembo's correspondence at a time when Bembo was on friendly terms with the Gonzagas; and there are references to his intercourse with Giovanni Bellini in Darco's collection of letters and records illustrating the Arts at Mantua.

For the history of that period in Leonardo's life which immediately follows the conquest of Milan by Charles VIII., we are chiefly confined to the authority of Luca Pacioli, who, in the *Trattato d'Architettura*, says, that having been in Lodovico's service between 1496 and 1499, he and Leonardo left Milan, and took up their residence at Florence. Historians agreed in assuming that Leonardo settled at Florence in 1500, when he promised to paint an altar-piece for the Church of the Santissima Annunziata, and produced the portraits of the Mona Lisa and Ginevra Benci; but this view appears to be unsound for several reasons—firstly, because Pacioli does not say when he fixed his abode in Florence, and secondly, because Vasari's narrative suggests a later date for that event than 1500.

Vasari says:—"He (Leonardo) returned to Florence, where he found that the brethren of the Servi had contracted with Filippino for

the altar-piece of the Nunziata. But, having expressed a wish to design a work of the kind, and Filippino having with great courtesy ceded the order to him, he (Leonardo) was taken with his whole family into the convent, and kept there at the brethren's expense."

The original contract signed by Filippino with the brethren of the Servi, has been found in the Florentine archives, and bears the date of 1503.

Other reasons for thinking that Leonardo did not return to Florence immediately after the fall of Lodovico Sforza, may be found in the foregoing letter, as well as in the contents of the note-books published by Amoretti. Strong evidence of the same kind is afforded by the commission, dated at Pavia in 1502, by which Borgia Duke of Valentino raises Leonardo to the rank of his chief engineer.

But this is not all. We find Leonardo in March 1500 at Venice, and he brings to the agents of the Gonzagas there a likeness of Isabel d'Este. How came he to paint such a likeness, not having, as far as we can ascertain, seen the Marchioness of Gonzaga? Why did he not take the likeness to Mantua? And, most important of all, what has become of the picture? These are points requiring explanation, to which the following observations may apply.

Francesco Gonzaga was one of Lodovico Sforza's allies before and during the French invasion of 1499. Backed by Lodovico's interest, he may have induced Leonardo to paint a likeness of his wife from a sketch or a miniature. Twenty years before, Mantegna refused an offer of this kind made to him by the Duchess of Milan.

Francesco Gonzaga, in 1500, was smarting under the insult offered to his pride by Lodovico Sforza, who deprived him of an important command. Leonardo might therefore think it politic at that time to avoid a journey to Mantua.

The Louvre collection contains a portrait by Leonardo, which Père Dan describes in his *Trésor des Merveilles de Fontainebleau*, as that of the Duchess of Mantua. Modern critics inclined to think that the person represented was Lucrezia Crinelli, mistress of Lodovico Sforza. We inquire whether it is not possible to concede that Père Dan's authority is good, and whether it is not likely that the so-called "Belle Ferronière" should be Isabel of Este. CROWE-CAVALCASELLE.

Illuminated MSS. in Lambeth Library.—Among the treasures of Lambeth Library are some choice illuminated MSS., which may now be examined; one of the earliest and rarest is the "Gospels of MacDurnan," said to have been a present from Athelstan to the city of Canterbury. This Irish MS. has very elegant border illuminations, and the little red dots which diversify the interlaced and scroll patterns, are characteristic of Irish ninth-century work. We may compare the famous Book of Kells at Trinity College, Dublin. Irish art fills up the gap between the best Byzantine era and that in which the richness and delicacy of the Early English and French school arose. The illuminated figures of the four Evangelists in this MS. hold in their hands the pastoral staves of the primitive Irish bishops, probably the earliest representation of these insignia. The Evangelists are robed from the neck to the feet, the flesh tints being curiously coloured with white paint. On the opposite pages are illuminations of much later date.

There is an example of eighth-century work in Aldhelmus' (Bp. of Sherborne) *De Virginitate*. The initial letters are grotesque, the head and tail of the letter being an animal or bird, intertwined with the scroll pattern or with leaves. The only large illumination (engraved in Strutt's *Dress and Habits of the People of England*, and fac-similed in Westwood's *Miniatures and Ornaments, &c.*) represents an Abbess, followed by her nuns, presenting this treatise to the Bishop seated in his pontifical chair. This outline drawing has now faded to a pale brown colour. The frontispiece of the book is enclosed in a border with quaint groups of birds and animals, relieved by patterns interlaced and formed into squares.

A Sarum Breviary (Chichele's arms appears on the frontispiece) is remarkable for its numerous and effective small illuminations, and the elegant border designs in blue, heightened by white tints, on a gold background. Some of the illuminations represent the Annunciation, St. Barbara in Captivity, St. Andrew, &c.

The "Limoges Missal," besides numerous border designs of flowers and fruit, has two large page illuminations. One is the Crucifixion, depicted at the moment when a soldier in armour has ridden up and pierced the Saviour's side; the garments of the women have lines of gold laid on in the folds of the drapery, while thread-like lines of silver adorn the blue robe of the Virgin. The other faces this, and represents God the Father, the four Evangelists occupying the corners of the picture; the right hand of the Father points to the figure of Our Lord on the Cross; and this arrangement of the two pages is mentioned by Blackburne in his work on *Decorative Painting applied to Architecture*, who remarks on such illustrations as occurring at this part of a missal, viz., at the Canon of the Mass.

Of the five or six Psalters at Lambeth, dating from the end of the 13th century, No. 233 may be selected as a type, showing the peculiarly "Gothic feeling" of the age. The signs of the Zodiac and occupations of the seasons are given in small medallion paintings in the Calendar. Of the two chief illuminations, one represents Our Lord in Majesty, with the Evangelistic symbols around; the other is the initial B of the

"Beatus vir," &c., elegantly formed into the genealogical or Jesse tree, and enclosed in a mosaic pattern border edged with gold.

The "Books of Hours" at Lambeth are mostly of English work. No. 455 has illuminations representing the Murder of Becket, St. George and the Dragon, &c. The borders of each page show a delicate lace-like pattern, formed by the intermixture of fruit and flowers, as the wild strawberry, with roses, daisies, and forget-me-nots.

Lastly, we may notice a fine copy of the Apocalypse, a 4to vol. of the end of the 13th century, with 39 illustrations the size of half the page. One represents the Vision of the open Heaven, with the golden candlesticks, and the horses white, red, black, and pale. Others show us the Great Multitude with palms in their hands, the Pouring out of the Vials, the Fall of Babylon, and the Seven Angels. In this last, the drapery is excellent, and the faces most expressive. In the frame of many of the pictures a pale green tint is used against a reddish brown, with ultramarine bordered by gold.

Such a collection as this, illustrates not only early art but early national art; the elegance and studied finish of the French miniatures contrasts with the less harmonious but vigorous English style.

The small Art Collection is of course only one of the treasures at Lambeth, but we must limit our present notice to the chief illuminated MSS. S. W. KERSHAW (Librarian).

Dr. Caro of Jena has propounded a new hypothesis as to the plots of Lessing's *Nathan der Weise*, and *Miss Sara Sampson*. Lessing himself refers for that of the former drama to Boccaccio, but the story in the *Decamerone* does not account for all the episodes. Dr. Caro thinks that Swift's personal history and his *Tale of the Tub* supply the missing sources. Lessing is known to have been a student of Bayle's *Dictionary*, the continuation of which, by Chauffepié, contains an article on Swift. The weak points of this hypothesis are shown by a writer in the Dutch *Theological Journal* for January.

W. Jordan, formerly a member of the Frankfort parliament, has re-written the *Nibelungen-Lied* in alliterative blank verse, and is reciting it to popular audiences at Berlin during the winter lecture season. He has adopted from *The Edda* the early relation between Siegfried and Brunhilde.

Instead of the gingerbread Gothic summer-house originally contemplated, it is now intended to erect a tower of comparatively monumental character on the isle of Rügen, Arndt's birthplace, in commemoration of the centenary of his birth.

A Slavonian account of Creation.—The current issue of the Literary Society of Prague includes a volume of popular tales collected in all the Slavonian countries, and translated by M. Erben into Czech. We extract the shortest: "In the beginning there was only God, and he lay asleep and dreamed. At last it was time for him to wake and look at the world. Wherever he looked through the sky a star came out. He wondered what it was, and got up and began to walk. At last he came to our earth; he was very tired; the sweat ran down his forehead, and a drop fell on the ground. We are all made of this drop, and that is why we are the sons of God. Man was not made for pleasure; he was born of the sweat of God's face, and now he must live by the sweat of his own: that is why men have no rest."

Mr. Smith, the Slavonian Professor at Copenhagen, has just translated Nestor's *Chronicle* into Danish, with a commentary which is especially complete for the Scandinavian side of the narrative.

Vodnik's Poems.—The National Literary Society of the Slovenians in South Styria, Carinthia, and Carniola, has published at Laibach the poems of Vodnik. After an unsuccessful appeal to the loyalty of the Slovenians towards Austria, he hailed the annexation of Dalmatia by Napoleon in a bilingual poem (excluded from the edition of his works in 1640) entitled in Latin *Illyria rediviva*; we give the most significant stanza. Illyria speaks:

"Innixam unam manum
Gallie habeo;
Alteram vero Græciæ
Amice porrigo."

The last number (104) of the *Scelta di Curiosità Letterarie* (Bologna: Romagnoli, 1869) contains the first book of the *Tesoro* of Brunetto Latini, in the Italian translation made in the second half of the 13th cent. by Bono Giamboni. This edition represents (though not exactly) the MS. discovered about ten years ago by the present editor, Roberto de Visiani—a MS. which he places almost at the beginning of the 14th cent. He has also compared other Italian MSS. and editions, as well as the original French text published for the first time at Paris in 1863. It was written in Brunetto's own words, *en romans selon le patois de France*; one reason being that the French is "the most delightful and the most common of all languages." The whole treatise is a sort of encyclopædia of knowledge under the heads of Philosophy and Rhetoric; the book here printed deals chiefly with ancient history. It is interesting as giving us a record of the knowledge of the 13th cent., and as being the book referred to by Dante (*Inferno*, xv. 119), where his master says to him on parting:—

"Sieti raccomandato il mio Tesoro
Nel quale io vivo ancora; e più non chieggio."

Selected Articles.

The Translation of Faith. [Very stately—inspired by Clough, recalls Christmas Eve, a paraphrase from a Polish poem by Mr. R. Lytton, which appeared in the Cornhill at the beginning of last year.] In Macmillan.

The Complaint of Monna Lisa : A. C. Swinburne. [In double Sestine. The same subject was treated in a spirit of ethical optimism by George Eliot, in Blackwood's Magazine.] In Fortnightly.

Autobiographies. [Shewing that they are most artistic before self-consciousness has destroyed independence of character.] North British.

Ein Novellist in Versen. [A laudatory notice of Heyse, by R. Gottschalk.] Blätter für literarische Unterhaltung, No. 4.

L'Art contemporain : M. Barye. [A sympathetic account of an interesting but unsatisfactory artist, by D'Henriet.] Revue des Deux Mondes, Feb. 1.

Une Nouvelle forme de Poème dramatique en Angleterre : Robert Browning, by L. Etienne. [Shows the imperfection of the author's dramatic talent, which is adequate to character not to action.] Same.

Life and Writings of N. Ugo Foscolo : P. Pavesio. [A somewhat prolix apology for Foscolo's private character ; indicates, but insufficiently, the part played by Foscolo in rekindling the literary spirit in Italy through the medium of patriotism.] Rivista Contemporanea, Dec. and Jan.

Albert Bierstadt, by W. Helbig, in the Zeitschrift für bildende Kunst. Les Peintres flamands aux xvi^e et xvii^e siècles, by Alfred Michiels, in the Gazette des Beaux-Arts.

New Books.

DODD, H. P. Epigrammatists, Ancient, Mediæval, and Modern. Bell and Daldy.

EARLY ENGLISH TEXT SOCIETY. Extra Series.—V. Chaucer's Translation of Boethius' De Consolatione (ed. by Morris).—VII. On Early English Pronunciation, with special reference to Shakespeare and Chaucer. [Containing an investigation of the correspondence of writing with speech in England, from the Anglo-Saxon period to the present day, preceded by a systematic notation of all spoken sounds by means of the ordinary printing types, by Alexander J. Ellis, F.R.S., &c. Part II. On the Pronunciation of the 13th and previous Centuries, of Anglo-Saxon, Icelandic, Old Norse, and Gothic, with chronological tables of the value of letters and expressions of sound in English writing.]—VIII. Queen Elizabeth's Achademy (Sir H. Gilbert) ; A Booke of Precedence, &c. ; Varying Versions of The Good Wife, The Wise Man, &c. ; Maxims ; Lydgate's Order of Fools ; A Poem on Heraldry ; Occleve on Lords Men, &c. (ed. by Furnival) ; with Essays on Early Italian and German Books of Courtesy (by W. M. Rossetti, and E. Oswald).—IX. The Fraternitie of Vacabondes (Awdeley) : A Caueat or Warening for Common Cursetors, &c. (Harman) ; A Sermon in Praise of Thieves and Thievery (Hyberdyne) ; Parts of the Groundworke of Conny Catching (ed. by Viles and Furnival) : Trübner.

EIKON ΒΑΣΙΛΙΚΗ. New Edition. Oxford and London : Parker.

HEYSE, P. Dead Lake, and other Tales. Sampson Low and Co.

KENSINGTON MUSEUM. A Descriptive Catalogue of Textile Fabrics, by Very Rev. D. Rock ; published for Committee of Council on Education. Chapman and Hall.

LÜBKE, W. Ecclesiastical art in Germany. Jack.

MARLOW, Works of. Ed. by Cunningham. London : Crocker.

PARR, H. Eugénie and Maurice de Guérin, a Monograph. Chapman and Hall.

SHELLEY, P. B. Life and Poems, ed. by W. M. Rossetti. 2 vols. Moxon.

WALTHER VON DER VOGELWEIDE, Wilmanns. Halle : Waisenhaus.

ZINZOW, AD. Thomas Arnold. pp. 127. Stettin : Nahmer.

Theology.

The Doctrine of Development in the Bible and in the Church. By E. L. Blenkinsopp, M.A., Rector of Springthorpe. W. H. Allen and Co.

•MR. BLENKINSOPP'S volume is not less valuable for what it indicates than for what it contains. He is right in saying that a great change has passed over the theological mind of England since the appearance of Dr. Newman's famous *Essay on Development*. The theory has indeed been advocated in various forms before and since ; not only by

Catholic, but by German Protestant divines of various schools ; but it is a new thing for High Church Anglicans to recognise its claims, though the Nicene Creed, to say nothing of the Athanasian, cannot really be vindicated without its aid, and the testimony of St. Vincent of Lerins, which is so often quoted against it, is really most explicit in its favour. This is what the author must mean by denying "that any one has anticipated him in his work," and we could wish that he had made fuller acknowledgment of his obligations to previous writers ; there is scarcely a single reference from beginning to end of the volume. The subject, however, is still so unfamiliar to English theologians, that we are not surprised to find Mr. Blenkinsopp betraying a certain confusion of language, if not of thought, both in his general conception of the theory of development, and in some of the details he has dwelt upon. Thus at the very commencement he speaks of "*further*" and "*brighter revelations*" being vouchsafed ; he says the notion that the faith was once for all given to the Saints and may not be added to, is "*wholly untenable* ;" and again that revelation admits of "*change or increase*." Similar statements occur elsewhere. Now this is, to say the least, very inaccurate language. No theory of development admitted by Catholic writers—and the author evidently desires to be judged by a Catholic standard—or indeed by any other that we are aware of, recognises fresh revelations, or even additions to the faith once revealed, still less changes in it. St. Vincent maintains a development "*sed ita ut vere profectus sit ille fidei, non permutatio*," and Staudenmaier is accordingly corrected by Kuhn for speaking of "*fortgehende Inspirationen*." The present writer may perhaps be allowed to refer on this crucial point to his own earlier statement in an essay on theological developments :—

"The development of doctrine does *not* mean that there is a constant succession of fresh revelations in the Church to supplement or supersede the revelations of Christmas and Pentecost. . . . What *is* meant is simply this, that the Christian revelation once, and once for all, 'delivered to the Saints,' through the Incarnation of the Eternal Word, and from the lips of His inspired servants, though fully apprehended from the first for all necessary ends, has grown, and was intended to grow, by degrees on the consciousness of the Church, illumined by the abiding presence of the Divine Comforter."—*Catholic Doctrine of Atonement*, p. 3.

Mr. Blenkinsopp's phraseology is not always consistent, and he very probably means no more than this, but it is important to clear the fundamental principle of the book from all risk of misapprehension. There is something, perhaps, of the same vagueness in his account of inspiration, which he very justly confines to matters undiscoverable by natural reason ; but when he calls it "a gift bestowed upon a few persons" for special ends, and goes on to distinguish it as "not a permanent quality or power," we are inclined to desiderate some further explanation, as to what precisely the gift consists in.

It is in tracing out the moral and doctrinal developments of the Old Testament that the author seems thoroughly in his element, and this is the most original as well as the best executed part of the volume. The leading idea that "the transition from Moses to Christ was not sudden but progressive" is ably and carefully worked out, and Mr. Blenkinsopp's experimental acquaintance with Oriental habits and modes of thought stands him in good stead. The chapters on "Moral Development," and on "the Apocrypha"—the latter especially—strike us as decidedly the best in the book. Whether or not the argument has any effect on the scheme of the Ritual Commission—as little intelligible on grounds of tradition or criticism as of edification—for abolishing two-thirds of the "apocryphal" lessons, it anyhow clearly proves, what ought to have been well

known before, that far the most "spiritual" teaching in the Old Testament, and what brings it into closest relationship with the New, is chiefly contained in some of the deuterocanonical books, notably in Wisdom and Ecclesiasticus. It is the earliest approach to anything like a theology among the Hebrews, and certain doctrines, as of a future state, of angelology and demonology, are first expressly enunciated there; not to add that there is an anticipation even of St. John's doctrine of the Logos. And "a very considerable portion of the theology of the New Testament is taken directly from these books," as well as many statements of fact.

The second portion of the volume, on Christian developments, though full of interesting matter, is less original and less accurate than the first. The heading of the chapter "On Development in the New Testament," is a misnomer, for the professed subject, which would well repay investigation, is barely touched on. It is mainly an argument, from internal evidence, against the Bible being the sole rule of faith. In a former chapter the fact is clearly brought out, that the Apostles did not explicitly teach the whole Catholic faith as afterwards understood, and that on some points they were themselves uninformed or mistaken. Thus "for at least seven years they were ignorant of one great purpose of the Incarnation—the salvation of the Gentiles;" and they seem to the last to have expected our Lord's second coming at no distant period, and therefore never to have contemplated any lengthened future for the earthly Church. There is a good chapter on developments in the Church, but it is hardly correct to reckon prayers for the dead among them. The practice passed straight, as indeed the author intimates, from the synagogue into the Church. Purgatory, of course, is a development, but here Mr. Blenkinsopp falls into a double blunder, when he says "the Orthodox (Eastern) Church has never recognised this Roman doctrine;" which is explained to be "that the purifying agent is physical fire." There is no such "Roman doctrine;" it is merely matter of private opinion. The Council of Trent has simply ruled that there is a purgatory, and that the souls detained there are benefited by prayers and masses, which does *not* imply, as is here suggested, that "prayers and masses change the state of the departed from one of condemnation to one of salvation." The Eastern Church, at the synod of Bethlehem (1672), made just the same profession of belief. Elsewhere transubstantiation is said to have "become the doctrine of the Western Church." The Eastern Church adopted the equivalent term (*μετουσίωσις*) at the synod of Bethlehem. Neither is it true to say that "the Eastern Church has uniformly denied the Immaculate Conception." In enumerating a series of "Roman" developments, Mr. Blenkinsopp manifests again an odd inaccuracy of thought when he begins with transubstantiation and ends with Papal supremacy, as "the centralisation of all spiritual authority in the person of one man." Transubstantiation was a regular theological development from the revealed truth of the Real Presence, just as the *δμοούσιος*, or the very term "Trinity," from the revealed doctrine of Three Persons in One God. The Ultramontane view of the Papacy, which is evidently intended, whether right or wrong, grew up as the historical result of the acceptance of the spurious Decretals. To class the two in the same category of mediæval developments, is to throw the whole subject into confusion. It is a serious omission in the interesting chapter on theological science, that no criteria are suggested for distinguishing genuine from spurious developments, though some inferences are suggested by the contrast of "Protestant development" as tending to infidelity, which is afterwards drawn out.

The book is too good for one not to wish it to be better.

And we hope that the criticisms which we have offered freely, but in no unfriendly spirit, may suggest to the accomplished author the revision of some passages, and a further elaboration of points touched upon without being adequately sifted, in a future edition.

H. N. OXENHAM.

Oracula Sibyllina, editio altera ex priore ampliore contracta, integra tamen et passim aucta, multisque locis retractata, curante C. Alexandre. Parisiis, 1869.

FEW fragments of the prophecies of the heathen Sibyls remain; but pre-Christian Judaism had already adopted the form of Sibylline prophecy, and primitive Christianity so highly prized these oracles, even before Christian hands had added new ones, as even to place them by the side of the Old Testament prophecies. Thus in 1 Clem. c. 51, and the Sermon of Peter (and of Paul) edited in *Novum Testamentum extra Canonem receptum*, vol. iv. p. 60, the Sibyls are designated as prophets of the one God, and of future events. Verses from the Sibyls are also frequently quoted by Lactantius. The Sibylline oracles of the older Fathers have not come down to us in their original state, but a later Christian writer, probably in the sixth century, digested and combined the Judæo-Christian oracles, so that we possess a large collection of them, in no less than fourteen books, though by no means of equal antiquity and value.

The best edition of this collection was published in two volumes, bearing date respectively 1841 and 1866, by M. Alexandre, besides which a useful smaller edition was brought out by Dr. Friedlieb in 1852. Now that the first volume of his large edition, which contained the text, is out of print, M. Alexandre has republished the text in a second smaller but improved edition. After a preface, which is directed especially against Ewald, follows an introduction, principally concerned with the origin of the several portions. The text is accompanied by amended readings in brackets, short explanations, and a critical commentary. The conclusion is formed by notes on the matter of the several books, and an *Index rerum vocumque præcipuarum*.

The edition itself doubtless deserves our thanks, although the corruptions of the text are by no means all removed. But the "higher criticism," which M. Alexandre offers, *i.e.* his decisions respecting the origin of the several portions, is far from being satisfactory. He exaggerates the extent of the Christian element, which he even discovers in the third book, the oldest part of the entire collection. I have myself made a minute investigation of this prophecy in *Die Jüdische Apokalyptik* (Jena, 1857), pp. 51–90, the results of which may be thus briefly summed up. The Proemium preserved in great part by Theophilus of Antioch (*Ad Autol.* ii. 36), occupied its present position from the first, and this was followed by *Orac. Sib.* iii. 97–463, 471–774, 776–817, so that we possess pretty nearly the whole of the prophecy, which Lactantius (*Inst. Div.* i. 6,) estimates at about 1000 verses. It was composed, not, as Bleek still maintained, under Antiochus Epiphanes, but nearly a generation later, when Ptolemy VII. Physcon (B.C. 146–117) had become monarch of Egypt, and the bitter enemy of the Jews in Alexandria; and when the empire of the Seleucidæ was broken up by intruders like Trypho (B.C. 142–137), and the Jewish nation in Palestine had been rejoicing in the recovery of their independence since B.C. 142.

A year after the publication of the *Jüdische Apokalyptik*, a dissertation of Ewald appeared on the origin and value of the Sibylline books, which, without recognising my priority, placed the Jewish Sibyllist only a little later, *i.e.* B.C. 124, under the insignificant Alexander Zebina, as I hold incorrectly. It was reserved for M. Alexandre to push his belief in Ewald's originality so far, that he not only con-

finis himself in the preface to meeting the arguments of that scholar, but observes, p. 354, "virorum doctorum Reuss et Hilgenfeld (opiniones) omittendæ magnam partem ex Ewaldo desumptæ."

M. Alexandre himself defends the view that the oldest Jewish Sibylline prophecy was composed about 168 B.C. This I have sufficiently discussed, and, I hope, refuted, in *Die Propheten Esra u. Daniel*, p. 93, &c. I now concern myself only with the further errors of M. Alexandre, viz., that the Proœmium, which Lactantius (*Inst. Div.* iv. 6) attests as the beginning of the *Erythrean Sibyl*, was written by a Christian, A.D. 79 or 80, and the whole section, *Orac. Sib.* iii. 295-488, interpolated by a Christian under the Antonines. It is fatal to this view that v. 21 recommends "holy hecatombs" to be offered to the true God. No Christian could write thus. M. Alexandre's further assertion is obviously no better founded, that this Proœmium already contains the Christian doctrine on God the Father and the Holy Spirit, though the latter is not clearly distinguished from the Son of God. Surely it is not the Christian doctrine of the Holy Spirit, which we find in vv. 5, 6, to the effect that the Creator $\gamma\lambda\kappa\upsilon\kappa\acute{\nu}\nu\epsilon\upsilon\mu'$ $\acute{\epsilon}\nu\ \acute{\alpha}\pi\alpha\sigma\iota\ \kappa\acute{\alpha}\pi\theta\epsilon\tau\omicron\ \chi\eta\gamma\eta\gamma\eta\tau\eta\rho\alpha\ \beta\rho\tau\omicron\omega\upsilon\upsilon\ \pi\acute{\alpha}\nu\tau\omega\upsilon\ \acute{\epsilon}\pi\omicron\iota\acute{\eta}\sigma\epsilon\upsilon\upsilon$, or when God is named in v. 18 $\pi\acute{\alpha}\sigma\iota\ \beta\rho\tau\omicron\tau\omicron\upsilon\sigma\epsilon\upsilon\upsilon\ \acute{\epsilon}\nu\omega\upsilon\ \tau\omicron\ \kappa\rho\iota\tau\eta\rho\iota\mu\omicron\ \acute{\epsilon}\nu\ \phi\acute{\alpha}\iota\ \kappa\omicron\iota\omega\phi$.

As for the section, iii. 295-488, it is an essential part of the oldest Jewish Sibylline, and its coherence with the two other sections lies on the surface. Like those (see vv. 192, 193, 608, &c.) it goes down to the seventh (Hellenic) king of Egypt (v. 318). It describes Antiochus Epiphanes (v. 388, &c.) as the precursor of the end, just as in v. 611, &c. That it is dependent on the Revelation of John is by no means observable, whether we compare Rev. xvi. 8 with M. Alexandre on v. 317, or Rev. xvi. 6, with the note on v. 311 (p. 382). On the contrary, this notion contains the most distinct indications of an origin about 140 B.C. Thus in v. 316, &c., we meet with the bloodshed caused by Ptolemy VII. at the conquest of Alexandria. The comet, portending sword, famine, and death, and the destruction of great generals, was the same (which Seneca (*Natur. Quæst.* vii. 15) mentions shortly before the Achæan war (B.C. 147). The generals spoken of will be Perseus of Macedonia, Hasdrubal, and Critolaus, the general of the Achæan league. The tribute levied by the Romans in Alexandria and Asia (vv. 349, 350), is explained by the appearance of Scipio Africanus Minor in Asia, about B.C. 142. The spurious Kronidæ, v. 383, are by no means Romans, as M. Alexandre supposes, but Alexander the Great and his successors; v. 388 and the following verses, which the editor calls "very obscure" (p. 354), are rendered perfectly intelligible by the history of the Syrian kingdom after Antiochus Epiphanes. The mention of the destruction of Carthage, v. 484, and of other events of the time, are, as it were, supererogatory proofs that the date of this section is about 140 B.C.; vv. 464-470 are the only lines which may perhaps be a later interpolation, belonging to the time of Nero and the disorders which followed it.

M. Alexandre also ascribes a Christian origin to the fourth book, which was composed soon after the eruption of Vesuvius, A.D. 79, but with equal injustice. In v. 165 it is not Christian baptism, but the lustrations of the Essenes, which are recommended. The blessing before eating and drinking, v. 25, &c., is still purely Jewish; the rejection of bloody sacrifices Essenian. As a record of Jewish Essenism, this prophecy is important. It contains also the first anticipation of the return of Nero (vv. 119, &c., 137, &c.), but in a Jewish form, without Nero's death and resuscitation, as I have lately shown in the *Zeitschrift für wissenschaft. Theologie*, 1869, p. 435, &c.

The examination of the fifth book, which M. Alexandre regards as a Jewish-Christian composition of the time of the Antonines, would lead us too far, since we have to deal here with manifest interpolations, such as v. 256, &c. At any rate, M. Alexandre has limited the Jewish foundation of these Sibyllines far too much, and exaggerated the extent of the Christian continuations and additions.

A. HILGENFELD.

HEBREW PHILOLOGY.

PROFESSOR WEIR's letter to the Editor on Ps. l. 23, which appeared in our last number, has called forth a number of protests, most of them founded on arguments of too obvious a nature to be repeated in our columns. In order to do justice to Professor Weir, the objectors should have considered two previous questions, (1) How far is poetical taste a guide in textual criticism? (2) How far is the canon "Præstat lectio ardua" capable of being applied to so ill-attested a text as that of the Hebrew Scriptures? The urgent need of a better understanding on these points is shewn by a recent work of Professor Roorda of Leyden, a distinguished Orientalist, but very narrow in his views on Hebrew grammar, which, by the extravagant use of conjectures, he endeavours to force upon the Hebrew text. See his *Commentarius in Vaticinium Michæ* (Leyden and Leipzig, 1869). A very different school of philology is ably represented by Dr. Land in a paper on "The new direction in Hebrew Grammar," in the January number of the *Theologisch Tijdschrift*. The writer sets out, like his predecessors, from the pointed Masoretic text, but rejects the Jewish explanation of the vowel-points. He admits an original distinction of quantity in the primitive vowels, \acute{a} , \bar{a} , \grave{a} , \acute{i} , \bar{i} , \grave{i} , \acute{u} , \bar{u} , \acute{ai} , \acute{au} , but denies that the points were intended to mark anything but the "complexion" of the respective sounds. Professor Bickell of Münster has published the first part of an elementary Hebrew grammar on the plan of Olshausen. See his *Grundriss der hebr. Grammatik*, Leipzig, 1869. The eighth edition of Ewald's grammar is out; the type is closer, and many corrections are made in the details. Dr. Chajes has drawn attention, in an academical essay (*Ueber d. hebr. Gramm. Spinoza's*, Breslau, 1869), to the curious attempt of Spinoza to extend his doctrine of substance to the sphere of philology. "Omnes Hebrææ lingue voces" (says the philosopher), "vim et proprietates nominis habent." Thus the verb ceases to be an independent part of speech, and falls into three classes of nouns, those of action, and of manner, and the nomina adjectiva.—We have now to mention two new journals, one of which has just started, and the other has just completed its first volume. The *Revue Israélite* is a weekly journal of about sixteen pages, which admits articles on Hebrew philology. MM. J. Derembourg and Harkaway have already written in it. The *Archiv für wissenschaft. Erforschung d. Alten Testaments*, edited by Professor Merx, appears at uncertain intervals, and, we fear, is not likely to command a large circulation. It is the more important that English Hebraists should combine to encourage a work of pure scholarship, which no future researches in the Old Testament can afford to ignore. Several valuable MSS. have been printed in this volume for the first time, e.g. the Bodleian-Arabic version of the Minor Prophets (with a German translation), specimens of which had been published by Paulus. Among the contributors are Delitzsch, Fleischer, Hitzig, Nöldeke. Four parts are issued to the volume, each costing only three shillings.

Selected Articles.

Fairbairn on the Revelation of God in Scripture, rev. by Diestel, in *Jahrbücher für deutsche Theologie*, vol. xv., No. 1. [One of the most "scientific" productions of Scottish theology; but, on the questions of miracles and Jewish history, superficial.]

Kuenen's Hist. of the Religion of Israel, rev. by Diestel, in the same.

Biedermann on Christian Dogma, rev. by Romang, in the same. [An unfavourable verdict by a Swiss pastor. Comp. rev. in Hilgenfeld's *Zeitschrift*, noticed in *Academy*, No. 2.]

The Tribe of Benjamin, in Geiger's *Jüdische Zeitschrift*, vol. vii., No. 4. [An acute reconstruction of the history of Benjamin. From Hos. v. 3-9, and Ps. lxxx. 2, 3, &c., it is argued that Benjamin was originally attached to the northern kingdom, and only went over to Judah when the fortunes of Ephraim began to decline.]

The Question of the Second Isaiah, by P. Mounier, in *Revue de Théologie*, Nov.-Dec. [An abstract, clearer and more impartial than we have seen elsewhere, of the arguments on either side. The Review in which it appears has just come to an end.]

Ehrt on Maccabean Psalms, rev. by Kuenen, in *Theologisch Tijdschrift*, Jan. [Succeeds in proving the possibility, but not the probability, of a pre-Maccabean date of certain Psalms. Dr. K. thinks that

until the post-exilian period of Jewish history has been more carefully studied, indecisive criticism of this sort will continue to be offered.

Lord Ashburnham's Fragment of Versio Itala, in Lit. Centralblatt, Jan. 29.

The Discourses in St. Matthew, by Loman, in Theologisch Tijdschrift, Jan.

The Fourth Book of Ezra, by Wieseler, in Studien und Kritiken, 1870, No. 2. [The work of an orthodox Jew of Palestine in the reign of Domitian.]

Recent Works on the Essenes, rev. by Langen, in Theolog. Literaturblatt, Jan. 17. [Dr. L. is inclined to admit only a moderate degree of non-Jewish influence on Essenism.]

Haneberg's edition of the Canons of S. Hippolytus, rev. by Schegg, in the same. [Only extant in Arabic; the circumstances agree with the time of Hippolytus. Said to contain important testimonies to Catholic doctrine (e.g. the "filioque").]

On Apollonius of Tyana, by M. Leclerc, in Journal Asiatique, No. 53. [Confirms the view of De Sacy as to the identity of a certain Balinas, from whom Arabic writers quote frequently, and Ap. of Tyana. Both Balinas and Apollonius were celebrated in tradition for their skill in magic. Kazwini (see Academy, No. 4) refers to a talisman on the gate of the palace at Constantinople, which agrees with a similar statement of Nicetas with regard to a talisman of Apollonius.]

New Publications.

CLEMENTIS Rom. ad Cor. Epist. Recens. J. C. M. Laurent. Insunt et altera quam ferunt Clem. Epist. et Fragmenta. Leipzig: Hinrichs.

DORNER. Hist. de la Théologie protestante. (From the German: in the press.) Paris: Meyrueis.

GUETTÉE, VLAD. Hist. de l'Eglise. Tom. I. Paris: Cherbuliez.

HEFELE. Hist. des Conciles. Trad. par Delarc. Tom. IV. (In March.) Paris: Leclerc.

HUNT, J. Religious Thought in England. Vol. I. Strahan.

MONTESSARON Catholicon. Vita Jesu Christi Salvatoris. Wiesbaden: Niedner. [Follows the chronological guidance of St. Luke; adopts the principle that many facts have been repeated in a modified form.]

PLUMPTRE, E. H. Biblical Studies. Strahan.

ROSSI. Roma sotterranea. Vol. I. ed. 2. (In the press.) Verona: Münster.]

ROTHE, R. Dogmatik. Das Bewusstseyn der Gnade. Part I. Die Erlösungslehre. Heidelberg: Mohr.

ROUGÉ, E. DE. Conférence sur la Religion des anciens Egyptiens. Paris: De Soye. pp. 29.

WETZER & WELTE. Dictionnaire encyclop. de la Théologie catholique. Tom. VIII. (From the German.) Paris: Gaume.

Science and Philosophy.

THE AXIOMS OF GEOMETRY.

1. On the Hypotheses upon which Geometry is based. [Abhandl. der Königl. Gesellsch. d. Wissensch. zu Göttingen. Bd. xiii.] By B. Riemann.
2. On the Facts upon which Geometry is Based. [Nachrichten von d. Königl. G. der Wiss. zu Göttingen. June 3, 1868]. By H. Helmholtz.
3. Saggio di Interpretazione della Geometria non-Euclidea. By E. Beltrami. Naples. 1868.
4. Theoria fondamentale degli Spazii di Curvatura costante. By the same. Annali di Matematico. Ser. II. Tom II. Fasc. III. pp. 232-55.
5. On the Transformation of Differential Expressions of the Second Degree. By E. B. Christoffel. Journal für reine u. angew. Mathematik. Bd. lxx. p. 46.
6. Researches respecting the Integral Homogeneous Functions of n Differentials. By R. Lipschitz. In the same. p. 71.

THE question respecting the origin and the foundation of the axioms of geometry is one of the old riddles, the solution of which has given rise to the most protracted discussions, and the most conflicting opinions among metaphysicians. It is a question, which, as I think, may be made generally interesting to all who have studied even the ele-

ments of mathematics, and which, at the same time, is immediately connected with the highest problems regarding the nature of the human understanding. Lately, the mathematical side of the question has attracted the attention of several mathematicians. The first paper, quoted above, contains a comprehensive exposition of the essential points. Separate parts of the problem have been worked out in the other papers, partly before, partly after the publication of Riemann's researches. I shall try to give here the general drift and the results of these investigations, as far as it is possible to do so, without entering into mathematical calculations or using formulæ.

To begin with the more simple case, the geometry of two dimensions. We live in and know a space of three dimensions. But there is no logical impossibility, in conceiving the existence of intelligent beings, living on and moving along the surface of any solid body, who are able to perceive nothing but what exists on this surface, and insensible to all beyond it. Neither would it be a contradiction to suppose that such beings could find out the shortest lines existing in their space, and form geometrical notions of it, as far as it is accessible to and perceptible by them. Their space, of course, would have only two dimensions. If the surface, on which they lived, were an infinite plane, they would acknowledge the truth of the axioms of *Euclid*. They would find, that there exists only one shortest (or *geodetical*) line between two points, and that two geodetical (or in this case straight) lines, both being parallel to a third, are parallel to each other.

If, on the contrary, such beings lived on the surface of a sphere, their space would be without a limit, as under the former supposition, but it would not be infinitely extended; and the axioms of geometry would turn out very different from ours, and from those of the inhabitants of a plane. The shortest lines which the inhabitants of a spherical surface could draw would be arcs of great circles. The axiom, that there is only one shortest line between two points, would not be true without exception; for between two points diametrically opposed, they would find an infinite number of shortest lines, all of equal length. Such beings would not be able to form the notion of parallel geodetical lines, because every pair of their geodetical lines, when sufficiently prolonged, would intersect in two points. The sum of the angles of a triangle would be greater than two right angles, and the difference would grow with the area of the triangle. It is evident that the beings on the spherical surface would not be able to form the notion of geometrical similarity, because they would not know geometrical figures of the same form but different magnitude, except such as were of infinitely small dimensions.

Now let us suppose beings living on any other surface, for example, that of an ellipsoid. They could construct the shortest lines between three points, and form in this way a geodetical triangle. But if they constructed such triangles in different parts of their space, so that the three sides of the one were equal to the three sides of the other, the angles of these triangles would be different, except in particular cases. Circles of equal geodetical radius would have different areas and different lengths of periphery, when situated in parts of the surface where the curvature is different. In such a case, therefore, it would not be possible, as it is in the plane and on the sphere, to construct in every place a figure, congruent to a given figure, or to move a figure without changing one or more of its dimensions.

As Gauss has demonstrated in his celebrated treatise on the curvature of surfaces, the condition to be fulfilled, in order that congruent figures, *i.e.* such as may be applied to each other and being so applied will coincide, may be drawn

everywhere on a surface, is, that the "measure of the curvature"—*i.e.* the reciprocal of the product of the greatest and least radii of curvature—of the surface should be everywhere the same.

Gauss has also shown in the same paper, that if a surface is bent without dilatation or contraction of any of its linear elements, the measure of curvature at every point in it remains the same. Thus, for example, a plane may be rolled up into a cylinder or a cone, and the measure of its curvature will still be equal to zero. Or a piece of a spherical surface may be rolled into a spindle-shaped surface, which experiment can be performed easily by cutting out of a bladder its fundus, the curvature of which is nearly spherical. One can model such a membrane into various shapes, representing different modifications of spherical surfaces altered by bending.

Now since we have supposed that by such bending no linear element of the surface is lengthened or shortened, the length of all lines, the magnitude of all angles, the area of all triangles, constructed on the surface, remain the same before and after the bending. It is, therefore, evident that the system of Geometry, which belongs to the figures drawn on such a surface, would be independent of the manner in which it was bent.

Among the examples, which we have used as illustrations, there were two surfaces, fulfilling the condition that the measure of curvature is the same on all their points, namely, the plane where it is equal to zero, and the sphere where it may have every possible positive value.

Besides these two, surfaces can be constructed, in which the measure of curvature is constant, but of a negative value. Signor Beltrami has called them "*pseudospherical surfaces.*" They are saddle-shaped in every point, being convex in one direction and concave at the same side in a direction at right angles to the first. So, for example, a pseudospherical surface may appear in the shape of a ring, the inner surface of which is convex to the axis. Or it may appear like the outer surface of a champagne-glass, the stem widening out upwards into an outward curved margin, and prolonged downwards into an infinitely long and thin thread. We may consider the surface in these cases as infinitely extended in the direction at right angles to the axis, as if it were rolled up around the axis. But we cannot in our space construct any pseudospherical surface, infinitely extended in the direction of the axis of revolution. We always arrive either at one limit, as in the form of a champagne-glass, or at two limits, as in the case of a ring. At those limits the smaller radius of curvature becomes evanescent, the greater infinite.

In spite of this, if we suppose a pseudospherical surface flexible we may treat it as if it were infinitely extended in all directions. For every piece of the surface which approaches the limit of the surface can be moved along the rest of the surface and adapted to another part of it, where a continuation of it, and of the figures drawn upon it, is possible. Although therefore we are not able to construct a pseudospherical surface infinitely extended at the same time in all directions, we can nevertheless construct all the parts of it one after the other, so that each part forms the continuation of the others without interruption.

Signor Beltrami has given in his papers on the *Geometria Non-Euclidea* a very elegant exposition of the geometry of figures on pseudospherical surfaces, and has demonstrated that figures perfectly congruent to any given figure on the surface can be drawn on every other part of it; and that, as in the plane, between every two points only one shortest (geodetical) line exists. On the contrary, the axiom about parallel lines does not hold good. When a geodetical line on the surface is given and also a point not situated in the

line, a pencil of geodetical lines can be drawn through this point, which do not intersect the given line although produced to infinity. Such a pencil of lines is limited by two geodetical lines, one of which intersects one of the ends of the given line at an infinite distance, the other the other end. These two do not coincide as is the case on the plane. The exposition of this abstract geometry is remarkably simplified by Beltrami, by a certain method of representing the points of the pseudospherical surface on a plane and in the interior of a circle, in such a way that every geodetical line of the pseudospherical surface is represented by a straight line in the plane.

A system of geometry, excluding the principle of parallel lines, had been developed synthetically long ago by Lobatschewsky in his *Théorie géométrique* (traduite par Houël). It agrees perfectly with the geometry of pseudospherical surfaces developed by Beltrami. By these investigations it is demonstrated that the three axioms we have repeatedly spoken of contain the definition of the plane, necessary and sufficient to serve as a basis for the geometry of this surface, and of all the surfaces which are developable into a plane.

The axiom that all parts of the surface can be applied to all other parts (when we do not regard the limits) distinguishes the three surfaces of constant curvature from all other surfaces. The axiom that there is only one shortest line between every pair of points distinguishes the plane from the sphere, and the axiom about parallel lines distinguishes the plane from the pseudospherical surfaces.

The distinction between spherical and plane geometry was evident long ago, but the meaning of the axiom about parallel lines, as it comes out in these researches, could not be discovered before the notion and the mathematical treatment of surfaces flexible without change of dimensions had been developed.

These results regarding surfaces or spaces extended in two dimensions only can be illustrated, as we have tried to do, because we live in a space of three dimensions and can represent in our ideas, or model in reality, other surfaces than the plane (on which alone the geometry of Euclid holds good). When, however, we try to extend these researches to space of three dimensions, the difficulty increases, because we know in reality only space as it exists, and cannot represent even in our ideas any other kind of space. This part of the investigation, therefore, can be carried on only in the abstract way of mathematical analysis.

In analytical geometry the position of a point is supposed to be given by measuring any three quantities which depend upon its situation, and which we may call its co-ordinates. What quantities we choose as co-ordinates is quite arbitrary; we suppose only, that when the point moves, its co-ordinates (or at least one of them) increase or diminish by infinitesimal degrees. We have also other objects besides the situation of a point which may be defined by three measurable quantities and which we are able to change by infinitesimal degrees, changing at the same time their co-ordinates in the same way. Riemann comprehends them under the name of varieties (*Mannichfaltigkeiten*) of three dimensions. Thus every colour may be represented, according to Thomas Young and Maxwell, as a mixture of three measurable quantities of three primary colours. Space, therefore, and the system of colours may be called "varieties" of three dimensions. Time would be a "variety" of one dimension only; tone, if we regard intensity and pitch, a variety of two dimensions, &c. Between space and most other "varieties" of more dimensions than one there exists the fundamental difference that we can compare the length of any line, however directed, with the length of every other line. On the contrary, it would be impossible to compare quantitatively a

difference of intensity of sound with a difference of pitch. Therefore, the fundamental problem of geometry, or stereometry, according to Riemann, is to find out the method by which the length of linear elements of different direction may be compared. In our actual geometry, whatever co-ordinates may be chosen, the distance between two infinitely near points appears always as the diagonal of a parallelepipedon, the sides of which are the corresponding increments of the co-ordinates; and its length can be calculated, therefore, by the well-known theorem of stereometry, which expresses the square of the diagonal by the squares and the products of the sides of a parallelepiped. Riemann has accepted this most general theorem as a hypothesis, and basing his researches upon it, has investigated what quantities correspond in spaces of more than two dimensions to the measure of curvature in a space of two dimensions, and has shown that these quantities must be constant in all parts of the space in question and for all directions in it, in order that it may be possible to draw in every part of it a figure congruent in all its dimensions to any given figure in another part of the same space. It follows, then, that solid bodies of invariable form can move about in a space of three or more dimensions with the same degree of freedom as that with which they do move in real space, only under the condition that at every point, and in every direction of the space wherein they move, a certain analytical quantity which is analogous to Gauss's measure of curvature is of constant value. If this quantity is equal to zero we have what Riemann calls a *plane space*, that is a space which is related to spaces of more dimensions as a plane is to our space of three dimensions. In a plane space there exists only one shortest line between two given points, and through a given point only one geodetical line parallel to a given geodetical line can be drawn. The plane space of three dimensions, therefore, is identical with the really existing space. The geometry of the space of three dimensions of constant negative curvature has been developed, like that of the surfaces, by Lobatschewsky, and by Beltrami. There exist geodetical surfaces, as we may call them, which are characterized by the property that every geodetical line which joins two points in them coincides with the surface throughout its whole length. Through a given point of such a space a fasciculus of geodetical surfaces, parallel to a given surface and not coinciding with each other, may be constructed. All these very abstract consequences have been simplified most happily by Beltrami, like those relating to pseudospherical surfaces; for he has shown that every part of an infinite space of constant negative curvature and of three dimensions can be represented by a point in the interior of a sphere in our real space, so that every geodetical line of the former is represented by a straight line in the latter, the points at an infinite distance in the former by the spherical surface of the latter, and so on.

I had been occupied myself with similar speculations in consequence of my researches on localization in the field of vision. A part of my results coincided with Riemann's when these were published; in another part I had tried to trace farther back the fundamental principles of our notions of space. As I have explained above, Riemann accepted that most general form of the value of the diagonal as a hypothesis; and after having developed the most general analytical consequences of the hypothesis, he investigated the question how these consequences ought to be limited, if the principle of congruence be introduced.

My own speculations began with the principle of congruence, and were as follows: Every demonstration of geometrical equality is based originally on the fact, that certain lines, surfaces, spaces, or systems of points are congruent, or

can be applied to each other. The fact that congruence can be observed is the original fact, upon which all our notions of space are based. In order that the notion of congruence may be applied to any two geometrical figures it is necessary to suppose that at least one of the two figures can be moved without altering its form, and can be brought into the place which originally was occupied by the other. The notion of congruence therefore implies the possibility of motion of bodies of invariable form. We have seen above that motion without change of form is possible only in certain particular kinds of space. Starting from this remark, I have tried to demonstrate analytically that, if bodies of invariable forms move with the same degree of freedom as that with which we see them move in reality, it follows that what Riemann has accepted as an hypothesis must be really the case.

I have supposed, like Riemann, that the situation of every point can be determined by measuring three quantities (co-ordinates) which change by infinitesimal degrees when the point moves. Since, in the beginning of such an investigation, we do not yet know any particular method of measuring any quantities in space, we can give no other definition of a perfectly solid body than this, that the co-ordinates of every pair of points which belong to a moving solid body satisfy one equation. It must be remarked that if the number of points for every pair of which exists one equation exceeds five, the number of equations corresponding to this statement is greater than the number of quantities to be determined, and that by this circumstance the nature of the equations spoken of is very narrowly limited. Perfect freedom of motion is defined by supposing that every point of a moveable body taken alone is capable of moving to any other point in space; and that the different points of the body are not subject to any constraint in their motions, except that which is defined by the above mentioned equations subsisting between every two of them.

Finally, the possibility of congruence implies the following two conditions:

1st. Two systems of points which are congruent in any first position of the one system can also be applied to each other in any other position of the system.

2nd. If a moveable body moves in such a way that two of its points remain fixed, it will return into the same position, if the motion continues, without being reversed. The two conditions, last laid down, express nothing more than that the equality of form and magnitude of two bodies which is proved by congruence is a quality of the bodies themselves, which belongs to them independently of their position in space, and of the revolutions to which they may be subjected. If these conditions are fulfilled, the well known theorems about the partial differential coefficients of functions of several variables are sufficient, as I have shewn in the paper quoted above, to prove the theorem which Riemann has given only in the form of an hypothesis; and in this way all the other consequences which Riemann and Beltrami have deduced from this foundation can be deduced also from the fact that congruence of two figures can be observed in real space.

We may resume the results of these investigations by saying, that the axioms on which our geometrical system is based, are no necessary truths, depending solely on irrefragable laws of our thinking. On the contrary, other systems of geometry may be developed analytically with perfect logical consistency. Our axioms are, indeed, the scientific expression of a most general fact of experience, the fact, namely, that in our space bodies can move freely without altering their form. From this fact of experience it follows, that our space is a space of constant curvature, but the value of this curvature can be found only by actual measurements.

Riemann, indeed, finishes his paper with the somewhat startling conclusion, that the axioms of Euclid may be, perhaps, only approximately true. They have been verified by experience to that degree of precision, which practical geometry and astronomy have reached hitherto, and, therefore, there is no doubt that the radius of curvature of our space, if it should be spherical or pseudospherical, is infinitely great, when compared with the dimensions of our planetary system. But we are not absolutely certain that it would prove to be infinite, when compared with the distances of fixed stars, or with the dimensions of space itself. H. HELMHOLTZ.

Intelligence.

Physiology.

Physiological Effects of Prussic Acid.—Dr. Preyer, of Bonn, has published a monograph on this subject, which will be of interest alike to physiologists and toxicologists. It contains an historical view, in a tabular form, of 296 experiments made upon upwards of 30 different kinds of animals, horses, dogs, cats, rabbits, birds, fishes, insects, &c., showing that while the poison does not act instantaneously, the rapidity and certainty with which it destroys life, even in the largest animals, is very remarkable. The author is unfavourable to the use of prussic acid as a therapeutic agent; in any case it is very dangerous; the beneficial effects ascribed to it do not rest on satisfactory experiments, and the numerous antidotes which have been proposed have proved valueless. The only applications which are of any use are artificial respiration, if the heart still beats, and, where respiration still continues, subcutaneous injection of small quantities of atropin. He also treats of the detection of hydrocyanic acid in the blood, both by the absorption spectrum, and by Schönbein's test, a mixture of copper sulphate and tincture of guaicum.

Antidote to Poisoning by Strychnine.—Herr O. Liebreich has proceeded with his important observations on the action of chloral on the organism, and has found that it may be employed with good results as a counteractive to poisoning by strychnine. On the other hand, the evil consequences resulting from an overdose of chloral can be averted by the use of strychnine.

Functions of the Nerve-centres of the Frog.—Professor F. Goltz of Königsberg has been continuing his observations on the different nerve-centres of the frog. After removing the cerebrum with as little effusion of blood as possible, the frog remained on the table in exactly the position of a sound animal, and without any indication of the injury it had sustained; but, of its own accord, would never change the position once assumed. If pinched or pressed, it would turn itself round, or remove itself by a leap from the external pressure, but would then remain equally unchangeable in its new attitude. It can indeed be induced by external means to go through actions which it would not ordinarily perform voluntarily, so that to a bystander it would almost appear to have undergone a course of training. Professor Goltz made some curious investigations on the source of the croaking power of the frog. Of its own accord it never croaks when deprived of its brain; but can easily be induced to do so by stroking it softly down the back from the front to the hinder part with the damp finger, every stroke being accompanied by a croak of satisfaction. From a number of such animals a complete concert of frogs can be obtained in this manner. The mutilated frog possesses also the power of preserving the equilibrium of its body. If placed on a book to which a gradual inclination is given, it climbs to the upper edge, on which it supports itself by its fore-legs, and repeats the process every time that the inclination is changed. Under similar circumstances an unmaimed frog would quickly hop to the ground. The movements of the frog from which the brain has been removed differ from those of the unmaimed animal in this respect, that they are performed mechanically, and with the regularity of a machine. It would also appear, from these experiments, that the nerve-centres for the voice and for the power of maintaining equilibrium reside, not in the brain, but in the spinal cord.

Origin of Animal Electricity.—For several years there has been a controversy among German physiologists respecting the cause of animal electricity. L. Hermann, at present Professor at Zürich, was the first to oppose the hitherto accepted theory of Du Bois-Reymond, by a counter theory, that all electrical currents flowing from muscles and nerves are the consequence of a chemical decomposition, produced by the gradual decay of these structures. He especially rested his theory on the fact that dead muscle behaves in a *negatively electric manner* towards living muscle. He asserted further, that in the living frog no muscular current exhibits itself, and that the positive statements

made on this point by Du Bois-Reymond rested on a mistake. On the other hand, Herr Munk, of Berlin, has attempted to ascertain the cause of the difficulty of demonstrating the muscular current in the living frog. He suggests that the lymph collected beneath the skin is the hindrance to the observation of the current under these circumstances, because it supplies a good conductor for it; and he shews that noticeable currents arise, if the lymph is allowed to flow out through small incisions in the skin. Furthermore, Herr Worm Müller brings forward evidence that the coagulation which takes place on the death of muscle, is not the cause of the current. He has pursued the method proposed by W. Kühne, of experimenting on the still undecomposed fluid contents of frozen muscle. This is placed in a tube, at one end of which the coagulation is induced. No considerable electrical tension is exhibited between the coagulated and the non-coagulated portion, which can be compared to the muscular current. Notwithstanding all these objections, Herr Hermann, in his most recent publication (*Archiv für Physiologie*, vol. iii. p. 15), adheres to his theory. He lays especial weight on the fact, that in the living frog no muscular current is to be observed, and maintains that the feeble current obtained by Munk depends on accidental differences. A great obstacle is offered to these researches by the currents which the skin of the frog itself originates; and in order entirely to eliminate these, Herrmann dips the frog for some seconds into a bath of a concentrated solution of corrosive sublimate, by which means the skin-currents are entirely destroyed. A frog treated in this manner, exhibits no muscular current in its leg. Herrmann further explains the generation of the current during the flowing of the lymph, which Munk observed, to be the result of the cauterizing secretion of the skin which flows from the wound, or to the surface of the muscles, and produces in them a chemical change. It would appear that the controversy on the question is not yet settled, and that it will probably occupy physiologists still for a considerable time.

The Sense of Smell.—At the meeting of the Royal Medical and Chirurgical Society on the 25th ult., Dr. William Ogle, one of the secretaries, contributed a very interesting paper on some points in relation to the physiology and pathology of the sense of smell. Among other matters to which he alluded was the function of the pigment which is found in the sense organs. Pigment-cells are present in close contiguity to the nerve matter, not only in the eye but also in the olfactory region, and in certain parts of the external ear. In the eye it has been taught by physiologists that the function of the pigment is to absorb the excess of light, whilst others are of opinion that it not only effects the absorption of light, but that it converts the light into heat, by means of variations, in which we are enabled to perceive external objects. Respecting its use in the ear and nose, nothing, so far as we know, has been said. Dr. Ogle, taking into consideration the presence of pigment in the sense organs, and the fact that the essential property of dark colours is to absorb light, suggested that sight, hearing, and smell were each dependent upon peculiar undulations of matter, which it was the function of the pigment to absorb, and then communicate to the sentient extremities of the nerves. In support of the view that the presence of pigment was connected with the sense of smell, he said that as far as his observations had extended, pigment was more abundant in animals having a highly developed sense of smell, than in those whose smell was less acute; and pointed out that as regarded races of mankind, smell was most acute among the dark-skinned, in whom the abundance of pigment on the integument was an *a priori* argument of its supply in other parts. He referred also to a case reported some years ago, in which a negro had gradually lost his colour, while at the same time his sense of smell became impaired. The question, it is observed by a writer in the *British Medical Journal*, is one which requires further research before it can be settled; but, as a physiological and physical problem, it is of great interest.

Botany.

Electricity of Plants.—Mr. Edwin Smith (*Chemical News*, Dec. 17th, 1869) has detected constant currents of electricity passing in certain directions in plants as follows:—in a cut piece of leaf-stalk (rhubarb) from the end nearest the root to the end nearest the blade of the leaf; from the outer side of the leaf-stalk (same) nearest the cuticle to the inner axis; from the lower end of the flower-stalk (pæony) to the bract or petal; from the upper to the under surface of the leaf; in the stem (hawthorn) from the cambium to the outer cuticle; in the root (several plants) from the outside to the axis, and from the root-stock towards the lower or tapering end; in the hollow stems of monocotyledonous plants (grass) from the inner to the outer surface; in the potatoe from the centre to the outside; but in the lemon, pear, gooseberry, and turnip, from the outside to the centre; in a living plant (garden nasturtium) from the plant itself to the soil.

Movements of Chlorophyll.—MM. Prillieux, Brongniart, and Roze (*Comptes Rendus*, Jan. 3rd and 17th), have made some important observations on the apparently spontaneous movements of the grains of chlorophyll within the leaves of plants. These had been observed by

Böhm to congregate under the direct action of the sun; Famitzin, confirmed by Borodine, had also recorded very marked movements in the leaves of a moss under the influence of light. This class of plants offer great facilities for these observations, inasmuch as the movements can be observed in them under the microscope without dissection. M. Prillieux kept a moss in the dark for several days, when the cells presented the appearance of a green net-work, between the meshes of which was a clear transparent ground. All the grains of chlorophyll were applied to the walls which separate the cells from one another; there were none on the upper or under walls which form the surfaces of the leaf. Under the influence of light the grains change their position from the lateral to the superficial walls; under favourable circumstances this change takes place in about a quarter of an hour. On attaining their new position the grains do not remain absolutely immovable, but continually approach and separate from one another. If again darkened, they leave their new position and return to the lateral walls. Artificial light produces the same effect as daylight. M. Brongniart further observed that this movement of the chlorophyll under the influence of light does not consist in the change of position of isolated grains, but of masses of net-work, each containing a certain number of grains. In addition, M. E. Roze states that, besides the grains of chlorophyll which coat the walls of the cell, each cell is lined with a transparent mucous plasma formed of very fine threads, the extremities of which unite together the grains of chlorophyll; this protoplasm exhibits, under a high magnifying power, a very slow motion, and carries the grains of chlorophyll along with it. M. Roze believes, therefore, that the motion is a plasmic one, the protoplasm being the vital and animating part of the cell.

'Chemistry.

New Theory of Fermentation.—Justus v. Liebig combats Pasteur's view, that the decomposition of sugar in fermentation, and fermentation itself, depend on the development and multiplication of the yeast-cells, in other words, are only a phenomenon accompanying the vital process of the yeast. In Dr. Liebig's words:—"The development of a plant, the formation and increase of the yeast-fungus, is dependent on the presence and assimilation of food-materials within the living organism; but in the process of fermentation occurs, so to speak, an action outwards, on materials which decompose into products that are not transmutable into living organism. There are thus many processes of fermentation in which there is no increase and dissemination of the yeast; thus the vital circumstance on which Pasteur makes the whole of fermentation depend, is absent. With the exception of sugar, no fermenting substance occasions the propagation of yeast which compels sugar to split up into alcohol and carbonic acid. Liebig insists that yeast can ferment even without sugar, simply in contact with water, the same products—alcohol, carbonic acid, succinic acid, and glycerin, being the result; and further, that in the fermentation, nitrogenous constituents of the yeast pass over into the fluid, which, as the process continues, again disappear, and serve for the formation of new yeast-cells. He inclines to the view that the yeast can sustain a limited propagation and development of itself; and that it does not derive the necessary elements from the products of decomposition generated at the same time by this process, which may be considered as an inciting condition, and compared to warmth. Thus an increase of the yeast takes place, under certain circumstances, by fermentation with pure sugar-water; and its multiplication is enormous when the fluid contains materials which can serve for the formation of yeast-cells. The office of the sugar in these new formations depends on the circumstance that it forms itself—not its products of decomposition—in combination with nitrogenous and sulphogenous substances, the chief part of the contents of the cells. Pasteur has, in Liebig's opinion, not explained, by his researches, the phenomenon of fermentation; he only places in its stead another phenomenon, the development of yeast, which equally requires explanation.

Solid Sulphide of Carbon.—Herr v. Wartha has obtained sulphide of carbon (carbonic di-sulphide) in the solid state by rapid evaporation under the influence of a quick current of air, in the same manner as solid carbonic acid is formed as a substance resembling snow by the extreme cold, caused by the rapid evaporation of the liquid. If the evaporation of the sulphide of carbon takes place under water, the water is changed into ice, and the whole assumes a temperature of -13°C ($+9^{\circ}\text{F}$), the same temperature at which the solid sulphide of carbon, which assumes the form of cauliflower-like masses, melts.

Change of Bread into Flesh.—Justus von Liebig has made the bold assertion that bread changes into flesh if taken into the system along with the extract of flesh; in other words, that the constituents of bread and of the extract of flesh so supplement one another that together they re-form flesh. This theory will not fail to renew the discussion of the question of the usefulness of the *extractum carnis*. [W.]

Analysis of Sea-water.—Mr. J. Hunter has analysed (*Journal Chem. Soc.*, Jan. 1870) sea-water from various depths. The water was collected by fastening to the sounding-line a large brass cylinder, provided

at top and bottom with valves opening upwards. During the sinking of the cylinder the water passed through; when the cylinder was raised the valve closed, and a sample of the water was thus captured from the lowest depth to which the cylinder had sunk. The observations were made at intervals of 250 ft., down to a depth of 2090 ft. The temperature was found to vary from 50.5° at 250 ft., to 36.4° at 2090 ft., the decrease being very rapid at first, but at a lower depth scarcely appreciable. The specific gravity was 1.0275 at the surface, and the same at 1000, 1250, 1500, and 1750 ft. respectively: while at 750 and 2090 ft. it was 1.0273 , and at 250 and 500 ft., 1.0274 . The number of grammes of oxygen per 250 c. c. varied very irregularly, being greatest at 1500 ft., viz., $.0017$, and smallest at 750 ft., $.0006$. The total quantity of gas per 100 c. c. varied irregularly, the largest quantity, 2.90 , being at 1250, and the smallest, 2.20 , at 750 ft. With respect to the composition of the dissolved gas, the proportion of carbonic acid was very large, and increased (with little exception) proportionately to the depth, from 25.12 at 250 ft., to 35.92 per cent. at 2090 ft.; the proportion of nitrogen and oxygen decreased *pari passu*, that of the former nearly regularly from 52.42 at 250 ft., to 43.54 per cent. at 2090 ft.; while the decrease in the oxygen was less regular, being 22.46 at 250 ft., from which it fell to 20.20 at 1500 ft., but had increased to 20.70 per cent. at 1750 ft., and 20.54 per cent. at 2090 ft. The locality of the observations was lat. $47^{\circ} 39' \text{N}$., long. $11^{\circ} 33' \text{W}$.; the date July, 23rd, 1869. [F. G.]

Physics.

The Electric Light in Vacuum.—Poggendorff, in his *Annalen*, mentions a remarkable phenomenon which was exhibited in an experiment on the electric light in rarefied air. Two very thin platinum wires, whose points were placed opposite to one another, at a distance of 1 millimètre, were brought on to the plate of an air pump, and formed the poles of an inductorium. At the same time, the wire which corresponded to the negative pole was twisted round the bulb of a thermometer. It was then found that under full pressure of air the point of the negative wire glowed with a clear light, and behind was a train of a beautiful blue colour; the height of the thermometer remaining unchanged. As the air was pumped out, the point ceased to glow, while the blue light moved to a greater distance from the point, and towards the thermometer, which rose about 20°C . (36°F). With more complete exhaustion of the air, the blue light moved further in the same direction, and left the thermometer, which again sank, and all the parts to which the wire was attached, shone forth in the beautiful blue light, while the point of the wire itself was almost devoid of light.

Miscellaneous Intelligence.

A "Brighton Aquarium Company" has been started for forming at that watering-place an aquarium on a gigantic scale, and the shares have already been largely taken up. The aquarium will be 700 ft. long and 100 ft. wide; and the most complete arrangements will be made to bring under observation living sea and fresh-water animals and plants of various kinds, and to facilitate the study of their habits and structure. It will be under the management of Mr. W. Alford Lloyd, of the Hamburg Zoological Gardens.

A Zoological Society has been founded at Liverpool, and it is intended to establish a Zoological Garden near the town.

In reference to the statement in our last number (p. 100), that a second volume of Hooker and Thomson's *Flora Indica* may shortly be expected, we have pleasure in stating that a new *Flora of India* by Drs. Hooker and Thomson, is in the press, uniform with the series of colonial floras issued by Messrs. Reeve and Co. This will supersede the old *Flora Indica*. The 5th vol. of Bentham's *Flora Australiensis* will also be issued in the course of the present season.

In *Ausland* for Jan. 1st. is a very interesting representation of a rough sketch of a mammoth (*Elephas primigenius*), found on a bone of the mammoth itself, exhumed from the Madeleine cavern, in the department of Dordogne.

Dr. Julius Baumann, the accomplished author of *Ueber die Begriffe von Zeit und Raum in der neueren Philosophie*, has just begun his course of lectures at Göttingen, where he was last summer appointed to the chair of Ritter.

Selected Articles.

Geological Theory in Britain. Edinburgh Review for Jan. [Supports Huxley and Tyndall's theory of "Evolutionism" to account for the changes in the crust of the earth, in opposition to the "Catastrophism" of Murchison and Sedgwick, and the "Uniformitarianism" of Lyell.]

Strange discoveries respecting the Aurora: R. A. Proctor. Fraser for Feb. [The increase and diminution of the disturbances of the magnetic needle correspond, in periods of about 11 years, with the increase and diminution of the number of solar spots. The auroral displays coincide as seen from all parts of the earth, and probably correspond to similar manifestations upon every planet. The spectrum of the aurora exhibits only a single bright line; hence it is due to luminous vapours; the luminosity being probably caused by the passage through it of electric discharges. Precisely the same bright line is exhibited by the spectrum of the Zodiacal light, of the sun's corona as seen during a total eclipse, and, very faintly, of the peculiar phosphorescent light sometimes visible over the whole sky. The key to these phenomena probably lies in the existence of myriads of meteoric bodies travelling separately or in systems round the sun.]

On Ocean Currents in relation to the Distribution of Heat over the Globe: Jas. Croll. Phil. Mag. for Feb.

Memoir on the Expansion of Gases: M. Régnault. In the same.

Les Populations Végétales, leur Origine, leur Composition, et leurs Migrations: par Ch. Martins. Revue des Deux Mondes for Feb. [A valuable paper. The writer considers the plants now existing to be descendants of those found fossil in the tertiary deposits, many of which differ from those now living rather as varieties than as species. There have been two great migrations of plants—during the glacial period from the arctic to the temperate regions, and subsequently from east towards the west.]

Les Rapports de l'Instinct et de l'Intelligence chez les Insectes: par Geo. Pouchet. In the same. [An interesting paper. The writer adopts Darwin's view that instinct is the result of the experience of the race, in opposition to the older theory that it is unchangeable. Instinct is an ensemble of habits acquired during a long period, and fixed by heredity. Several species of ant, one of those insects in which instinct is most highly developed, very like those now existing, are found in great numbers as far back as in the Jurassic rocks of Switzerland.]

Études récentes sur les Météorites: M. Daubrée, in Journal des Savants. Jan.

Die Palmen: von Franz Engel. Zeitschrift für Ethnologie, 1870. Heft 1. [A complete account of the cultivation of palm-trees, their distribution, mode of growth, organs of vegetation and of fructification, and uses.]

Ueber Pfahlbauten, namentlich der Schweiz. Part I. R. Hartmann. In the same.

Contents of the Journals.

Dana and Silliman's American Journal of Science and Art. Vol. XLVIII. No. 144, for Jan. 1870, contains a notice by Sidney Smith of Crustacea collected in 1867 on the coast of Brazil, by Prof. Hart; Notes on some new Mosasaurid Reptiles from the Greensand of New Jersey, by G. O. C. Marsh; and a description of a new and gigantic fossil serpent (*Dinophis grandis*) from the tertiary of New Jersey, by the same.

The Annales des Sciences Naturelles: Botanique. Vol. X. Nos. 4, 5, 6, contain interesting articles—On the Structure and Development of the Fruit, by Ch. Cave; Memoirs on the Ascobolæ, by E. Boudier; On the Anatomy of the Flower of Gymnosperms, by Ph. Van Tieghem; On the Gases disengaged from Submerged Plants, by M. Prillieux; On the Functions of the Leaves, by M. Boussingault; and, On the position of the Tracheæ in Ferns, by A. Trécul.

The Zeitschrift für Parasitenkunde. Vol. I., 3rd Heft, contains Researches on the Nature of Fermentation, by O. Klotzsch; On the Poison of the Foot-and-Mouth Disease, by Dr. Bender; On the Parasites of Infectious Diseases (continued), by E. Hallier; On two fresh cases of Ear-fungus, by Dr. Hagen.

New Publications.

DICTIONNAIRE Annuel des Progrès des Sciences et Institutions médicales. 6^e année. 1869. Paris.

GUNTHER, A. Record of Zoological Literature. Vol. 5, for 1868. London: Van Voorst, 1869.

IEHN, VICTOR. Kulturpflanzen u. Hausthiere in ihrem Uebergang aus Asien nach Griechenland u. Italien. Berlin: Bornträger.

HUSEMANN, Dr. A. and Dr. Th. Die Pflanzenstoffe in chemischer, physiologischer und toxicologischer Hinsicht. Part I. Berlin: Springer, 1870.

KÖLLIKER, A. Anatomisch-systematische Beschreibung der Alcyonarien. Erste Abtheilung, Die Pennatuliden. Erste Hälfte, mit 10 Tafeln. Frankfurt a. M. C. Winter.

LINMARSON, F. G. O. On some Fossils found in the Eophyton Sandstone at Lugnas, in Sweden. Stockholm, 1869.

LYELL, K. M. A Geographical Handbook of all the known Ferns. London: Murray, 1870.

History and Archæology.

Historical Maps of England during the first Thirteen Centuries, by C. H. Pearson, M.A. Bell and Daldy, 1869.

It is odd that Mr. Pearson should have prefixed a misleading title to a very suggestive and serviceable book. The first thirteen centuries of English History would bring us to a time almost within the memory of living men; Mr. Pearson hardly carries us beyond the Great Charter. The error is so very obvious that we only notice it here, partly because the confusion which it indicates has greatly effected the view taken of our national affairs in the remarks which accompany these maps, and partly because it is eminently characteristic of our history that an atlas which illustrates it finds no change to note after the fourteenth century. To follow the fortunes of Germany, or Italy, or France, the geographer has to carry on his researches to the date of Sadowa, or Villa Franca, or the cession of Nice. But England was politically complete four centuries ago, and great as have been the social and economic changes which have passed over it since then, they have hardly affected its geography. The bulk of the great cities which commerce has created have developed out of older sites, and with the exception of a few new centres of mining and manufacturing industry, and the remarkable upgrowth, in our own day, of the pleasure towns of the coast, there is really no change which a map can register. Up to the fourteenth century, however, extends a series of social and political revolutions, out of which this England of later times was born, and in the realisation of these the student of English history will find Mr. Pearson's book of great service. A map of Roman Britain, founded principally on the well-known map in the *Monumenta Britannica* is followed by one of "Cambrian Britain," designed principally to illustrate the very difficult problems of the English Conquest, and in which the author has incorporated the researches of Mr. Skene in the North and Dr. Guest in the South of England. "Saxon England" records the changes which took place between the English and the Norman Conquests, while the military and ecclesiastical results of the last are illustrated in the two plates which give us "Norman" and "Monastic England." The maps are accompanied by prefatory remarks of a somewhat discursive kind, and by very elaborate and valuable lists of Roman and Celtic sites, so far as they have as yet been identified, of English castles, forests, monasteries, and the like.

It is impossible to praise too highly the patience and research displayed in such tables as these, or the wide and varied range of information which Mr. Pearson has shewn in the remarks which accompany them. Still it is in these remarks that one most easily detects the real fault of the book. There is, throughout, a want of that sense of national continuity which could alone fuse a series of maps such as these into a really historical work. There is a little too much antiquarianism, a tendency to run off on a number of side topics and tempting problems, rather than to stick to the matter in hand. The real work to be done is after all simple enough. The English Conquest requires two maps, one of Roman Britain, a second of Britain and England face to face at the period of the earlier advance of the English frontier after the victory of Chester. A third would give our history in the seventh century, under the Northumbrian overlordship, while pointing out the diocesan division and ecclesiastical foundations of the new religion introduced under its protection. The changes produced by the independence and growth of Mercia during the eighth century, the extension of its conquests to the Thames, the retreat of Wessex in the North and its advance in the West, would

occupy a fourth. Two others would shew the division of England between Wessex and the Danes, and the new English realm from Eadmund to the Confessor. Mr. Pearson has already given us the England of the Conquest: but the two great epochs of social change marked by the establishment of the Cistercian houses in the North, and the Friaries among the commercial democracies, equally deserve illustration. It is obvious that such a series would have more than a mere political significance, that it would be to some extent a history of industrial and social progress, of the advance of the religious and intellectual forces which were embodied in the mediæval Church, of that first stage of our popular history which produced municipal freedom. At any rate such a series would have noted every great epoch of change, and so far would be complete in itself. It is just this completeness and definiteness which the present series wants. We can hardly take a better illustration than that of the single map of "Saxon England." "Saxon England" is a "long cry," as a Highlander would say, and for historic purposes it is absolutely necessary to know what period of our history between 449 and 1066 is intended to be illustrated. But to such a question the map gives no answer whatever. The presence of the name of Bristol, the authentic evidence for whose existence commences with Cnut, would seem to indicate the days of the Confessor. But there are none of the later Earldoms; and the political divisions, the Suth-Engle and Middel-Engle, are those of the sixth century. The last date is confirmed by our finding Lothian in the hands of "Peohtas;" but then again Oxford flings us into the eighth century at earliest, and "Deoraby" into the ninth. The result is that we get a map of an England which is no England at all: neither that of Æthelbert, nor of, Oswi, nor of Offa nor of Ælfred, nor of Cnut; a map which gives us very little help indeed in realising the political revolutions which the names of these kings indicate. From the establishment of the West-Saxon kingdom our political boundaries have remained unchanged, save in so far as the history of the Earldoms perpetuates that of the older realms, and the conquests of the marcher Barons extended our border to the West. The last feature is hardly indicated in Mr. Pearson's map of Norman England, and to Mr. Freeman's very learned—though not, we think, always conclusive—researches into the bounds of the Earldoms, no reference whatever is made. But the changes which followed this political settlement were of a character far more difficult to reach. We should have been glad if the list of castles given in the text could have been seen fairly in the face of Mr. Pearson's map of the Conquest: his map of Monastic England gives us little aid in reaching the religious development which followed in the new organisation of the realm which they indicate. We follow the whole earlier history of England, so far as it is not purely external, in following its Monastic history: the outburst of religious energy which followed the conversion in Mercia and Northumbria, the ruin under the Danes, the recreation under the Normans, the new orders of Henry the First's day, the rapid establishment of the Friars. But Mr. Pearson in no way helps to realise such a history as this; his map of "Monastic England" is simply a local guide to the Monastic England of the thirteenth century, at the moment when the purely monastic houses became utterly without importance in the religious history of the realm.

In spite, however, of regrets over what he has not done, we may still be grateful to Mr. Pearson for what he has done. No one before, at any rate, has so clearly understood the influence which physical change has exerted on our national history. The opening dissertation which is devoted to this subject is by far the ablest portion of Mr. Pearson's book, and carries us from the consideration of geologic changes which have

affected the coast, to that of the physical and national effects which have attended the gradual destruction of forest and fen. In many of his researches, too, Mr. Pearson has shewn a healthy spirit of historical criticism; his abandonment of any attempt to give a map of the British tribes is just as sound as the exhaustive note upon Brunanburh. In judging moreover, of details, it is only fair to remember, that very little previous work has been done in some parts of Mr. Pearson's field. The "Middle-English" have been placed in so many odd localities, and muddled up with so many different people, that we can hardly wonder that Mr. Pearson has confounded the aldermanry of Peada with his later kingdom, and placed the Middle-Engles where he should have placed the North Mercians. The bishop-stool at Leicester fixes their real position. So, too, the South-Angli, probably the Northampton-folk, if it is not a more general term, have got thrown down on the (really West-Saxon) colonists of the Thames valley. One misses, too, the Suth-Hymbri; and is a little puzzled to find Dœgsastan in Yorkshire, though it is fair to say that Mr. Pearson gives one in his index the option of Cumberland. The Yorkshire site is historically impossible. How, too, was Lindisfarne the first offshoot from York? York, as a see with a succession, was one of the first offshoots from Lindisfarne. Space, however, will hardly allow further comment on a book which has at any rate the merit of being the first attempt to illustrate in a consecutive way our historical geography. J. R. GREEN.

History of the Norman Kings of England.—From a new Collation of the Contemporary Chronicles, by Thomas Cobbe, Barrister of the Inner Temple. London: Longmans, 1869.

THIS is a history drawn exclusively from those annalists who lived among the people and scenes they describe, whose reflections are in accord with the spirit of their time, whose point of view is real and picturesque. Mr. Cobbe objects to "philosophies of history," he rightly thinks that some modern authors have given too much of a consecutive character to those early and passionate ages, representing as the result of policy what was often due to mere hasty impulses of nature or of religious zeal. But has he not unduly limited our view of those times, by depending so entirely on his monkish chroniclers? Did nothing but the popular view of events exist even then? He gives us little from what we may call the side of the administration and government of the country. His account of Domesday is very brief, yet the statesman-like policy of the Conqueror gave a permanent form to the organisation of England. He says little of Henry I.'s administration of law and justice, and less about the growth of literature in this reign. He barely mentions Walter d'Espèc at the Battle of the Standard; but does it not throw some light on the state of knowledge in England to hear that the veteran chief got a copy of Geoffrey of Monmouth's romantic history from Earl Robert of Gloucester (the chief of his sister Maud's party in the civil war against Stephen), and lent it to Constance Fitz-Gilbert, that Gaimar might translate it from the Latin into Norman-French? The growth of national feeling and literature, both in England and France at this time, is very instructive. The Norman-English adopt the legend of Arthur, the French that of Charlemagne, as their own. Surely, too, the administration of a county and a town, and the arrangements of the royal court of justice, were interesting then as they are now—people were not wholly engrossed in fighting. A group of statesmen grew up under Henry I., we have a roll of the Exchequer of this reign, and the law reforms anticipate those of Henry II. The change in the English language too, caused by the loss of inflections, is at least worth a notice; with the

reign of Stephen the Anglo-Saxon chronicle in its latest form ends; in this part, written at Peterborough, the "ge" of the participle is systematically omitted, and the definite article "the" is of all genders, numbers, and cases. We think, then, that Mr. Cobbe's view of the four Norman reigns is imperfect; but within the somewhat narrow limits he has traced for himself, he has certainly succeeded in giving freshness to the narrative by telling the tale as it was told by the men of that early age.

C. W. BOASE.

Mary Queen of Scots and her Accusers.—By John Hosack, Barrister-at-Law. London: Blackwood.

THE defence of Mary Stuart, undertaken by Mr. Hosack, is conducted with an amount of industry and acuteness highly creditable to the author. His method is, perhaps, too forensic for the purpose of a purely historical enquiry, especially in this case, one of the most controverted that was ever submitted to human award. Two kinds of evidence are to be sifted, the one depending on documents, the other on the queen's personal character and conduct. The former Mr. Hosack subjects to a subtle and searching criticism, particularly on the vexed question of the casket letters. Those numbered 3, 4, 5, he pronounces genuine, but addressed by Mary not to Bothwell, but Darnley. The others are condemned as forgeries on grounds which, though not absolutely conclusive, render a re-examination of that point indispensable; the loss of the originals, however, appears to us to bar a final judgment in this matter.

Unfortunately for the ingenious advocates of the Queen of Scots, the essence of the case lies so completely in her own conduct, that the minor evidence drawn from documents and oral testimony is comparatively insignificant. With regard to her actions nothing whatever has been brought forward which will shake the verdict passed upon them both by her contemporaries and posterity. Mr. Hosack is silent on the discovery, claimed by Mr. Froude, of the originals of two notes referring to the queen's abduction, and a more important omission occurs in his account of the Craigmillar Conference. The Protestation of Huntly and Argyll is given intact in the appendix, affording incontrovertible proof that Mary fully understood that she was to be "quyte of" Darnley, not by divorce, but by the same sure means which had rid her husband of Riccio. In the narrative, Maitland's rejoinder to the queen's injunction that "ye do nothing through which any spot may be laid on my honour or conscience" is left out. For it is a capital point with the author to represent Mary in all the transactions from the Craigmillar Conference to her third marriage, as by turns the blind dupe and helpless victim of a ruthless oligarchy, whose first aim was to compass Darnley's death, lest he should procure the resumption by the crown of the estates granted from Mary's accession up to 1566. Bothwell's ambitious designs also fell in with their further plans. For Darnley's murder speedily followed by her marriage with the chief conspirator, could not fail to exasperate the people against their sovereign, and thus afford to the Protestant chiefs an excellent pretext for seizing the government. In the narrative of events immediately succeeding the murder, the fearless, acute-minded, and voluptuous daughter-in-law of Catherine de Medici is invested with the timidity and ignorant innocence of a Pamela; the facts of the case being squared to fit in with this novel view of her character. Mr. Hosack takes for granted "Mary's rooted aversion to the marriage" with Bothwell, who, backed by the lords, forced it upon her, and urges, in proof, her gloom on the wedding-day. But, in a woman of Mary's emotional temperament, what could be more natural than

such a reaction of feeling? Her desire was fulfilled, and in the hour of its accomplishment remorse and fear awoke—a foretaste of that long bitter expiation which closed with the scaffold.

G. WARING.

Anticipations under the Commonwealth of Changes in the Law.
By R. Robinson. Papers read before the Juridical Society. Vol. iii. Part xv. Dec. 1869.

THIS essay touches on some of the alterations made or suggested by the statesmen and jurists of the Republic, in our judicature, and in our civil and criminal law. Much of the credit of Charles II.'s improvements in the law is really due to the Republicans. The intolerable grievance of the feudal system was swept away, and Charles' first Parliament was only too glad to carry out such a measure, which brought with it a complete alteration in the system of taxation. The legislators of 1641 abolished all courts of law which seemed to them arbitrary or peculiar, or too local, but they were not so successful in reconstruction; the difficulty of travelling made some of the local courts indispensable, and diversity of usage, caused by difference of circumstances, made it impossible to pass a bill for the uniformity of law. Cromwell's committee suggested a method for simplifying the transfer of land, and the establishment of a "Registry of deeds in each county," unregistered sales to be void, and registered land not to be subject to any "incumbrance." But the committee failed to make any clear definition of "incumbrance." The Little Parliament even wished to abolish the Court of Chancery, where "twenty-three thousand causes of from five to thirty years' continuance" lay undetermined. Changes more or less sweeping in the superior Courts of Common Law, and in the law Terms, were proposed—the Terms wasting both time and money. An effort was made to end conflicts of jurisdiction by confining all tribunals within certain bounds. All actions between subject and subject were to be brought in the Court of Common Pleas; barristers, as well as serjeants, were to be allowed to plead before that bench, and every attorney to practise in any court; while the judges were to be paid by salary, and not by fees. But even Cromwell's famous ordinance of August 22, 1654, aimed with more earnestness than skill at rapidity, simplicity, and cheapness. Ecclesiastical law was replaced by common law as to wills, marriages, &c. The Republican statutes as to the mercantile courts were set aside at the Restoration, but a bill embodying them was brought into Parliament, and supported by Sir Leoline Jenkins. District courts to try small causes were at last found to be indispensable, and courts of conscience were established, and county judicatures planned for England, courts baron erected in Scotland, and manorial courts in Ireland. Further, Parliament recommended Cromwell and his Council "to take some effectual advice with the judges for reviving the readings in the several Inns of Court, and the keeping up of exercises by the students there." The Puritan notion was that a law court is for the advantage of the community, not merely for that of the lawyers; they laid the foundation of the suitors' fee fund; they had all fees paid into a public account; they did their best to check judicial simony; they enacted that English should be the language of law. It is no wonder either that the Republican jurists should have desired a code, or that they should have failed to make one. The outline of a code had been partly and roughly drawn, the need for one was urgent, the necessary science wanting. We have now the sciences ancillary to jurisprudence, but the work attempted by the Republicans yet remains to be done. Space has only allowed us to give the briefest abstract of Mr. Robinson's valuable paper on a subject which he is peculiarly qualified to illustrate.

C. W. BOASE.

Intelligence.

The Tenth General Meeting of the German Historical Commission.—The secretary's report of the meeting at Munich last autumn has just been published in *Von Sybel's Journal*. The publications of the Commission during the last year included, besides German local records, the fourth volume of the *Historical Popular Songs of Germany*, ed. by Liliencron (to be followed shortly by a supplement on the Music of the Songs, and a second containing a Glossary), the *History of Oriental Philology*, by Benfey, and the *Chronicles of the Time of Karl Martell*, ed. by Breysig. (These three we shall review very shortly.) It was decided to send to press at once Von Raumer's *History of the Philology and Archeology of the German Language*, and to secure new collaborators for the Histories of Classical Philology, Historiography, and Medicine. In the series of "Chronicles of the German Empire," the *History of King Pipin*, ed. by Oelsner, was laid upon the table in manuscript, that of Louis the Pious was promised by Simson for the next meeting; that of the Emperor Henry III., by Steindorf, is progressing, and will include the history of Konrad II. That of the Emperor Henry V. has been undertaken by Arndt.

Two new works projected at the last general meeting have been put in hand:—1st. A *Collection of the Historical Poems of the German Lyric Poets* of the 13th century, undertaken by Wackernagel (dead since) and Rieger; and 2nd. A *Universal Biography of the Germans*, projected by Ranke and Döllinger, and undertaken by Liliencron, assisted by a Special Committee, consisting of Döllinger, Löher, and Giesebrecht. The first volume of the Wittelsbach documents bearing on the Thirty Years' War is to come out shortly after Easter.

Miss Stokes, aided by Dr. Reeves and others, is engaged in publishing the large collection of drawings and rubbings of ancient Irish inscriptions made by the late Dr. Petrie. This *Corpus Inscriptionum Hibernicarum*, the want of which has long been felt by Irish scholars, is brought out in connection with the Journal of the "Royal Historical and Archaeological Association of Ireland," the new name for the old "Kilkenny and South-East of Ireland Archaeological Society."

Professor Coumanoudis, of the University of Athens, has finished his complete edition of the *Sepulchral Inscriptions of Attica*. It adds 3400 Attic inscriptions to the 600 published in Boeckh's *Corpus Inscr. Græc.* Although they are not given in facsimile, the orthography has been scrupulously preserved; and the volume (500 pp.), enriched with Introduction, account of the sources, tables and notes.

Mommsen contributes to the *Grenzboten* of Jan. 28, 1870, some further suggestions as to the Arval brothers (for the newly-discovered inscriptions, see No. 3 of the *Academy*, p. 81-2.)

Selected Articles.

Ancient Irish Land Tenures, in North British. [Shews that absolute ownership was unknown to the Irish law, and contrary to the intention of the English Legislature, and connects the Ulster custom with English copyhold.]

A Bishop of the 12th Century: by J. A. Froude, in Fraser for Feb. [Sympathetic account of St. Hugh of Lincoln.]

L'Opposition sous les Césars: by Gaston Boissier, in Revue des Deux Mondes, Jan. 15. [Shows that Cæsarism may conciliate opinion without sacrificing power.]

New Books.

BRAUN, T. Gemälde der Mohammedanischen Welt. Leipzig: Brockhaus.

CHEVALIER, L'ABBÉ C. U. J. Cartulaire de l'Abbaye de Saint-André-le-Bas de Vienne. Vienne: Savigny.

CHEVALIER, L'ABBÉ C. U. J. Inventaire des Archives des Dauphins à Saint-André de Grenoble. Paris: A. Franck.

D'AUMALE, M. LE DUC. Histoire des Princes de Condé. Paris: Lévy.

ERDMANNSDÖRFFER, B. Graf G. F. von Waldeck. Ein preussischer Staatsmann im 17. Jahrhundert. Berlin: Reimer.

LOKEREN, A. VAN. Chartes et Documents de l'Abbaye de Saint-Pierre à Gand. Gand: Hoste.

MÖRIKOFER, T. C. Ulrich Zwingli nach den urkundlichen Quellen. Leipzig: Hirzel.

NASSE, E. Ueber die mittelalterliche Feldgemeinschaft und die Einhegungen des sechszehnten Jahrhunderts in England. Bonn: Marcus.

PERTZ, G. H. Monumenta Germaniæ historica. Scriptorum tomus XXI. Hannov: Kahn.

PRUTZ, H. Uebersetzung Herbod's Leben des Bischofs Otto v. Bamberg (Geschichtsschreiber der deutschen Vorzeit). Berlin: Duncker.

RANKE, L. v. Briefwechsel Friedrich des Grossen mit dem Prinzen Wilhelm IV. von Oranien und mit dessen Gemahlin Anna, geb. Princess Royal von England. Berlin: Dümmler.

SICKEL, TH. Zur Geschichte d. Concils v. Trient. Actenstücke aus österreich. Archiven. Wien: Gerold's Sohn.

SIEVERS, G. R. Studien zur Geschichte der Römischen Kaiser. Nachlass herausg. v. Gottfr. Sievers. Berlin: Weidmann.

Contents of the Journals.

Von Sybel's historische Zeitschrift, 1870. First No.—I. Louis XIV. as the patron of learning, by Gustav Cohn. [The publication of the 5th vol. of the original documents relating to the great minister Colbert enables us to see how far Louis XIVth's Government can be said to have really encouraged literature. We have here even a list of the pensions paid to native and foreign authors, besides 90 letters from Jean Chapelain to Colbert himself, Chapelain acting as Colbert's adviser in these matters, and employing Heinsius for Germany and Holland. In 1667 the sum of 118,100 livres was paid to about 70 authors, but the sum sank in 1683 to 32,540 livres—and even of this, part was diverted to a very different purpose. Much of these sums was paid for mere panegyrics on the Great King, but in the first list, for 1664, Molière has 1000, Corneille 2000, Corneille the younger 1000, and Racine 600 livres; and many foreign scholars are patronised, the object being to attach Louis' name to the chief productions of European thought. But no freedom was allowed. Mézeray the historian was bidden to alter his remarks about the *gabelle* and *taille*, or lose his pension; and to his honour be it said, he refused to alter what was the truth. Mabilion, again, refused any pension. The article contains references to many names that are interesting in literary history.]—II. Laudon and his latest historian. [A generally favourable review of Zanko's biography.]—III. The Selz Conferences, by K. Mendelsohn-Bartholdy. [A comparison of the French account put forth in 1799, with other contemporary documents, mainly in the Vienna archives.]—IV. Pontificalis Historia, by B. Kugler. [A discussion of the anonymous fragment of Church History extending from 1148 to 1152, in Pertz's *Monumenta*, xx. pp. 515-545.]—V. The Fall of Poland and the Revolutionary War: by H. von Sybel. [A further instalment of the evidence drawn from the state papers at Vienna, to which von Sybel had not access when writing his History of the French Revolution, and which confirm his theory that the gradual dissolution of the Austro-Prussian alliance (1792-5) kept pace in its various stages with the development of the Russo-Prussian project for the total dismemberment of Poland.]—VI. The abolition of serfdom in Russia, by Th. Bernhardt.—Reviews of books.—Report of Historical Commission (see above).

Oriental and Comparative Philology.

On the Origin of Language.—By W. H. J. Bleek. Edited with a Preface by Dr. E. Haeckel. Translated by T. Davidson. New York: Schmidt. London: Williams and Norgate.

THIS small treatise was composed as early as 1853, and as the preface, dated May 30, 1867, informs us, is here printed "almost entirely" as it was then written. We cannot altogether approve of this. It may indeed shew that the author, who, by the comprehensiveness and thoroughness of his linguistic researches already begins to justify the hopes called forth by his first important work, has found, during the last 27 years, no occasion to alter the views he originally expressed. We think, however, that the exposition of his views was susceptible of much improvement in form, if not in matter, and would have gained greatly in perspicuity, by a somewhat fuller development of detail. With these reservations, we cordially recognise, in the work before us, a valuable contribution to the settlement of an important problem.

With regard to the sources of language, the author coincides with almost all his predecessors. These are, (1) involuntary outbursts of feeling expressed by sounds, and (2) the imitation of sounds, whether those peculiar to the man himself or others, but especially those proceeding from objects in the outer world. The author's chief merit lies in pointing out and describing the stages which led from these rudimentary utterances to the word properly so called, *i.e.* the bare phonetic sign for ideas, and the development again of this sign in its numerous varieties. Small as the treatise and the preface are, they abound in deep and thoughtful remarks; we would note especially those on primary sounds and the mode of their production (p. 48, &c.), and the ingenious, though somewhat too speculative, views on the

importance of the sex-denoting languages, and the origin of grammatical gender (in the preface).

In spite of the decided merit of the work, we cannot blink the fact, that the problem discussed is far from having received a satisfactory solution at the hands of Dr. Bleek. In the first place, the treatise, as far as we can see, only attempts to explain the origin of the *word*, by no means also that of *language*. It is no doubt true that the spoken *word* forms the real kernel of language, and that modulation of voice, play of feature, the expression of the eye, and gestures of all kinds, are merely accessories to it, and have a tendency to become less and less prominent in cultivated society. But it must not be forgotten that even in the most highly developed languages, these accessories still retain considerable importance, as a means of communication, side by side with speech proper. Not unfrequently they become an actual substitute for words. And we are therefore justified in concluding that, in the primitive stage of language, they may have played a still more important part.

We may add that the opinion entertained by the author, in common with other inquirers, which almost or altogether identifies thinking and speaking, and makes the development of thinking and of consciousness entirely dependent on language, appears to us more than doubtful. However we may explain the origin of man (whether by tracing it to a species of ape, or in any other way,—we need not enter into this question, as it is still a moot point among naturalists)—man first properly became man, when he possessed the characteristic attributes of humanity. And first amongst these is the capacity of thought, *i.e.* curiosity respecting the world which he finds without and within himself.

Many uncertainties as to the relation of thinking and speaking in the early stages of language, might probably be cleared up by the careful observation of children in the first dawn of their consciousness. That of talented children would be particularly instructive on this point; as Plato says, it is not every one who is capable of inventing words, but the task demands a talent as special as that which is required for mechanical contrivance. Now, we need but consider the intensity of a child's observation of the objects which surround him, and his incessant query, What is this? to be convinced of the strength of human curiosity. And there is no doubt that in the infancy of the human race, when man was compelled to seek an answer to these "obstinate questionings" unaided, and to appropriate by means of a name the thing which pressed itself upon his observation—the strength of this propensity was at least as great as at present, even if it was not much more so. We could have wished, too, that the author had explained whether he means to give an account of the origin of language as it took place historically, or only a possible form of representing to ourselves this darkest of all beginnings. If the task of history be, as Ranke says, to represent things as they really happened, it seems to us almost presumptuous to try to represent things historically, which, as the author (p. x.) observes, have taken place a hundred thousand, or hundreds of thousands, of years before our time. We are aware, of course, that languages differ greatly in the degree in which they preserve their primitive condition; and as the upper strata of language repose upon a primeval structure, the possibility cannot altogether be denied that, by close investigation of the former, we may ultimately arrive at the latter. It is therefore with good reason that the author has allowed himself to be guided in his researches by those languages in particular, which probably contain a smaller number of upper strata than such highly developed ones as the Indogermanic or even the Semitic. But we know, too, that the tendency of languages

to alteration in the sounds and the ideas expressed, is so great, that one needs a strong faith to attempt the task of discovering amongst the existing elements of languages a means of tracing historically the way in which language itself originated.

Still it would be, no doubt, a great point gained, to be able to show clearly how language might possibly have originated. Let us consider for a moment the inexhaustible abundance of elements which concurred in the process. First, there are the mental and physical qualities residing in man himself: and, as we remember, the means of designation included in language are not limited to articulate sound, or even to sound at all. Secondly, there are the abundance, relation, and variety of the objects to be named and their properties. Thirdly, there is the circumstance conditioned by both the preceding sets of factors, under the influence of which the first speaking would have taken place. The number of possible ways in which language may have originated is thus so large, that for the one selected a greater or less degree of probability is all that can be claimed.

In conclusion, we cannot help proposing the further question for consideration, whether we can properly use the term "origin" at all in reference to speech, or, more strictly, to speaking (*i.e.* the employment of the means for making oneself understood); or, to put the case more distinctly, whether speaking has any origin essentially different from that of seeing, or hearing, or, in general, of the employment of the human organs for the purposes to which they are adapted. We are inclined to think that neither the origin of human thinking (reason), nor that of speaking (language), is to be sought for subsequent to the existence of the human race as a distinct type. Both appear to us, as we have already indicated, to have been given directly together with the nature of man as such. The questions as to either of these points can only form a subject of investigation for those who are convinced of the descent of man from some kind of animal, and they form for those a portion of the researches on the transformations, which brought about the transition of this animal into man. Whilst we thank the author for much information, which his book supplies, we will add the wish, that the demand for a second edition may afford him opportunity to lay his investigations before the students of language in a more complete and expanded form. TH. BENFEY.

Buddhaghosha's Parables, translated from Burmese by Captain F. Rogers, R.E., with an Introduction containing Buddha's Dhammapada or 'Path of Virtue,' translated from Pāli by Prof. M. Max Müller, M.A. Trübner and Co., 1870.

ONE of the most interesting subjects of inquiry, at the present time, is the history and literature of Buddhism. There are two main streams of this literature: the Northern, contained in the Sanskrit books preserved in Nepal, which have spread their influence far and wide in Tibet, Tartary, and China: and, the Southern, in the Pāli books of Ceylon, which have in their turn been carried to Burmah and Siam. Scholars have a wide and exciting field opened to them in both these directions; and before our century is closed, we may hope that editions and translations of all the important text-books will have been made, so that Buddhist literature may hereafter be studied with all those aids which such a division of labour can alone secure. Of these two recensions of the Buddhist Canon, that in Pāli, the old language of Magadha and the sacred language of Ceylon, seems to be the most authentic. The *Piṭakatrāya* or "Three Baskets"—viz., the *Sūtras* or "Discourses of Buddha," the *Vinaya* or "Ethics," and the *Abhidharma* or "Metaphysics"—and the *Arthakathā* or "Commentaries," are said to have been brought from Magadha or South Behar, to Ceylon, by Mahinda, after they had been collected and fixed at the third

Council held in 246 B.C., by his father, King Aśoka. Both were promulgated orally, the *Pitakatraya* in the original Pāli, and the *Arthakathā* in Singhalese; but the Ceylonese Chronicle, which appears to be historical, expressly states that they were not reduced to writing till the reign of Vaṭṭa-gāmini, 88-76 B.C. During the reign of Mahānāma (410-432 A.D.), Buddhaghosha, a native of Magadha, came to Ceylon and translated the Singhalese *Arthakathā* into Pāli; this translation is now the only existing version, as the Singhalese original appears to be lost, and we have no means, therefore, of checking his fidelity as a translator; but the fact of such a translation having been made rests on the testimony of the Ceylonese chronicler, who himself lived during the reign of Dhātusena (459-477 A.D.), and may therefore be considered a credible witness for events which thus happened in his father's lifetime.

The *Dhammapada* seems to form a part of the *Sūtra Pitaka*, and was published in Pāli with a Latin translation, by Dr. Fausböll, in 1855; it was translated into German by Prof. Weber in the fourteenth volume of the *Zeitschrift der deutschen morgenländischen Gesellschaft*, and Prof. Müller has now given the first complete translation in English. It contains 423 distichs, divided into 26 chapters. Each distich is a moral stanza, expressing, in a sententious form, some ethical maxim; and some of them seem to have become proverbial beyond the pale of the Buddhist communion, as we find very similar lines in the *Mahābhārata* and the laws of Manu. The *Dhammapada* is remarkable, even amongst Buddhist books, for the lofty tone of its moral teaching. Thus we read, "Hatred does not cease by hatred at any time; hatred ceases by love; this is the eternal rule." "If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors." "Those who are slaves to passions, run up and down the stream (of desires) as a spider runs up and down the web which he himself has made; when they have cut this, people enter upon their pilgrimage, free from cares, leaving desires and pleasures behind." We find a curious parallel to Lucretius' *Suave Mari*, &c., in v. 28: "When the learned man drives away vanity by reflection, he, the wise, having reached the repose of wisdom, looks down upon the fools, far from toil, upon the toiling crowd, as a man who stands on a hill looks down on those who stand on the ground." In v. 394 we are reminded of a verse in the New Testament, "What is the use of platted hair, O fool? What of the raiment of goatskins? Within thee is a bottomless gulf, but the outside thou makest clean."

In v. 324 we read, "The elephant called Dhammapālaka, his temples running with sap and difficult to hold, does not eat a morsel when bound; the elephant longs for the elephant-grove." This last clause has all the flavour of a proverb, and may, perhaps, be the original of a proverbial phrase in Persian poetry about the danger of the elephant's remembering Hindustan.*

Captain Rogers has given a translation, from a Burmese version, of the apologues contained in Buddhaghosha's Pāli translation of the *Arthakathā* or old Singhalese Commentary on the *Dhammapada*. Many of them were published in the Pāli, by Dr. Fausböll, in the notes to his edition. Apologues are a peculiar feature of Buddhist literature, and many a story, originally invented to point some Buddhist moral, has forgotten its early application, and travelled far and wide along those hidden routes by which the commerce of ideas has been carried on from land to land. Professor Benfey has shewn that the Sanskrit *Panchatantra*, the original source

* Thus there is a couplet of Hāfiz, "Either keep in memory the ways of the elephant-drivers, or let not the elephant remember Hindustan."

of all those collections which we know under the name of "Pilpay's Fables," and which was translated into Pehlevi in the reign of Khusrāu Núrshírwan (531-579 A.D.), is mainly composed from Buddhist sources; and similarly a large portion of the immense Sanskrit collection of tales, the *Kathāsaritsāgara*, or "Ocean of the Streams of Story," is due to Buddhist rather than Brahmanical invention.

Buddhaghosha's apologues are all supposed to have been narrated by Buddha to illustrate some discourse or to explain the problem of life to some disciple. All the past births of every being lay open to his eye; and hence every story is an example of the Buddhist doctrine of the inevitable consequences of former actions on men's subsequent births; or, to quote the words of the *Dhammapada*, "Even an evil doer sees happiness as long as his evil deed has not ripened; but when his evil deed has ripened, then does the evil doer see evil: even a good man sees evil days as long as his good deed has not ripened; but when his good deed has ripened, then does the good man see happy days."

Many of the stories are very childish, for art is a thing almost unknown in Buddhist literature; and if the thought to be expressed is not in itself noble, the language too often sinks into the baldest inanity. But where the subject is elevated, the very absence of style adds power; and few apologues in any literature have more simple paths than that (in chapter x.) of the young mother who carried her dead child in her arms, and was told by Buddha that he could restore him, if she only procured some mustard seed from a house where no son, husband, parent, or slave had died. Some of the stories are interesting as bearing on the history of fiction. Thus in pp. 68-70, we have an account of a young man, who was told by his teacher to repeat a certain verse wherever he might be; and the unwittingly opportune repetition frightens away some thieves as they were breaking into a house, and afterwards saves a king's life from a conspirator. This tale seems to be only a distorted version of one, the history of which Prof. Benfey has traced in the first volume of his *Orient und Occident*, where he shews how it makes its appearance, among other places, in the Sanskrit *Kathāsaritsāgara*, the Mongolian *Ssidikiir*, and the *Facetie* of Heinricus Bebelius (A.D. 1506).

E. B. COWELL.

PROGRESS OF THE STUDY OF PĀLI LITERATURE.

MEASURES, similar to those which have been taken by the Government of India, "for the discovery and preservation of the records of ancient Sanskrit literature," have recently been sanctioned by the Government of Ceylon with reference to the Pāli, Sanskrit, and Singhalese MSS. in the ancient monasteries of that island. The results of these inquiries will come singularly opportune at a time when various circumstances combine to draw attention to the importance of Pāli literature, and to remove some of the chief difficulties in the study of its records. Not that there has been a lack of MSS. in the great libraries of England, France, and Denmark, embodying the greater part of the sacred literature of the Southern branch of Buddhism; nor that the small band of Pāli scholars—with Burmouf, Fausböll, Spiegel at their head—has recoiled from turning those resources to some account. But while the printed Pāli books have hitherto been very few, the study of the palm-leaf MSS.—written, according to the country they came from, in Burmese, Singhalese, or Cambodian characters—would have proved so uninviting a task that, even if within reach, they have failed to rouse the student to the additional exertion of learning to decipher them. At the same time, there was no grammar to guide the learner, except for those lucky few who had succeeded in securing a copy of Clough's *Bāhvatāra*; and each student had, besides, to compile his own dictionary from the materials at his command. It was well for him if he could bring a knowledge of Sanskrit to bear upon the determination of the form and meaning of the Pāli words; while others (Clough, Gogerly, Spence Hardy), whose lexical collectanea were probably fuller and richer, had to rely exclusively upon the vernacular interpretations of words and phrases. However, the publication of a Pāli dictionary on a Sanskrit basis, and furnished at the same time with all the helps deriveable from native commentaries, has up to

the present time remained a desideratum; and we must therefore hold the forthcoming dictionary by Mr. R. C. Childers, in which both those requisites will be found combined, as calculated in the highest degree to gain new labourers to the study of Buddhist literature. Professor F. Müller's three articles on Páli grammar and etymology (in the *Proceedings of the Imperial Academy of Vienna*) present, indeed, a trustworthy exposition of the grammatical forms of the language, so far as a careful examination of the printed texts has enabled the author to establish them. But our notions of Páli grammar will not be settled till the *Sútras* of Kachcháyana, which are of the same authority in Páli as Pálini's *Ashádhyáyí* is in Sanskrit, together with the best commentaries upon them shall have been published. With a view to shew this necessity, Dr. E. Kuhn, following in the wake of Mr. James d'Alwis, has lately brought out the original text of the *Kárika* chapter of Kachcháyana's grammar, accompanied by a translation and highly suggestive remarks on the relation of this grammar to the *Kítántira* of Sanskrit literature,—a subject well deserving of more searching inquiry than he was able to institute. The most popular grammar in Ceylon appears still to be the *Báikvátára*, which became first known in Europe through Mr. Tolfrey's translation, published by the Rev. B. Clough in 1824. An excellent edition of it, by Pandit Devarakkhita, has just appeared at Colombo, and it is hoped that other grammatical works of a more ancient date and greater authority—*Saddantli*, *Padarípasiddhi*, *Payogasiddhi*—may soon find as able editors. Not till we have such a "Corpus grammaticorum Palicorum," can a grammar on the principles of modern European philology be worked out that shall be worthy of the name. As for the Páli grammar by Dr. F. Mason, which has lately come out in the *Bibliotheca Indica*, we may at once dismiss it; though purporting to be based upon Kachcháyana's *Sútras*, it only reproduces, with scrupulous fidelity, all the blunders common to bad MSS. in the Burmese character, and rather misleads than aids the student. In the mean time much has recently been done, and is doing, in the way of editing and translating classical Páli texts. In the first place Professor Max Müller's translation of *Dhammapadu* is sure to attract attention in wider circles than any previous publication in the domain of Buddhist literature has done. Mr. Childers has edited, in the Journal of the Royal Asiatic Society, the *Khuddaka Pátha*, with translation and extracts from other unpublished Páli books, such as the *Vuttodaya*, *Chullasaddantli*, and *Sandhikappa*; and he proposes to follow it up by the *Brahmajálasutta* with its commentary, and similar texts, as well as by the *Dípavansa*, the most ancient work on the history of Buddhism in Ceylon. Two Danish savants, Mr. Fausböll and Mr. Trenckner, are severally engaged in editing and translating the *Játaka* and *Milindapañha*, both of them extensive works, which will be published in instalments; specimen chapters are about to appear in the forthcoming number of the Journal of the Royal Asiatic Society. Lastly, Dr. Minayeff has printed at St. Petersburg the *Páimokkha*, or chief text-book on priestly discipline, and is preparing for publication the *Vuttodaya*, a work on Páli prosody, of which Mr. Childers has given an analysis. In Ceylon, Mr. Davids, of the Civil Service, is engaged in collecting the old inscriptions, and we may look forward to many fresh historical data which his decipherments are likely to furnish. There is at present a sort of religious and literary revival stirring among the Buddhist priests and other learned natives of Ceylon, which is calculated to infuse new life and vigour into the study of their ancient literature. Perhaps we may see, at no distant date, some of the results of their literary investigations.

Also on the subject of the Northern branch of Buddhism we are receiving important publications. Foremost among these must be placed A. von Schiefner's edition (in Tibetan) and translation of Táránátha's *History of Buddhism* in India, which, though written as late as the beginning of the 17th century, supplies many valuable details from older works now lost. The Rev. J. Beal, favourably known by his new translation of the *Travels of Fah-hian*, is bringing out, from Chinese sources, a series of papers on the various stages of the history of Buddhism in China. And last, not least, the Rev. E. T. Eitel, of Canton, has announced a Handbook for the student of Chinese Buddhism, the most valuable portion of which will consist in a Sanskrit-Chinese glossary of Buddhistic terms occurring in Chinese literature, with constant reference to their equivalents in Páli, Tibetan, Siamese, and other languages. This work will supply a want long felt, as the only other book of the kind—the Rev. J. Wade's *Dictionary of Buddhism*, Maulmain, 1852—is written entirely in Burmese, and can consequently be of service to but few students.

R. ROST.

January 5th.

Intelligence.

M. Mariette has discovered at Kom-es-sultan, in the neighbourhood of Abydos, the tomb of a king of the 13th dynasty, named Sebek-em-sa-w, the only one of this period which has up to this time been discovered. The same eminent Egyptologist has just published, in two magnificent folio volumes—one containing the text, the other the plates—the results of his excavations at Abydos.

We have been informed by the courtesy of Prof. Nöldeke, that Dr.

Socin, who has been studying the Arabic and Syriac dialects in and near Damascus, with another young Orientalist, Dr. Prym, is now continuing these studies at Bagdad, where he arrived, apparently alone, on Jan. 12.

Dr. Wright, of the British Museum, has just sent to the press his edition of the *Acta Apostolorum Apocrypha*, in Syriac and English. It will contain the Syriac version of some pieces that are not, as well as of some that are, in Tischendorf's work.

Dr. Bühler, Professor of Sanskrit at Bombay, is now staying at Cannes. The printing of his translation of the *Apastamba-Sútras* will not be interrupted by his temporary absence from India.

Táránátha Tarkaváchaspati, Professor of Grammar in the Government Sanskrit College of Calcutta, has published the third part of his Sanskrit Dictionary. It goes as far as *bhavya*, and will soon overtake the Sanskrit Dictionary published by the Petersburg Academy.

Messrs. Trübner and Co. will publish a new edition, not only of the *Sanhítá*, but likewise of the Pada text of the *Rig-Veda*. The text will be reprinted from Professor Max Müller's larger edition.

M. Léon de Rosny, Professor at the Imperial College of Oriental languages, has published a French translation of a Japanese treatise on the rearing of silk-worms. The work is published "par ordre de son Excellence le Ministre de l'Agriculture." This is the first French translation of a Japanese work.

Selected Articles.

Schleicher's Darwinism tested by the Science of Language, reviewed by Max Müller, in Nature, Jan. 6. [Mr. Darwin's terms, "natural selection" and "struggle for life," may be usefully applied to the history of languages, but with some important qualifications.]

Babylonian and Assyrian Libraries, in North British Review. Jan. [After the Semitic conquest of Babylonia, and before 1000 B.C., a library was formed at Huru, probably under Sargina. Specimens of hymns are given. The great Assyrian library was that of Calah, chiefly collected B.C. 716-684, and transferred to Nineveh by Sennacherib. It contained new editions of the ancient works, an Assyrian canon, the letters and treatises of foreign kings, reports from the observatories of Assur, Nineveh, and Arbela, geographical and historical treatises, private prayers, and catalogues. Another library was formed at Babylon (? Borsippa) by Nebuchadnezzar.]

Essai sur les Mots Assyriens de la Sainte Ecriture, Part I., by M. Harkawy, in Revue Israélite, No. 2. [Preliminary remarks. Three Assyrian words—viz., *kat* (hand), *nadan* (to give), and *gabbi* (all), are connected with corresponding words in Talmudic.]

La Médaille de Fourvière, by M. J. Derenbourg, in the same, No. 1.

M. Julien on the Industrial Arts of China, in Revue Orientale, Dec. [A work of importance on the technical processes of the Chinese, based on extracts from Chinese books, which have been worked up and explained on scientific principles by M. Champion, the chemist.]

New Publications.

BRASSEUR DE BOURBOURG. Mission Scientifique au Mexique, etc. Vol. I. [Vol. II. is about to appear.] 3l. 10s.

DÜMICHEN, J. Eine vor 3000 Jahren abgefasste Getreiderechnung copirt an der südlichen Aussenmauer d. Tempels v. Medinet-Habu in Ober-Aegypten. Berlin: Stargardt. 2s.

EWALD, H. Ausführliches Lehrbuch d. hebr. Sprache. Ed. 8. Göttingen: Dieterich. 11s.

FEER, L. Textes tirés du Kandjour. Livr. 10. Les quatre vérités, textes tibétains, pâlis et sanscrits. Paris: Maisonneuve.

FERAZDAK, Le Divan de. Publié sur le msc. de Stc-Sophie de Constantinople; trad. par R. Boucher. Livr. I. Paris: Labitte.

FOUCAUX, P. E. Étude sur le Lalista Vistara. [Buddhist literature.] Paris: Maisonneuve.

FRANKEL, Z. Einleitung in den Jerus. Talmud. Breslau: Schletter. 6s.

JAKUT'S Geographisches Wörterbuch. Herausgeg. von F. Wüstenfeld. Vol. IV. Part 2. Leipzig: Brockhaus.

Classical and Modern Philology.

Lectures introductory to a History of the Latin Language and Literature.—By John Wordsworth, M.A., Fellow and Tutor of Brasenose College. Oxford, 1870. pp. 88. (Printed for private circulation.)

THESE pages are, we believe, merely a fragment of a larger work, which the author intends some day to publish, and we

shall have to judge them as a mere specimen. But even from the fragment now printed, we can see that the whole conception of the work is planned upon a sound and clear idea of what, in the present state of knowledge, is really wanted in a history of the Latin language and literature. The language and literature of Rome are to be exhibited "not as a dead product for analysis, but as a continuous force, and as the highest effort of culture;" and though the author preserves throughout the character of an English, *i. e.* a "pragmatical," historian, he gives abundant proof of his intimate acquaintance with the detailed labours of German and French philologists. We shall, therefore, be glad to see in due time the continuation of a work so well planned and executed.

We venture to suggest to the author a few improvements in the specimen now before us, and hints as to its future continuation. In the first place, we would advise him to add to his notes such quotations as may enable the student to control the text, *e.g.* in speaking of the song of the Arval brothers, Mr. Wordsworth informs us (p. 66) that "our knowledge of this litany has been increased by discoveries in some of the latest excavations at Rome"—an observation which excites without satisfying the desire for more detailed information, (See *Academy*, No. 3, p. 81, and an article by Professor Mommsen, in the *Grenzboten* of the 28th of last month.) On the same page we are told "we cannot criticise the Roman nurses for singing 'Lalla, lalla, lalla, aut dormi aut lacte;'" but if the author had given us a reference to the *Schol.* on Persius iii. 16 sqq., to which we owe this so-called nursery-song, or if he himself had consulted the passage, he would have seen that we are not justified in considering these words as a song, much less as a Saturnian verse, as Corssen does. (See L. Müller, *Rhein. Mus.* xxiv. p. 620.) We desiderate also a remark on the disputed meaning of *carmen*, some time ago discussed by Ritschl and Ribbeck on one side and Düntzer on the other; for on this the fate of many quotations of early Roman poetry depends, among others, the decision about the *carmen de moribus* of Cato the elder. The statements about the Saturnian metre, p. 65, are clear, and, we believe, true; but this question has been so much discussed of late, that it would have been well to add a few citations, or at least to refer to A. Spengel's excellent treatise in the *Philologus*, xxiii. p. 81-113, especially as his views seem to have been adopted in the present work.

Secondly, we think that the information given by Mr. Wordsworth is in some places too scanty. In treating the history of the Latin alphabet we should have been glad of a few words about the peculiar alphabet of the Eubœan *lamina*, the intimate connection of which with the Latin alphabet has been shown by Kirchhoff in his *Studien zur Geschichte des griechischen Alphabets* (*Abh. der Berl. Akad.* 1863). Facsimiles of the inscriptions were published by Lenormant in the *Rhein. Mus.* vol. xxii. On p. 52 we find a bare statement that the Latins, in taking their alphabet from the Dorians of Cumæ and of Sicily, omitted the three letters Θ Φ Χ. But why not add that the Latins utilised these letters as numeral signs, Θ denoting 100 (Gruter 896, 10), Φ 1000, and Ψ (later on ↓, and so finally L) 50. It might then have been shown how Θ passed into C, Φ into T, and finally M—a piece of information not only pertinent but very interesting. (See Ritschl, *Zur Geschichte des lateinischen Alphabets*, *Rhein. Mus.* xxiv.) With regard to Z and G, we are glad to see that Mr. Wordsworth follows Ritschl's views; but after speaking of C, K, and G, he should not have omitted to say a word about Q. In like manner we find fault with the remarks on the epitaphs of the Scipios, as being too sketchy, though perhaps not for the audience for which these lectures were originally intended.

We have, in the preceding remarks, confined our criticism to the last of the three lectures here printed, because it is more detailed in its character and thus offers more opportunities for criticism. The first two lectures (1. "The Place of Rome in Aryan Civilisation;" 2. "The Latin Race in Italy") are more general and traverse ground where little can be called certain, much is still open to discussion, and many questions, we are afraid, do not admit of a final settlement. In the second lecture, we are especially pleased with the remarks on the Etruscans, though we think that the evidence brought forward to prove the Celtic origin of the Umbrians is not sufficient to overthrow the old view that the Umbrian of the Iguvine tables was substantially the same as the dialect spoken by the inhabitants. Maury's hypothesis, that the Iapygian and Messapian dialects are akin to the Albanian language, is not borne out by facts sufficiently weighty or numerous to warrant its admission into the text of a work of this kind, though it might have been mentioned in a foot-note. On the other hand it is well shewn by Mr. Wordsworth, that these two forms of speech must belong to the Indo-Germanic stock.

In the Introduction we differ from the author's estimate of Bernhardt's *Grundriss*, especially where he says that "the text is concise and somewhat hard." Hard it is, but precisely on account of its want of concise precision. Bernhardt's work is a rich storehouse of materials, though not sufficiently digested, and the text suffers from a want of clearness, and a peculiar affectation. We recommend Mr. Wordsworth to read an article on Bernhardt which appeared in the *Literarisches Centralblatt* some six or seven years ago. We should also have been glad to see a few words about Teuffel's book, which, when completed, will no doubt be the best German work on Roman literature.

In lectures introductory to the history of the Latin language and literature, too, a lecture is wanted specially devoted to an account of the sources, ancient and modern, available to the scholar. This would be the place to acquaint the reader with the development of Latin philology as a science, and its connexion with the investigation of Roman history since the days of Niebuhr. A scholar so well abreast of present knowledge as Mr. Wordsworth would be able to do this thoroughly. W. WAGNER.

Commentationes Epigraphicæ.—Scripsit Ricardus Neubauer.
Berlin: Calvary and Co., 1869.

DR. NEUBAUER'S book, though covering but a limited field, is a genuine contribution to the study of Greek inscriptions. A large proportion of the Attic inscriptions of the Roman period relate to the Gymnasia and the Ephebi: for during that period noble youths from all parts of the empire resorted to Athens to attend the lectures of philosophers and rhetoricians; and Athens, true still to her old traditions, made education of the mind and body go together. A large number of such gymnastic documents—lists of Ephebi, &c., have of late been discovered and published, especially in the *Φιλίστωρ* (Athens, 1861-1863), by M. Cumanudes, one of the ablest of Athenian archæologists. To illustrate these, and to show the results to be gained by their closer study, is the aim of Dr. Neubauer's careful treatise. These gymnastic inscriptions are valuable in several points of view. So numerous are they, and so full, that we may hope to recover from them a fairly complete calendar of the archons and other Athenian magistrates under the empire,—a result of great moment to the chronologer. Again, the accession from this source to our knowledge of Greek proper names is considerable. While the materials for the history of Greece

under the Empire are sufficiently scanty to make us value the more any authentic records of the time.

But perhaps the chief interest attaching to these inscriptions is of another kind. Readers of Cicero, Horace, Propertius, and succeeding authors, are familiar with the idea of Athens as an university; and we know something of the distinguished professors who lectured there. But of the life of the students we get but faint glimpses, e.g. in Aulus Gellius (vii. 13, xviii. 2.). Here, however, the abovementioned inscriptions help us: and for this reason, that the students were generally enrolled at the Diogeneion or principal gymnasium. In free Athens it was the universal custom, enforced as some think by law, for all the youth to be trained in the various gymnasia under the different teachers of physical and martial exercises. Plato introduces us to the gymnasia, and shows how they were made use of for purposes of intellectual culture. But their prevailing aim was military. The youths who left the gymnasium were enrolled as *περίπολοι*, and for two years served on the Attic frontier in preparation for becoming members of the citizen-army. But when Greece passed under Roman tutelage, the necessity of martial training was removed. It ceased to be incumbent upon all youths to enrol themselves at a gymnasium (*ἐγγράφεισθαι*); and the whole system became a mode of education for the sons of the wealthier citizens. This tendency was strengthened by the influx of noble visitors from abroad for the purpose of education. A large proportion of these strangers must have attached themselves to the Diogeneion. Such attached members (*ἐπέγραφοι*, as they were termed) occupy a large place in the catalogues of the Ephebi. The inscriptions enable us to form a sufficiently exact picture of the gymnastic arrangements. At the head of the gymnasium was the *Cosmetes*, elected by the State, whose office—an expensive *λατοურγία*—fell to the lot only of a wealthy man. Under him were numerous other disciplinary officers, *Anticosmetæ*, *Hypocosmetæ*, *Sophronistæ*, *Hyposophronistæ*, *Hegemon*, *Prostates*, *Secretary*, *Under-Secretary*, and so on. This large staff was necessitated by the presence of foreign youths, for whose proper supervision their parents and friends would feel natural anxiety. In addition to the disciplinary officers there was a numerous staff of teachers of gymnastic, such as *Hoplomachus*, *Didascalus*, *Cestrophylax*, and others. Dr. Neubauer notices the significant fact that the teachers of purely military exercises tend to disappear from inscriptions of the Roman age. Then there were various club-officers, as for example *Athlothetæ*, or judges in the contests, chosen by the Ephebi from among their own number. In many ways the Athenian Diogeneion must have had features in common with an English college. A minute account of the exercises and arrangements of a gymnasium can only be gained from the works of Krause or Dittenberger, yet one or two remarks suggest themselves as in place here. (1) Greek gymnastic was ever kept distinct from athletic training: the latter was even regarded as developing some bodily parts at the expense of others; thus at once endangering the physical health as well as destroying the *εὐρυθμία* of body and mind. (2) Gymnastic was part of an educational system: it was not allowed to follow the caprice of fashion or of individual taste. Physical exercise took its place—no more and no less—in the general training of the man. It would be indeed a mistake to regard the Diogeneion as a place merely of bodily exercise. In Ephebic inscriptions we find the *Cosmetes* sometimes praised for his enlargement of a library, and often for care in securing the due attendance of the students upon the Rhetors and Philosophers. (3) The same monuments disclose to us how gymnastic, like every other part of Greek life, was spiritualized by associa-

tion with religion. The torch-race was itself a religious rite. Continual mention is made of religious processions and sacrifices by the Ephebi: and their contests took place always upon the national or other festivals. Nor were the grand memories of Athens,—artistic, political, religious,—and the surpassing beauty even of her decline, lost upon the youths who resorted thither. The Ephebi are mentioned as actively joining in the Epitaphia, or yearly commemoration of Athenian warriors fallen in battle, and in the festival at Plataea in commemoration of the defeat of the Persians. *Valde Athenas amo!* exclaims Cicero; and the enthusiasm of Hadrian was shared by thousands who had not equal power of displaying it.

Many points connected with Athenian gymnastic must still await solution until fresh documents are forthcoming. It is the charm of Epigraphy that new materials are continually coming to light. Thus it is interesting to find Dr. Neubauer completing a fragment that has long been at Oxford (*Corpus Inscr.* No. 275), by re-uniting it to its counterpart discovered at Athens in Feb., 1861.

E. L. HICKS.

Four Greek Letters of the Emperor Frederick II. [*Sopra quattro lettere Greche dell' Imperatore Federico II., da Tommaso Semmola.* Napoli: Stamperia della Regia Università, 1869. pp. 85. 4°.]

In examining a MS. of Sophocles in the Laurentian Library at Florence, Professor Gustav Wolff lighted on four Greek letters written in the same hand as the preceding text of Sophocles, which the scribe's own testimony proves to have been written A.D. 1298. On examination they proved to be four unedited letters of the Emperor Frederick II., and as they appeared to be valuable both as historical and philological documents, Professor Wolff published them at Berlin, 1855 (pp. 59, 8vo). Professor Semmola, a Neapolitan Academician and vehement enemy of the Papacy, has lately printed the Greek text, appended notes and an Italian translation, and added *Prolegomena* on the Life of Frederick II.

These letters are interesting as historical documents. They belong to the last year of Frederick's life, and besides several facts unknown before, furnish us with a genuine and lifelike portrait of the Emperor's mind, showing that his old courage and energy had not left him, and that to the very end (the last letter being written only a month before his death) he persisted in his defiance of the Pope. The first letter is addressed to Michael II. Komnenos Dukas, Despot of Epirus, requesting him to allow the mercenaries—sent by John Vatatzes, Emperor of Nicæa, to Frederick's help—to pass through Epirus as far as Durazzo, from whence they were to cross to Italy. The remaining three are addressed to John himself, Frederick's son-in-law; No. 2, containing a lengthy and spirited account of the success of the Imperial troops against the inhabitants of Parma; No. 3, respecting the arrival of monks despatched by the Pope in the dominions of the Greek Emperor, a most remarkable document summing up, as it were, Frederick's charges against the Papacy as an institution; and No. 4, a kind of Postscript to No. 2, relating the further successes of the Imperial arms in the Marches and Romagna. The capture of the fortress of Cingulum on August 20, 1250, is only known from these letters. Though they are not dated, it is not difficult to fix their dates: No. 1 in February, No. 2 at the beginning of September, No. 3 end of September or beginning of October, and No. 4 in the course of October, 1250.

But these letters have a peculiar interest philologically. Their style proves them to be translations from the Latin, and Wolff seems to be right in supposing them to have been

translated by a Greek secretary in Frederick's service. They are unequal in literary merit, the first being by far the best and the third the worst. The Greek of these letters is not so good as that of the contemporary Byzantine writers, nor is it so bad as the popular language, the earliest compositions in which appear nearly 120 or 140 years before this date. There are unmistakable vulgarisms in these letters, the worst of which are perhaps the comparative *μεγαλύτερος*, the peculiar disregard of the augment in *αἰχμαλωτίσθησαν* and *οἰκειωμέναις*, and its superfluity in the utterly ungrammatical form *ἐκατελάβετο* (in a passive sense)—as well as the employment of the words *φοσσάτον*, "army," *κάστρον*, "fortress," *καβαλλάριος*, "knight," *τένδα* = *tenda* (though the classical *σκηνή* appears in close proximity), *κάμπος* = *campus*, *ἀμοιβαῖα κομμεντάρια*, "mutual correspondence," *τρακταῖζω* = *tractare*, *κόντος* = *conte*, *μαρκεσιάνος* = *marchese*, *οἱ φρέριοι* = *les frères*, *κεφαλή*, "commander," *ὄρισμός*, "command," *ἀποκρισιάριοι*, "ambassadors," *κάτεργα* and *ξύλα*, "ships" (Prof. Semmola compares *λεῖπνο* = *nave*), *παιδόπουλον*, "page, servant," *χρεία*, "business," *πληροφορία*, "news," and *ἐπίασαν*, "took." Those acquainted with modern Greek will easily detect those words which still are used in the present language; whilst the reader of the Byzantine historians and the metrical romances of early "Romaic," or the remarkable *Βιβλίον τῆς Κουγκέστας* (*conqueste*), will grant that, in spite of these vulgarisms, the Greek of these letters does not represent the language then spoken in Greece and in the South of Italy, though in many passages it approaches it closely.

There is no reason for suspecting the authenticity of the letters, as their style and the sentiments expressed in them, harmonize throughout with the undoubted correspondence of the Emperor. It is impossible that a forger should have possessed so accurate a knowledge of the history of the period as these letters display. The Duc de Luynes has, therefore, in his *Historia diplomatica Friderici II.*, assigned them a place among the other letters of Frederick (vol. vi., 2, pp. 759, 771, 790, 791), though he gives only translations into mediæval Latin, omitting the Greek text.

The Neapolitan editor has done little or nothing, either for the criticism or the elucidation of these letters. The single exception is the correct translation of *ὁ ἀρι λεγόμενος Πάπας*, "nuper electus Papa," where Wolff has erroneously, "supra dictus Papa." He has not even attempted a new collation of the Florentine MS., though he presumes to accuse Wolff of misreading it in more than one place. His notes, when philological, are found in Wolff, with few exceptions, as, e.g., when we get a long note about *Γραικός* and *γραία*, or the marvellously learned information, "nel greco letterale, il cavaliere dicesi *ἵππεύς* (!). E piaciemi notare, che il greco scrittore Senofonte ad indicare un esercito di cavalieri e fanti, usa le voci *στράτος* (*sic*) *ἵππικῶν καὶ πεζῶν*." This passage gives also an idea of the astonishing carelessness with which the accents are laid on throughout the work. The *Prolegomena* are merely a political pamphlet against the Papacy, and utterly out of place in a work of this kind. Historical and philological students will still do better to use G. Wolff's scholarly edition, the text of which has also been reprinted in the Athenian periodical *Πανδύρα*.

W. WAGNER.

Intelligence.

The *Augsburger Zeitung* of Jan. 6 and 7, contains a highly appreciative article on the Icelandic-English Dictionary, by the late Richard Cleasby, completed by Gudbrand Vigfusson. The article is written by Konrad Maurer, Professor at Munich, one of the best Icelandic scholars in Germany. In a note, reference is made to an article on the same dictionary, published in the *Athenæum*, and signed "M." The editor of the *Augsburger Zeitung* suggests that "M" may mean Max Müller. We have authority to state that it does not.

The Philological Society are about to publish, under the editorship of Dr. Wagner, a volume of Mediæval Greek Texts, containing some of the earliest known monuments of the "Lingua Græcobarbara." Among these appear, I. *Διήγησις Ἀπολλωνίου τοῦ Τυρίου*, a metrical novel of the end of the 13th century, on the same subject as *Pericles, Prince of Tyre*; II. A contemporary Threnos on Tamerlane (circ. 1430); and III. A contemporary metrical account of the Plague of Rhodes in 1498, by Georgillas, all copied for the first time from MSS. in the Imperial Library at Paris. The collection embraces three other poems previously edited.

Contents of the Journals.

Zeitschrift für vergleichende Sprachforschung. Vol. xix. Part II.—F. Misteli: On the Accentuation of Greek. [Continuation from vol. xvii.]—H. Gradl: Towards the knowledge of German Dialects.—REVIEWS: Studies in Greek and Latin Grammar, edited by Curtius; rev. by R. Rödiger. [Gives a discriminating summary of the first volume of this useful collection: the essays of Delbrück on *î* and *û*, and Roscher on aspiration in Greek, are noticed as especially interesting.]—The *Griechische Formenlehre* of H. L. Ahrens, second edition; rev. by W. Clemm. [Few alterations have been made: the reviewer notes some others as desirable, and hints that a return to the established terminology, especially in the conjugation of the verb, would increase the usefulness of this excellent summary.]—Bread in the mirror of German-Swiss popular language and custom; rev. by A. Birlinger. [A contribution to the researches now actively carried on by Swiss philologists into the dialects of Switzerland.]—The Germania of Tacitus, commentary by Dr. L. Curtze; rev. by H. Schweizer-Sidler.—Comparison of Prakrit with the Romance languages by Fried. Haag; rev. by E. Kuhn. [Praised as a first attempt to treat this promising subject.]

In our notice of the last No. of the above journal, it was suggested as an objection to Prof. Max Müller's identification of Lat. *crimen* with Sanscr. *śroma* (root *śru*, to hear) and German *leumund* (O. H. G. *hlumunt*) that "the appearance in Lat. of *î* for original *û* is at least unusual." We meant, not that *î* is unusual as an equivalent for Sanscr. *û*, but that *î* in a derivative, where the *radical vowel* is *û*, is an unusual, or in more technical language, a sporadic occurrence. Prof. Max Müller has been good enough to point out this obscurity of expression, and to add some further remarks on the subject. He shows that *śru* is one of the roots which in Lat. fluctuate between *û* and *î*; for we have *cluo*, *inclutus*, *cliens* (so that *crimen* might be related to *cluo* and *clio*, as *liber* to *lûbet* and *libet*): and on the other hand that *crimen*, from the root *kar*, although supported by *de-trî-mentum*, follows a process which is less usual than those which are seen in *termin*, *terminus*, and in *strâmen*. The result seems to be that *śroma* and *leumund* are identical, representing an original *kraumant*, "what is heard," "reputation," and that this may have become *crimen* in Latin. The interest of the question, it is obvious, consists in the light which such a word throws on the social relations of a period.

Revue Critique—(Philological articles).—Jan. 1. C. de la Berge: On Siebert *De doctrina Taciti*.—K. Bartsch: Die Glossen in der *Lex Salica*, von H. Kern.—Jan. 8. Ch. Thurot: On the second edition of Madvig's *De Finibus*. [A careful statement, shewing Madvig's great qualities as a critic. Important, because containing a collation of a Paris MS. of the 12th cent.]—Jan. 22. M. Bréal: On Comparetti's *Edipo e la mitologia comparata*, and H. D. Müller's *Hermes-Sârameyas*. [Successfully replies to the attacks of these two writers on the method of comparative mythology, and shews how surely the new science is advancing.]—Ed. Sayous: On Studies in the Ugrian Languages, by Dr. Jos. Budenz.—Jan. 29. Beavois: Den gotiske sprogklassen indflydelse pa den finske, af V. Thomsen.

New Publications.

CURTIVS, G. Studien zur Griechischen und Lateinischen Grammatik. 2^{ter} Band. 2^{tes} Heft. Leipsic: Hirzel.
TERENTI Comœdiæ, rec. Fr. Umpfenbach. Berlin: Weidmann.
HORATIUS (Bentleii). Tom. posterior, with Indices. Ed. 3. Berlin: Weidmann.

ERRATA IN No. 4.

Page 99 (a)	line 18	from bottom, for "HUFFELD" read "HUFFELD."
" 105 (b)	" 5	from top, for "Libelluden" read "Libelluliden."
" 113 (b)	" 26	after "Nasonis" insert "Epistolarum."
" 114 (b)	" 10	for "last" read "lost."
" " "	" 11	for "grammarian's" read "grammarians'."
" " "	" 36	for "C. J. W. Müller" read "C. F. W. Müller."

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Such materials have, as yet, been very sparingly used for school-books. It is to be hoped that this will no longer be the case. Even what the present confined limits allow to be given will show that many most important parts of our history have been hitherto treated in a most unsatisfactory manner; and the liberality with which access is now granted to the treasures of the Record Office leaves the writer without excuse who neglects to avail himself of them.

The necessary condensation has been the great difficulty, but the outline here presented will be recognized as accurate by those who are acquainted with the real sources of our history.

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Witte's <i>Researches on Dante</i> 143	Austin's <i>Lectures on Jurisprudence</i> 154	Prætorius' <i>Mashafa Tomâr and Fabula de regina Sabea apud Æthiopes</i> 165
<i>A Dream Book</i> , by E. V. B. 145	<i>How Crops Grow</i> 154	Derenbourg's <i>Le Dtwân de Nâbîga Dhobynti</i> 165
Quérard's <i>Les Supercheries Littéraires Dévoilées</i> 146	Scientific Notes, Miscellaneous Intelligence, Selected Articles, New Books 155	Intelligence, Contents of the Journals, &c., New Publications 166
Rock's <i>Textile Fabrics</i> 147	HISTORY :—	CLASSICAL AND MODERN PHILOLOGY :—
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<i>Souvenirs de Madame Vigée Le Brun</i> 148	Möbius' <i>Aré's Islendinga-bók</i> 160	Mayor's <i>Thirteen Satires of Juvenal</i> 168
<i>British Museum: a Guide to the Second Vase Room, &c.</i> 149	Probst's <i>History of the University of Innsbruck</i> 161	Hertz <i>De Scaevo Memore</i> 168
Notes and Intelligence, Contents of the Journals, New Books 150	Holm's <i>History of Sicily in Antiquity</i> 162	Schweizer-Sidler's <i>Elements and Forms of the Latin Language</i> 168
THEOLOGY :—	Krause's <i>Byzantine Life in the Middle Ages</i> 162	<i>Relics of the Old Irish Language</i> 169
Stuart's <i>The Book of Deer</i> 150	Historical Notes and Contents of the Journals, New Publications 163	Intelligence, Contents of the Journals, New Books 170
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General Literature and Art.

Researches on Dante. [*Dante-Forschungen: alles und neues.*] Von Karl Witte. Halle: Barthel, 1869.

THE author of this volume tells us in his preface that before he began to read the Divine Comedy he was playfully warned off the subject by an Italian lady, with the hint that, while her own countrymen often deceived themselves in fancying they understood that poem, for a foreigner to think of doing so was little less than ridiculous. Fortunately he escaped from the promise which she wished to exact from him, not to set foot on the sacred ground. Fifty years have elapsed since that time, and now, we believe, it may be said, without injustice to others, that Karl Witte knows more about Dante, and has done more for the study of his works, than any one in Europe—unless, perhaps, the King of Saxony may be allowed a rival claim. To say this is not to cast a slur on the Italians; indeed, something not very unlike this might be said with regard to our own Shakespeare. It needed the erudition and practised criticism of Germany fully to understand so learned and profound an author as Dante, and so mysterious and complex a poem as the *Commedia*. The fruits of Herr Witte's labours have appeared in a variety of ways: in the editions which he has brought out of almost all the poet's works; in his translation and critical Prolegomena to the text of the Divine Comedy; and in the reviews and other writings that he has contributed to various periodicals, some of which called forth much discussion at the time of their appearance, and may be said to have formed a new starting-point for the treatment of various branches of the subject. The more important of these latter—extending over a period of years, from 1824 to the present time—have been collected by the author in the present volume, together with some important additions. They are the "chips from the workshop," and have the advantages and disadvantages which necessarily attach to such a collection. A certain amount of repetition is unavoidable, and completeness in method cannot be expected; but the facility which is thus given for introducing excursions and independent discussions is highly serviceable to the student, as giving him an insight into the numerous channels into which the study of Dante runs off, and a vast amount of information about the literature of the subject. Among the most interesting points discussed are the dates of the different works, and the relation they bear to one another; the value of the ancient and modern commentaries; the limits of allegorical interpretation; the manuscripts, together with the use that has hitherto been made of them, and the proper mode of correcting the text; the history of the principal critical editions; the translations that have been made into various languages; and the poet's unpublished writings.

As a critic our author is severe and unsparing, but never ungenerous or unjust. To the other great Italian poets his devotion to Dante makes him somewhat unfair; nor do we

think the fame of the great Florentine is increased by Petrarch being called "superficial," or Ariosto "frivolous," or Tasso "sickly." In dealing with contemporary writers on his own subject, his praise, though sometimes hearty, is sparingly bestowed, while he never fails to point out mistakes, either of principle or detail, into which they have fallen. This may seem harsh measure, but in such cases he always gives his reasons and proofs with great fulness; and his extensive researches and clear insight into the true method have not only rendered him a formidable opponent, but have also been of the utmost service in exposing the numerous errors which have from time to time prevailed. Thus, for instance, when Professor Marsand, of Padua, edited for the French Government the Italian MSS. in the Imperial Library at Paris, including about thirty of the Divine Comedy, and his book received high commendation both in Italy and Germany, Herr Witte pointed out that the work was so superficially done that the editor had described one MS. twice over, without knowing it, in different parts of his book, and had formed a very different estimate of it on the two occasions; that the commentaries attached to the MSS., which are often of great value, had been left unnoticed; that the small number of MSS. thus collated did not justify the editor in drawing conclusions with regard to the text of the poem; and that the specimen correction which he has given from some of them in the story of Count Ugolino (*Inf.* xxxiii.)—where the received reading is *Che furo all'osso come d'un can forti*, and he corrects *Che forar l'osso*—is inconsistent with the poet's narrative, as Ugolino is represented as gnawing, but not "cracking" (*gleich einer wälschen Nuss*), the head of his adversary.

The point to which our author attaches the greatest importance among his views is the relation which Dante's principal works—the *Vita Nuova*, the *Convito*, and the *Commedia*—bear to one another. According to him, they are intended to portray the three stages of the poet's spiritual life. At first his faith is simple and childlike, his soul being drawn heavenwards by his love for Beatrice, and seeing in her beauty and purity the clearest proof of the goodness of God. The history of this period of joy and piety is given in the *Vita Nuova*. But with the death of Beatrice a change comes; the foundations of that simple faith are destroyed; he begins to be tormented with doubt, and in his despair allows himself to be attracted by another mistress—Philosophy. Under the influence of her powerful attractions, which he describes as frequently causing him sorrow and unrest, he speculates in the strength of human reason on the nature and causes of things, and on the principles of morality and political organization; and these latter in particular he endeavours to realize in practice, and employ as a remedy for the disorders of his time. This phase is described in the *Convito* or *Convivio Amorosio*. In the meanwhile he finds that the fair one, in whose glances at first he thought to trace the likeness of his Beatrice, has led him into by-paths. He is estranged from Christianity; he is astray in the wilderness of the world, and the three passions most antagonistic to virtue threaten, like wild beasts, to devour him. It is at this point that the Divine Comedy opens, and the influences on his soul which it describes may be regarded as a combination of those already spoken of. By the grace of God the beam of religion once more sheds its light upon his soul, and his former love to Beatrice awakes anew—not now in its old simplicity, but more profound, as symbolizing a belief which is grounded on the deep study of theological truth. Only, before the glories of the spiritual world can be revealed to him, it is necessary that he should see the reality of sin—should see it in its effects, as it is represented in the *Inferno*, where sin when left to itself works out

its own punishment, and should himself pass through the purifying influences of Purgatory. This view, which was briefly stated in the author's earliest essay (No. II. in this volume), is worked out with great completeness in another, now published for the first time (No. VII.), in which he proves his point by laying down a series of propositions, which he supports by passages from the three poems, sometimes placed, for purposes of comparison, in parallel columns. Especially he shows that the *gentil donna* of whom Dante speaks in the *Vita Nuova* as reminding him of Beatrice, is the same as the one mentioned in the *Convito*, concerning whom he expressly states that she was no mortal love, but Philosophy; that this is again intended when in the *Purgatorio* he expresses to Beatrice his remorse for having deserted her for another, and that the Divine Comedy is the memorial of the final triumph of her love. A careful study of this essay hardly leaves room for doubt that this view is the true one.

This subject is closely connected with the question of the dates of Dante's works, which is discussed in No. VI., and partly also in Nos. IV. and VII. If, as has frequently been maintained, the *Inferno* was commenced in A.D. 1300, and published either shortly after that time or at all events not later than 1308, while the *Convito* was finished early in 1309, we have to suppose that Dante was engaged in describing the delights of Philosophy, and extolling it in the most laudatory terms, either after or at the same time as he was tracing in characters of fire the mortal dangers into which it had led him. Herr Witte, however, shews that the year 1300, which the poet assigns to his vision, is in reality a fictitious date, corresponding to one of many movements in his spiritual condition, which gradually led up to his conversion, and fixed upon, perhaps, in order that it might synchronize with the great year of Jubilee. Again, from internal evidence it appears that the *Inferno* could not have been completed before 1314, unless we attribute to the poet a prophetic spirit, because in Canto xix., the time of Clement V.'s death is accurately fixed, and that did not take place till the April of that year. To this argument must be added another, which is mentioned later on in the volume, drawn from a recently discovered letter of Dante, written between 1308 and 1311, in which Count Alessandro da Romena is spoken of in the highest terms, while in Canto xxx. he is found deep in the *Inferno*; this change of feeling, however, admits of explanation, if we take the later date for the poem, as before that time the family of Alessandro had behaved treacherously towards the Emperor Henry VII., the object of Dante's highest enthusiasm. Now, supposing the *Inferno* was produced in 1314, this would leave an interval of several years, and these, too, among the most trying years of the poet's life, between the *Convito* and the *Inferno*—an interval amply sufficient for the change of views described above. We may also notice in this place that Herr Witte brings satisfactory arguments to show that the *De Monarchia*, which was once regarded as the latest of Dante's works, is in reality the earliest; and that he has discussed with much acuteness, mainly from internal evidence, the dates of the several books of the *De Vulgari Eloquentia*.

Another point which depends in some measure on the foregoing is the allegorical interpretation of the *Commedia*. It has been the tendency of modern writers to exclude this as far as possible; in fact, it has sometimes been confined to the introduction of the poem, where the *selva* and the three beasts can have no meaning without it. This, no doubt, is in part owing to the extravagance in which some allegorists have indulged. One of the essays before us is devoted to the examination of the views of Gabriele Rossetti, who made the poem one long political allegory, so that

even the story of Francesca da Rimini is converted into an intrigue between two Ghibelline knights. Nor did he stop there, but from the study of the writings of the Troubadours he evolved a figurative language—a sort of political slang—which the secret societies of the Ghibellines are supposed to have used, and Dante to have constantly employed, together with intricate expositions of letters and numbers, such as can hardly be paralleled except in interpretations of the Apocalypse. To refute such views might seem like fighting men of straw; but this is not the case. For Rossetti's views have found followers—amongst whom M. Aroux has endeavoured to prove the orthodox Dante a heretic and a revolutionist—and what is more serious, they have had an indirect influence on others who have not adopted them, in causing the political aspect of the poem to overshadow the religious, and in setting the fashion of finding anagrams in initial letters, and historical characters in the dress of mythological personages. Naturally, these views are suggested by modern politics, and are connected with that strange transformation, in which the great mediæval poem, whose fundamental principles were Faith and Obedience, has become the political gospel of modern Italy. Against these and various other allegorical explanations, the authors of which are anxious, apparently, to find their own views in the poem, Herr Witte sets his face. But when we come to enquire what his own views are, the answer is not quite so satisfactory. Evidently he accepts what is contained in the old tradition, dating almost from Dante's time, that the poem is an allegory of the soul attaining to truth; that the poet conceives of himself as representing the human race; and that Virgil, by whom, at the request of Beatrice, he is led through Hell and Purgatory, is human reason made subservient to divine wisdom, while, in order to see the heavenly truths, he must be guided by the divine wisdom itself, that is, by theology. That a deeper meaning of this kind underlies the poem our author rightly infers from what is our safest guide in such a question, the tone of thought, and especially the tendency of theology, in the age in which it was written. But how much further the allegorical system of interpretation may be carried, he leaves us to conjecture, since he points to certain passages in which Dante speaks of his subject as hard to understand (e.g. *Inf.* ix. 61; *Purg.* viii. 19, ix. 70), and urges us to be content to know that there are depths we cannot fathom. With regard to those passages, however, it may be doubted whether the poet's object is not rather to attract the reader's attention, his aim being all through, whether by similes or definite delineations, or other devices of his art, to impress on others the intense reality of what he saw.

If any proof were required of the need of practised criticism in the study of Dante, it would be found in the treatment of the text of the Divine Comedy. The history of the principal editions, of which a full account is given in No. XIII., is by no means encouraging. The Aldine edition of 1502, which in its subsequent influence has been the most important of all, and forms the basis of our editions even at the present day, is shown by comparison to have been printed from a MS. in Bembo's handwriting, which is preserved in the Vatican; and this so closely corresponds to a MS. now in the Bodleian at Oxford, that it is certain he must have copied either from that, or from one immediately derived from it. Consequently, the Aldine text depends on one MS., and that one is not of the highest authority. When in 1595 the Academy della Crusca undertook to publish a critical edition, this was based on the Aldine, only one alteration being introduced in about every thirty verses; and in comparing the MSS. from which these

various readings were derived, no account was taken of their relative importance or trustworthiness. Again, in 1837, when the second Crusca edition was produced, the new text was not constituted by independent comparison of the MSS., but was merely a revision of the former one; and though the work was carefully and tastefully executed, yet it suffered from the dangerous preference given to more intelligible readings over difficult ones, and still more from the small number of MSS. freshly compared—only 20 out of some 400—and these, too, in no respect representative ones. Now it is evident, that the only method by which satisfactory results can be obtained, is to classify the MSS. in families according to their relationship to one another, to select the most trustworthy and primitive of these, and to compare these selected ones again with one another. Towards this, however, nothing has yet been accomplished; and Herr Witte, who has devoted to the work many years of his life, now in his old age finds himself unequal to the task, and must content himself with pointing out the right path to his successors, and leaving his unfinished labours in their hands. What he has succeeded in doing is this. Having selected the 3rd Canto of the *Inferno* as a specimen passage for collation he has obtained copies of this from all, or almost all, the MSS. which contain it, and has noted in each of them those various readings which furnish the safest clue for tracing their affinities. Where this passage is wanting—as it is in some forty-nine MSS.—he suggests that another passage, with characteristics corresponding as far as may be with this one, should be used, and that, if necessary, one or even two more passages should be compared, so as to leave no doubt remaining. In his xvth Essay he has illustrated his method by describing a group of fifteen MSS., of which he shews by comparing the various readings that nine are very closely related, and that two of these again give stronger evidence than the others of a primitive character. And he remarks, further, that if any one were to follow the method pursued by former editors, and support any particular reading by the concurrent testimony of these MSS., without noticing their affinities, he would believe himself to be appealing to a “cloud of witnesses,” when in reality he had the evidence of only one or two, and these not of a very early date.

The rest of the volume contains notices of the commentaries on Dante, both ancient and modern—in speaking of which Witte points out the superiority of the earliest in explaining the poet's historical allusions: reviews of numerous translations of the *Divine Comedy*, which contain many valuable hints on the subject of translation: and essays on unpublished poems and letters of Dante, in endeavouring to discover which he has been indefatigable. Much curious information also will be found scattered up and down the volume (especially in No. XII.) as to the places where the editions of the poet's works have been published, both in Italy and abroad, and of the period at which they have been admired or neglected. In this respect hardly any author has experienced such vicissitudes of fortune. In the age when Pointed architecture received the opprobrious name of Gothic, we cannot be surprised that the great mediæval poem—which in its mystery of gloom and brightness, its suggestiveness and its complexity, most closely resembles a vast cathedral—should have been stigmatized as barbarous and unclassical. But it appears almost incredible, that during eighty-seven years—from 1629 to 1716—not a single edition should have been printed. It is satisfactory, however, to find, that since the beginning of this century, the interest in Dante has been rapidly increasing, and that it never was so great, or so intelligent, as at the present day.

H. F. TOZER.

A Dream Book. By E. V. B. London: Sampson Low, Son, and Marston. 1870.

CHRISTMAS and the New Year always bring with them many beautiful illustrated volumes; but it is not often that such a book as this of E. V. B. appears. It is called a book of dreams; and its author, like the wizard in Mr. Morris's *Prelude to the Earthly Paradise*, has summoned for us visions of all ages, climates, and communities of men. These visions are in reality a series of drawings, some etched, some washed in light and shadow with the brush, not tinted like E. V. B.'s illustrations of the *Story without an End*, but photographed by the autotype process. A poem, or a tale of a few lines, accompanies each picture, rather by way of comment or suggestion than as having formed the author's source of inspiration. The most remarkable point about this series of drawings is that, with a few exceptions, each design reproduces the manner and sentiment of some historically celebrated school or age of art: in one, for example, we are reminded of early Italian painting; in another of the gravity of German engraving; one represents the breadth of a modern French composition, another the exuberant beauty of Raphael; nor do we miss examples which suggest the detail and laborious thought of Dürer, or the exquisite subtleties of the eighteenth century. Yet the artist does not sacrifice her individuality. It is impossible to say that her drawings are not original, are not the spontaneous product of her own thought and feeling. She assimilates all that she appropriates, and it is this which makes her book essentially a product of the present age. It ranks among the triumphs of sympathetic rather than of purely creative genius, and owes its success to the intelligent and masterly command of widely different styles which it displays. The work which we have thus attempted to characterise in general terms is an ambitious one; for E. V. B. comes directly into competition with the greatest artists and challenges (unconsciously perhaps) comparison with well-known masterpieces. But she has the command of her art in drawing and design, the solidity of thought and fulness of detail, which justify ambition and sustain comparison. The originality of her own genius is shewn most eminently in her feeling for nature. The sunset upon the sea in the drawing called “A lost Joy,” for example, is full of imagination; the mere introduction of a solitary boat with a single sail just passing from a cloud shadow on the waves into the glow and glory of the sun's disc, touches a deep chord of poetry, and is somehow a symbol of the spirit's passage into immortality. Thus at any rate we read the landscape when we look upon the face of the dead child in the foreground of the picture. White lilies and azaleas are at her head, and by her side hang wreaths of the pale periwinkle which in Italy is called “fiore di morte.” In passing, we may say that E. V. B.'s flowers are drawn with especial mastery. They are not unworthy to be placed beside the iris, columbine and jasmine of Titian's Bacchus and Ariadne. Artists have their favourite flowers; and these of E. V. B. seem to be the great blue iris and the large white lily—the two flowers of Florence. These are especially noticeable in the first, second, fourth, and twelfth designs. She does not, however, neglect the smaller beauties of the field, such as the crocus, pansy, and snowdrop. Is it an accident that the Narcissus (which was sacred to the Eumenides in Greece) appears so prominently in the weird transcript from the world of Dürer called “Damigella”?

But to return to the landscapes which give the charm of poetry to all these pictures: the faunlike genius of the sixth design has a piece of Italian coast scenery behind him—mountains of sculptured marble rising above cypress spires

and curving sea-shore—the whole seen through a tangle of vine tendrils and melons. The lovers in the eighth picture are bathed in the twilight of an unseen moon. Few artists have better succeeded in expressing the blackness of cypress branches and stone pines, edged with silver, and revealing distances of midnight splendour between the columns of their stems. In the eleventh study we have an English lake or river set with elms and poplars: a stately lady paces there alone, with three white swans beside her, and the strange after-light of sunset is shed over the whole scene, composing it into a piece of mellow harmony. It is in this design that E. V. B. reproduces the manner of the modern French school—its breadth, simplicity, and tranquillity of tone.

It is eminently unsatisfactory to talk of these beautiful works of art without the originals to point to. Yet we cannot leave them without a word about the most original and exquisite of all—a perfect piece of Fairyland, which has for its motto two French stanzas, ending:

“Rien n'est si joli que la fable,
Si triste que la vérité,”

and for its subject a story told to a child of a dream, in which a little girl went into the garden and met a peacock among the yew trees, and danced to him, and the peacock spread his tail, “and he, too, danced a minuet amidst the sparkling dewdrops.” In the picture there is the peacock with his myriad eyes, and the little girl, not much taller than his tail, with her quaint child's cap of a century ago, and hair in curls beneath it, is dancing to him. The yew trees, and the balustraded terrace, and the trim borders of the garden, the fountain, and the summer-house, and the chateau on its rising ground, are traced with lines as frail as gossamer.

Much, which we omit, remains to be said about the huntsman “Eros” and his crew in the oak-wood, about the boy beneath the Iris flowers, who is opening the book called *Spes* as the old man near the skull is quitting that marked *Nihil*, about the dogs so quaintly introduced in almost every picture, and about the children, whom E. V. B. can draw with skill.

J. A. SYMONDS.

Les Supercherries Littéraires Dévoilées.—Par Quérard. Seconde édition. Paris: Paul Daffis.

FRENCH bibliography has produced no greater work than Barbier's *Dictionnaire des ouvrages anonymes et pseudonymes*, first published in 1806-8, and afterwards with many additions, in 1822-7. Quérard, with less learning but equal industry, took up anew the subject of pseudonymous authors, extended it so as to include all kinds of spurious works, and published, in five volumes, from 1845 to 1853, his *Supercherries littéraires dévoilées*, an imperfect and inaccurate book, but full of curious and entertaining matter. Both works have now been united into one, reprinted, corrected, and enlarged, the *pseudonymous* authors of Barbier being blended with Quérard's *Supercherries*, and his *anonymous* authors standing by themselves. The whole will be comprised in six volumes, or twelve parts; four parts have already come out with commendable punctuality, and bring the *Supercherries* down to the end of the letter O.

Poor Quérard was only half fitted for his task. A book-worm rather than a learned or a literary man, with an immense love of printed lore and of anecdotes concerning books, plenty of zeal, a praiseworthy desire of accuracy, but with a sad want of scholarship, and utter ignorance of modern languages, not to speak of Greek and Latin. He lacked, besides, temper and discretion. He misses no opportunity of broaching his religious and political partisanship. *La Menais*, in his eyes, is nothing but a vulgar apostate, whose

Paroles d'un croyant “roused the indignation of all right-minded people.” He reproaches King Louis-Philippe with “sa couardise, sa cupidité, et la corruption mise à l'ordre du jour sous son règne.” Another serious defect of Quérard's is his want of taste. He fills up his book with extracts, pieces of poetry, and even whole pamphlets of no merit or interest whatever.

His plan is loose. The book is a dictionary, but a dictionary where the reader hardly knows what to look for and where to look for it. No limits are set up, either of time or space. Quérard's real field is modern French literature, but his habits of mind were not correct enough to fence up his ground and to keep to it. We meet, in his *Supercherries*, with articles such as *Orpheus*, *Ovidius*, *Lucian*, *Heroswitha*, *Novalis*, &c. If these, why not all the pseudonyms of all times and countries? Worse still, we are perpetually left in doubt whether a book is to be found under the real or the assumed name of the author. Macpherson is disposed of under *Ossian*, but Beyle is wanting, and will probably find a place under *Stendhal*—and so in all cases, according to the author's caprice.

Many articles, I need hardly say, are incomplete, but they frequently are so to a degree which raises serious doubts as to the author's qualifications for his work. How is it that under Hortense Allart's name no mention should be made of the extraordinary communications published by Sainte-Beuve at the end of his *Chateaubriand et son groupe littéraire*? How is it that under *la Contemporaine* no mention should be made of her prosecution of the *Times*, and of the curious letter published on the subject in the *Revue Rétrospective* of 1848? How could the editors (for the error is chargeable upon them, and not upon Quérard, who died in 1865) be ignorant of the number of volumes of the *Correspondance de Napoléon I.* (given as 24, instead of 28); of the numerous letters not included in that official work, and lately published by M. d'Haussonville; of von Sybel's and d'Arnoeth's share in the controversy respecting Marie-Antoinette's forged correspondence?

The article *Currer Bell* is a tissue of mistakes. *Aston* for *Acton* may be a misprint, but all the names are put wrong, and *Wuthering Heights*, as well as *Agnes Grey*, are falsely ascribed to Charlotte Brontë.

Who has not read the *Memoirs of Mme. de la Rochejacquelein on the Vendean War*, one of the most charming of French books? Quérard notices them in these few words: “the first edition, he says, was published in 1815; it was edited (*révisé*) by M. de Barante.” What? The first edition only? And the following ones? Did they differ from the first? Did M. de Barante cease to have any share in the publication? The fact is, the authorship of those *Memoirs* presents a strange and intricate problem, of which Quérard and his editors seem to have been completely ignorant. M. de Barante, throughout his life, was considered as the author of the *Memoirs*, and more wonderful still, he had persuaded himself that he was. In a notice of his life, found in his papers, he mentions the book as his own work, and goes on describing how he wrote it, visiting the country, collecting information, listening to Mme. de la Rochejacquelein's stories, and using the narratives she had herself committed to paper. Never did a writer more explicitly claim the authorship of a book, and yet it was all a mistake,—a mistake, I say, for M. de Barante's character for honesty and truthfulness was above suspicion. But the question has lately been settled by the comparison of Mme. de la Rochejacquelein's original manuscript with the printed edition, and it is now evident that Mme. de la R. was the real author of the book, while M. de Barante only corrected the style, enlivened the narrative, threw it into a better and more

artistical shape,—the only remaining difficulty being to understand how M. de Barante could have come to a conviction that he had written what he had simply improved!

With all these defects, and many more, the *Supercheries littéraires* are an immense repository of interesting facts. Quérard was especially fond of recording literary controversies and such lawsuits as were connected with books. The article *La Motte* gives a great deal of information on the "Affaire du collier;" the article *Louis-Charles* throws some light on two of the spurious Louis XVII. Under *About* (Edmond) we learn where the witty writer got the materials of his *Tolla*, and under *Cagliostro* we see to what extent our French "feuilletoniste" may carry his industry or effrontery. *Alexander Dumas* is a very full and amusing account of the celebrated author's literary career, a hundred and fifty columns of close print, almost a book of itself—and that book as strange almost as any of Dumas's own novels! Only think of a writer who has published five *feuilletons* at a time, who has got up a volume in three days, and eighty volumes in one year, who has had seventy-five fellow-labourers in his employ and in his pay, who has gained and spent larger sums than ever were the reward of literary industry, who has given to the world some of the most successful plays and some of the most amusing novels of the age, and who is now old, poor, half-forgotten! EDMOND SCHERER.

Textile Fabrics: South Kensington Museum.—A Descriptive Catalogue of Church Vestments, Dresses, Silk Stuffs, &c., forming that section of the Museum. By the Very Rev. Daniel Rock, D.D. London, 1870.

THIS volume forms one of a series of descriptive catalogues, in the course of publication by the Department of Science and Art, of the several collections in the South Kensington Museum. Italian Sculpture has been already catalogued by Mr. J. C. Robinson; Italian Faience is assigned to Mr. Drury Fortnum; and the Textile Fabrics have found an admirable exponent in the learned and accomplished Canon Rock. A fitter person could not have been found for the task than the author of *The Church of our Fathers*. The work forms a handsome octavo volume, and is illustrated with twenty chromo-lithographic plates. Had there been double the number it would have been preferable, as suggestive studies for the decorator, embroiderer, and artist. The catalogue is prefaced by an introduction of 140 pages, tracing the history of the raw materials employed in the textile arts, the produce of the three kingdoms—animal, vegetable, and mineral. Among them, both in importance and in antiquity of use, wool takes the lead; and so carefully was it formerly prepared, that in some places the wool was plucked by hand from the living sheep, while in others the lambs were clothed in skins to improve the quality and preserve the whiteness of the wool. A line passing along the Mediterranean, and extending through Asia, divides the people of the North, who wore woollen and goat's-hair garments, from the camel's-hair-wearing tribes of North Africa, Arabia, and Persia. The woollen stuffs of the older Britons were plaited; but when the loom was introduced, and the art of dyeing followed, the texture was woven with patterns of squares or stripes of varied colours. The brave Boadicea must have worn a chequered woollen garment, resembling in tint and design the Scottish plaid.

The other textiles are all treated of in succession. Dr. Rock's observations upon silk are of the highest interest. This textile, he says, was unknown either to the Egyptians or Israelites. It only reached Rome under the Empire. Vespasian and Titus were both attired in silken robes when celebrating their triumphs over Judæa; and so partial was

Heliogabalus to this material that he caused a silken cord of purple and scarlet to be got ready in the event of his wishing to hang himself. But when the wife of Aurelian implored her lord to grant her only one mantle of silk, the Emperor denied her request, declaring he would never purchase a material which cost its weight in gold. We must turn to the weaving of the precious metals. Gold was used to a great extent either alone or intermixed with silk or flax. It is generally found beaten into small strips—never in a round or wire shape. Passing over the history of the gradual spread of the silk manufacture over the countries skirting the shores of the Mediterranean, we arrive at the description of the various rich stuffs so generally used in the middle ages for ecclesiastical and feudal display. The costly Baudekin or silk from Bagdad; the glittering Ciclatoun or cloth of gold; Samit, or six threads to the warp, a stuff of great thickness; the thinner Cendal and Sarcenet, a Saracenic fabric, as its name implies;—these, and many others, are all discussed with learning and accuracy. Embroidery is next treated of, and the proficiency of the English ladies extolled in feather-stitch, "opus plumarium," cross-stitch, "opus pulvinarium," so called from its being used, like the modern Berlin wool work, for cushions, "opus pectineum," or comb-drawn, and "opus consutum," the French "appliqué." Of the "opus Anglicum," so coveted abroad and so prized at home, the Museum possesses the Syon Cope, the most valuable example known. The peculiarity of this species of work is that the face is wrought in a kind of chain-stitch, worked in circular lines round and round, the first stitch being in the centre of the cheek, and a play of light and shadow is given to these parts from their being pressed into hollows by means of a hot bulb-shaped iron. The ground and drapery are done in feather-stitch. Dr. Rock repudiates the idea of the Bayeux tapestry being the work of Queen Matilda. He considers it was made in London early in the 12th century, and probably sent over as a present by Henry II. to the new church of Bayeux. It is embroidered with black worsted in feather-stitch.

The collection of textile fabrics at South Kensington consists of the richest specimens of the loom and the needle, and has been formed principally by the purchase of that of Dr. Bock, the zealous canon of Aix-la-Chapelle, who scoured all Europe for mediæval stuffs, at the instigation of Dr. Rock and the late Mr. Pugin, who were desirous of procuring patterns for the improvement in artistic design of church vestments in England. Examples are here of every style of manufacture—Persian, Syrian, and Moresco-Spanish; from Great Britain, France, and the northern cities of Italy; and the collection is also rich in splendid examples of fine damasks and other textures of silk and gold from the royal looms of Palermo, wrought by Saracenic hands when Sicily was under the rule of the French Angevine princes.

In conclusion, we heartily recommend this admirable catalogue to the study of the historian, the weaver, and the artist, and only wish that each department of the collection may meet with "such an honest chronicler as" Dr. Rock.

F. PALLISER.

The Cicerone. [*Der Cicerone*, von Jacob Burckhardt. Zweite Auflage, bearbeitet von Dr. A. von Zaha. I. Architektur. II. Skulptur. Leipzig: Seemann, 1869.]

THE learned historian of the Italian Renaissance, in the three volumes of his *Cicerone*, raised the character of guide-book writing higher than it had yet risen. In its nature the book is a guide-book, according to its name, and no more. But it is the most scholarly, instructed, and historical of

guide-books, though not perhaps precisely the most entertaining. Indeed, there is little entertainment aimed at in its accurate and patient account of the monuments which enrich the soil of Italy. To record and describe all of these monuments—monuments of building, of carving, of painting, so far as the latest results of research have made possible the adequate record and description of them—that is the aim of *Cicerone*; and in pursuit of this aim, the author permits himself to digress after no Atalanta's apples of rhetoric, poetry, or speculation. Thus the book becomes a little humdrum, a little technical and tedious, and decidedly difficult to read in one's chair for literary amusement. What it really amounts to is a trustworthy and complete book of reference for the traveller who travels in Italy for the love of art. Hardly anything he will see but he will, in these cheap and compendious volumes, find its history, date, authorship, and character related for him by a guide as competent, probably, as any one in Europe to relate them aright. Where the industry of the author had left any lacunæ, or the progress of discovery created any, in the first edition, these are in the present edition (of which the first two volumes only have reached us) filled up by the care of Dr. von Zahn, Director of the Grand-ducal Museum at Weimar, and the staff of associates who have assisted him in his task.

The arrangement of his materials necessarily presents a dilemma to the author of a book of this class. Of those materials there is necessarily an immense mass, covering an immense chronological space,—the space between the date of the earliest Etruscan remains and the date of the Baroque, between the pre-historic dawn of Italian art and its decadence in the *seicento*. The question is whether to arrange these on the local principle, so that whatever monuments of whatever dates are found at one centre should be discussed in connection with that centre; or on the chronological principle, so that a general history of the arts should be set before the reader, and the monuments of each epoch be discussed together, with a reference merely to the different centres where they are dispersed. It is the latter principle that has been adopted in the *Cicerone*, a little, perhaps, to its detriment as a guide-book (in which character it is likely to be most used), although to its advantage as an organic history (in which character, I think, it lacks the vivacity and grace of style that should make its use general).

SIDNEY COLVIN.

Souvenirs de Madame Vigée Le Brun.—Paris: Charpentier, 1869. 2 vols. 12mo.

THOSE who have traversed the historic galleries of Versailles will have lingered over the well-known picture of Queen Marie Antoinette, in all the pride of youth and beauty, surrounded by her children. This charming group is by Madame Vigée Le Brun, whose "*Souvenirs*" have been just reprinted, a work full of interest and amusement, both as regards the author herself and the society in which she moved. Her talents as a painter placed her in relation with every Court in Europe, and she passes in review all the great sovereigns and celebrities of her time.

Born in 1755, Mademoiselle Vigée, at the age of six, was placed in a convent, where she soon displayed her ruling passion by bordering her copy-books with heads and figures, and employing the walls of her dormitory, and even the sand of the garden, as canvas for her sketches. Her proficiency as a painter became early known, and at the age of twenty, when she was married to M. Le Brun, she was already in the receipt of a considerable income from her labours. In 1779 she was summoned to make a portrait of Queen Marie

Antoinette. She describes her as tall and admirably formed, with fine arms, small hands, and beautiful feet. She walked better than any woman in France, carrying her head very high, with a majesty which at once proclaimed the queen. Madame Le Brun once observed to her how much the elevation of her head added to the nobleness of her aspect. "If I were not a queen," she replied, "they would say I had an insolent air." At the same time her manner was gentle and benevolent. "It is difficult," says Madame Le Brun, "to give an idea of so much grace and dignity united." Her features were not regular; she had the Austrian long, narrow, oval face, but what was most remarkable was the extraordinary brilliancy of her complexion. Her skin was so transparent, so unsusceptible of shadows, that it was impossible to render it in painting. At first, Madame Le Brun was awed by her stately manner, but she spoke with such kindness as soon to dispel the impression. Hearing she had a fine voice, the Queen asked her to sing, and sang several duets of Grétry with her. Our artist painted all the members of the Royal Family, among others, Monsieur (Louis XVIII.), the Princess Elizabeth, whose lovely complexion, and benevolent, simple expression gave her, she says, the air of a young shepherdess—her subsequent self-devotion showed her the Christian martyr. At this period Madame Le Brun met Dr. Franklin, who was then the great fashion in Paris; the crowd followed him in his walks, and canes, snuffboxes, hats, &c., were all called "à la Franklin." In 1782 Madame Le Brun went to Brussels, where she describes the Prince de Ligne, unparalleled in the grace of his mind and manners, whom she visited at his superb habitation of Belœil—the house a perfect museum of art treasures, the grounds one of the masterpieces of Le Nôtre. Returned to Paris, she gives an account of her soirées, consisting of the Abbé Delille, Talma, Greuze, and a few chosen friends. They met early, politics were never discussed, at ten they went to supper—a fowl, some fish, a dish of vegetables, and a salad, formed their simple meal—and at twelve they separated. At this period she painted the hapless Dubarry, who passed from the lowest ranks of society through the palace to the scaffold—the only woman, among all who perished in those dreadful days, who shrank from the sight of the guillotine. So frantic were her cries for mercy that the crowd were moved, and the executioner hastened to complete his task, lest she might be released. "Had others," says Madame Le Brun, "not had the noble pride to die with courage, and shown more womanly fear, their lives, perhaps, might have been spared. The populace might have been moved to pity, but admiration for the fortitude displayed could not be expected from them." In 1789 Madame Le Brun went to Italy, which she describes with all the fervour of an artist. At Rome she met Angelica Kauffmann, a delicate, gentle woman, full of information, but entirely devoid of enthusiasm. Pope Pius VI. wished to be painted by Madame Le Brun, but etiquette required she should be veiled, so she declined the honour, fearful she could not succeed under such conditions. At Naples her first portrait was that of Lady Hamilton, whom she painted as a Bacchante, reclining, cup in hand, on the sea-shore, her animated face shaded with a profusion of chestnut hair. She afterwards took her as a sibyl; this last was a favourite work of Madame Le Brun, which she constantly produced at subsequent exhibitions, as one of her most successful compositions. After passing through the several cities of Italy, to Vienna and Dresden, a kind of triumphal progress, in which she was admitted to every academy of painting, and welcomed by every potentate whose territory she passed through, Madame Le Brun established herself for some years in Russia. She painted the Empress Catherine, whom she

describes as short and very stout, a fine face, with white hair, a broad high forehead, an eagle eye, and Grecian nose, genius depicted in her countenance, her air full of majesty and grace. The Empress was most simple in her habits. She rose at five, lighted her fire herself, and made her own coffee. Her death took place during Madame Le Brun's residence at St. Petersburg, and Paul and Alexander succeeded in their turn. She then went to Berlin, and painted the beautiful Queen of Prussia. "Words are powerless," she says, "to describe my impression at the first sight of her celestial face, beaming with goodness and benevolence, with such refined features and freshness of complexion." The Peace of Amiens causes our wandering artist to return to Paris, and to frequent the rival *salons* of Mesdames Récamier and Tallien. The last added a good heart to her brilliant beauty, and many owed their lives to her influence with Tallien. The unfortunate called her "Notre dame de bon secours."

Madame Le Brun next travels to England, describes West, Grassini, Mrs. Billington, the Duchess of Devonshire, and the Margravine of Anspach. She paints the Prince of Wales, then in the height of his beauty and popularity, speaks of Mrs. Siddons and her "enchantress voice," and after three years' residence, goes to Switzerland, passes some time at Coppet, with Madame de Stäel, and describes and sketches the scenery of the country. At the Restoration she finally settles in France, passing her summer at Louveciennes, her winters at Paris, until the period of her death, which took place in 1842, at an advanced age, after a laborious but prosperous life.

Of her portraits, nearly 700 are enumerated in the "Souvenirs," they are masterpieces of expression and grace, full of life, feeling, and freshness. Her profession was the sole thought of her life, or, to use her own words, "peindre et vivre n'a jamais été qu'un seul et même mot pour moi."

F. PALLISER.

British Museum: a Guide to the Second Vase Room in the Department of Greek and Roman Antiquities. Printed by order of the Trustees. London, 1869. pp. 43. 18mo.

THE short catalogues of the British Museum have this advantage above others of the same sort, that while directing the attention of the ordinary visitor to the most interesting objects in the collection, they are not destitute of instruction of a scientific character. The present little book is a welcome contribution to our knowledge of the invaluable archæological materials which the English Government has been for years collecting. It treats of the Greek vases of the period of decline, the terra-cotta treasures, frescoes, and smaller objects in amber, ivory, wood, lead, porcelain, &c., most of which came from celebrated excavations or private collections, and are sufficiently familiar to the student of ancient art. Each division is preceded by a kind of practical introduction, giving in a few pregnant lines a description of the more obvious characteristics of each class of monuments. This was all the more difficult to do, because the chronology of the Greek vases of the decadence is an exceedingly complicated question, and one the preliminaries of which have not yet been sufficiently studied. The interpretations given by the author reveal a firm artistic judgment, combined with a sobriety which cannot be too highly commended: sometimes, though rarely, he retains older interpretations, which have only an historical interest. Thus in connection with the vases which portray the Nether World (p. 12), there was no need to speak of the Mysteries which certainly have nothing to do with them, and in any case fail to throw any light upon the subject. A series of female figures, again,

which bear no indications of their meaning, are in accordance with the conjecture of Gerhard, supplied with the very convenient and elastic name "Proserpina." In the same way, it is quite impossible to regard the celebrated terra-cotta relief of Bacchus (p. 23) as representing his visit to Icarus. De Witte's explanation, given on p. 27, which names a sitting goddess Damia, should also have been omitted, for Damia, as we know, on the testimony of Herodotus, was a kneeling figure.

Of smaller oversights, we will mention only two which strike us. On p. 4, the author ascribes "mural pictures" to Apollodorus, a statement which is quite unsupported by existing sources of information. On the gilded vase (p. 9, n. 44) the word *καλή* is not an adjective, but a proper name, which occurs elsewhere. Once more, the old name of Bēghazi, which is written on pp. 16, 21, 29, 35, and 42, "Euesperidæ," has nothing whatever to do with the Hesperides. Its Greek form is "Euesperitæ."

As a whole, in spite of these slips, the little book gives us a very pleasant lecture, and deserves to be cordially welcomed and recommended.

W. FRÖHNER.

Notes and Intelligence.

History of the Idyll.—A suggestive essay on the history of the Idyll in Antiquity and the Middle Ages occurs in the last number of Gosche's *Archiv für Literaturgeschichte*. The origin of this species of poetry is to be referred, not to the simple, but to an over-refined state of society. When a transition period in the development of a people occurs, the feeling of despondency and doubt which it causes makes thoughtful men take refuge in the contemplation of nature. But nature unassociated with man is soon felt to be a wilderness, and accordingly for purposes of art it is peopled with the figures most akin to it, the shepherd and the fisherman. Hence arises the Idyll, which therefore generally implies the idea of contrast, and that contrast unfavourable to the writers' own time. Thus in Hebrew literature, though it would be a mistake to exclude the story of Hagar and Ishmael, or that of Ruth, from the class of idylls because of their simple truthful character, yet the term is more rightly applied to the descriptions in the Song of Solomon, which were written from this more advanced and more critical point of view, and are a protest of fresh nature against artificial splendour, and of simple feeling against refined sensuality. Similarly in India, notwithstanding the idyllic episodes and descriptions of nature that are found in the earlier poems, it is in the writings of Kalidasa, who flourished probably about the Christian era, and consequently at a time when Indian culture had reached a high point, that the true idyllic treatment first appears. From his time almost to the present day the same feature is found in that literature at different periods; but always artistic, and usually as the work of a self-conscious age. With the exception of Solomon's Song, and one Indian poem—the *Gitagovinda* of Jayadeva—the form of poem which we term Idyll is not found in Eastern literature. The Alexandrian age, in which idyllic poetry, as a distinct branch of literature, really took its rise, corresponds in its features to those just mentioned. The greatness of Theocritus consisted in his combining three elements which had existed separately in Greek poetry before feeling for nature in Homer, realistic descriptions of character in the Comedians, and emotion in the Tragedians. Virgil again is the representative of a period of mental unrest. By the time the Idyll has passed into his hands, it has become more rhetorical and more sentimental: he introduced allegory into it—an element, the influence of which became permanent at the revival of letters. Idyllic episodes may be found in the writings of other Latin poets, especially Ausonius, but almost the only real idylls that are found in classical literature after Virgil are the *Mordum*—wrongly attributed to him, and far more Theocritean in tone than any of his compositions; and the "romance" of *Daphnis and Chloë* by Longos, which may almost be said to bridge the gulf between the ancient and modern world. The rest of the essay is devoted to an account of the rise of the village-tale in Germany, the peculiar character of which is determined by the village-life, which forms so essential an element in the history of German civilization. Especial attention is drawn to the early story of *Ruodlieb*, thoroughly German in tone, though in a Latin garb; and to that of *Helmbricht* in the 13th century, in which the same features are found: with these is classed the early English story of *Phyllis and Flora*. From this literature we turn to its counterpart, though with numerous points of contrast, the "Pastourelle" of North France, and the "Pastoreta" of Provence, in which the injurious influence of the Virgilian allegory shows itself at an early period. Finally, the decline in tone of this

literature, both in Germany and France, towards the close of the Middle Ages, is pointed out, owing to the contempt with which the peasants had come to be regarded.

Sainte-Beuve's Library.—In the *Débats* of February 15th M. Scherer has given a long and interesting account of the library of Sainte-Beuve. Not only was it a large one, but the selected books were such as to shew the elegant taste of a literary critic. It was a library, says M. Scherer, comprising several libraries, each representing a particular phase of Sainte-Beuve's life, and a particular epoch in the succession of his works. First, there was a collection of the French poets of the 16th century, purchased when it was less difficult than now to procure them, fine copies, well preserved, and well bound. These mark the period of his "Tableau de la Poésie française au moyen âge." Another library is composed of the books which served to construct his work on the Port Royal; and this, the completest collection outside of the religious houses of the Jansenists, comprised several manuscripts. Then we come to the modern department, and notice his original editions of works of romance, of the drama, e.g. of Victor Hugo, nearly all containing the autographs of their authors. But the corner of the library which Sainte-Beuve loved most was that which contained some of the great masterpieces of literature. There was the *Iliad*, which he set above all the rest; Virgil, of whom he collected in the latter part of his life all the rarest editions; Racine, for whom he had a particular affection; and, among the poets of our own day, Lamartine. There were not wanting books valuable from their rarity. In particular, there was a reprint unpublished of the poetry of Fontanes, containing a translation of the 7th book of Lucretia, and an interesting controversial preface on the defences of Christianity. Still more curious and valuable is a copy of the original edition of Chateaubriand's *Essay on Revelations*, containing several marginal notes in the handwriting of the author. But that which makes the library of Sainte-Beuve especially interesting is the number of his own remarks written on the margin of his books or on little slips of paper enclosed in them. These remarks, sometimes admirable, always characteristic, are of great interest for students of literature.

Mr. Morris is writing a work on the *Nibelung* story, which will be out early in May. It will contain (1) a translation of the *Völsunga Saga*, a prose rendering of the story gathered from such of the songs of the elder Edda as existed at the end of the 12th century, and from traditions of the songs lost before that time; and (2) translations of most of the songs which the Saga-man had before him, the greater part of which still exist, though in a more or less incomplete shape. The vivid prose and verse of the originals belong to the highest order of early literature, and is quite free from the wordiness of later mediæval work. Mr. Morris's *Bellerophon* will form part of the last vol. of the *Earthly Paradise*.

Arrangements are understood to be in progress for an international exhibition to be held at Turin in 1872.

The sale of the famous "San Donato" collections of Prince Demidoff has been in progress in Paris at intervals during the past weeks, and has been chiefly remarkable for the enormous prices which have been paid for samples of the boudoir and pastoral art of the Louis XV. period, as compared with the sums realised by important Italian pictures of the best time.

In the Report just issued by the Director of the National Gallery, the purchase of the following pictures during the year 1869 is recorded:—"The Courtyard of a Dutch Mansion," by De Hooghe; "A Man's Portrait," by Cuypp; "A Flower-piece," by J. van Huysum. These three have already been hung in the Gallery. Further, there have been bought, but not yet placed, "An Altar-piece," by Marco Marziale, and a "Madonna and Child," by Bartolomeo Montagna. John Martin's "Destruction of Pompeii" has been bought and placed at South Kensington.

Contents of the Journals.

"In February" [a very fine imitation of a 16th century Valentine], in *Blackwood*.

Impressions du Voyage, by M. Montégut. [A very interesting paper on the intellectual supernaturalism of Michael Angelo's 'Christ' in the Santa Maria sopra Minerva, the 'Pietà' in St. Peter's, and the 'Moses.'] *Revue des Deux Mondes*, Feb. 15.

Strange Histoire. [A novelle by Tourguenef.] Do. for Mar. 1.

La Madone de Perouse au Louvre. [A Virgin in glory, by Rafael, in his best early manner, formerly in the possession of the King of Naples, now for sale and on view at the Louvre.] By M. Vitet, in the same.

A Slave of the Lamp and his Labours. [Biography of Combe, the author of *Dr. Syntax*.] In *Dublin Univ. Mag.* for March.

Indian Migrations. [A less satisfactory continuation of Mr. Morgan's valuable article of October last.] In *North American Review* for Jan.

On the Popular Poetry of Hungary, by L. Ainger. [The extent of this literature is described, and its chief characteristics are illustrated by

means of selections. Its wealth seems to lie for the most part in love-songs, which, if we may judge from the extracts given, exhibit a passion and exquisiteness unlike anything in German or English. The article is well worth reading.] In *Gosche's Archiv für Literaturgeschichte*.

On Lessing's "Autographa" in the library at Wolfenbüttel, by O. v. Heinemann. [Notwithstanding Lessing's residence at Wolfenbüttel, the library there possessed but few manuscript memorials of him until quite recent years, when the number was largely increased by purchase. The writer gives an account of the present collection, and shews its biographical interest.] In the same.

In the last number of *Gosche's Archiv für Literaturgeschichte*, Dr. E. Böhmer has published a Latin letter of Voltaire which may possibly interest our readers. Three years after his triumphal return to Halle, Wolff was made Chancellor of his University. On this occasion Voltaire, then on his fourth visit to the Prussian court, addressed to "Monsieur Wolf, Chancelier de l'Université à Halle," the following characteristic letter of congratulation:—"Nonne tibi dixeram, vir illustrissime, te cancellarium fore? Non tibi gratulor, sed regi; æternas ingeniosissimi et fortissimi principis laudes canamus, qui novum ducit de superstitione triumphum, qui te et philosophiam iterum ulciscitur. Si vis mihi scribere, Lutetiam pergo ubi tuam celeberrimam discipulam [i. e. la Marquise du Chastelet] visam. Utinam magistrum possem videre, tibi devotissimus et devotissimus [sic], Voltaire. Octobris calendis 1743."

New Books.

ALLGEMEINES KÜNSTLER LEXIKON. Herausg. von Jul. Meyer. [New edition of Nagler's Lexicon.] 1 Bd. 1 and 2 Lief. Leipzig: Engelmann.

AUSTIN, A. Poetry of the Period. Bentley. [Caustic, with shallow but real insight.]

DASENT, G. W. Annals of an Eventful Life. Hurst and Blackett.

DROZ, GUSTAV. Un Paquet de Lettres. Hetzel: Paris.

FREYTAG, G. Mathy's Leben. Hirtzel: Leipzig.

HELPS, A. Casimir Maremma. Bell and Daldy.

MARLITT, E. Die Reichsgräfin. 2 Bde. Keil: Leipzig.

A BRAVE LADY. Hurst and Blackett.

Theology.

The Book of Deer.—Edited for the Spalding Club, by John Stuart, M.D., Secretary. Edinburgh, 1869: pp. clxix, 95.

AMONG the many treasures which Mr. Bradshaw has discovered in the University Library at Cambridge, no one is of greater interest than the quaint little manuscript known as the *Book of Deer*, from St. Columba's monastery of Deer in Buchan, a district of Aberdeenshire, to which it belonged from a date not very long after its foundation. The incomplete Latin text of the Gospels—Matt. i.—vii. 23, *iniquitatem*, Mark i.—v. 35, *sinagoga*, Luke i.—iv. 2, *a diabulo*, John (entire)—which, with the Apostles' Creed, in its full Western form, and a Gaelic colophon, constitutes the original book, is probably a unique specimen of the literary art of the Pictish Church in the ninth century; and the later grants and charters of the eleventh and twelfth centuries which have been inscribed on its blank spaces "supply new and solid standing-ground," where "the historical student has hitherto had to grope his way amid faint light and doubtful analogies." Even the short portion of an office for the "Visitation of the Sick," which is the only other piece contained in the book, has an interest of its own. This "agrees in character with similar offices found in the Books of Dimma and Moling," two early Irish copies of the Gospels; and by a collation of the three the Bishop of Brechin has shewn "that they all belong to the Ephesine family of offices, thus establishing the very important and interesting fact of the Gallican origin of the liturgy of the early Celtic Churches of St. Patrick in Ireland and St. Columba in Scotland" (*Pref.* p. lviii.)

From this brief abstract of its contents it will be seen that the *Book of Deer* has two distinct claims for notice, criti-

cally as giving a specimen of what has been called the "Irish" text of the Latin Gospels (*Dictionary of the Bible*, iii., 1694*b*), and historically as illustrating the transition in Scotland from a patriarchal to a feudal polity, from a monastic to a parochial religious system. On the various questions which arise under the second head, it would be presumptuous for any one unskilled in Celtic antiquities to speak. All these Dr. Stuart appears to have discussed with exhaustive learning; and his chapters on *Celtic Polity* (iv.), *The Early Scottish Church* (v.), and *The Early Buildings of Scotland* (vii.), will no doubt receive from competent scholars the attention which they demand. On the character of the text of the Gospels something may be said, if only to call attention to other similar manuscripts which would repay an editor's care. For this purpose the present edition offers important help. Dr. Stuart has given below his accurate reproduction of the Deer Gospels, a careful (yet not faultless, e.g. Luke ii. 17, 52) collation of the Amiatine MS. of the Vulgate; and with a true perception of some of the affinities of the text, he has added a full collation of John iv. with five Irish MSS. in Trinity College, Dublin (*Dictionary of the Bible*, iii. 1695), St. Cuthbert's Gospels, and one of the Durham MSS. Still the critical character of the Deer Gospels may be fixed within more exact limits than he has marked out.

Textually indeed the *Book of Deer* is much less interesting than several other copies of the Gospels which belong to the same great class, as, for example, the Gospels of St. Chad, the Cambridge St. Luke and St. John, and the Oxford Mac Regol Gospels; and the carelessness or ignorance of the scribe often makes it uncertain whether a peculiar reading is accidentally introduced, or a true transcript from an earlier copy. Roughly speaking, the text may be said to represent the third stage in the revision of the old Irish text by the help of the Vulgate. The three manuscripts already mentioned exhibit the greatest amount of divergence from the Hieronymian text. The Hereford Gospels, and the C.C.C. Oxford Gospels, which have fewer interpolations and variations from the Greek than these, represent a second type. The *Book of Deer*, with the two Durham MSS. and the interesting group of Irish MSS. (the Books of Dimma, Moling, Kells), of which Dr. Stuart has given some readings, offer a still closer approximation to the true Vulgate type. But even thus in smaller and still characteristic readings the *Book of Deer* retains clear traces of the family from which it sprang. Its closest affinity is to the Corpus MS.; but at the same time it preserves a large proportion of the early readings which are common to the MS. of St. Chad, Mac Regol, and the Corpus MS., and it is worth while to show the extent to which this resemblance exists.* In St. Matthew the following readings belong to this small group (St. Chad, Mac Regol, Corpus, Deer) either exclusively, or with some copies of the old Latin, or with a very small minority of other MSS.: i. 22, add. *Isaiam*; iv. 14, add. *dicentem*; 18, *retia*; 19, add. *Jesus*; 22, add. *suis*; v. 5, add. *nunc*; 11, add. *homines*; 44, *et benefacite*: Luke ii. 31, *præparasti*; 37, add. *Deo*; iii. 7, *futura*; though in other places the *Book of Deer* gives the Vulgate reading against the other members of the group: Matt. v. 2, 15, 29; Mark ii. 8, &c. Other readings are found common to the *Book of Deer*, St. Chad, and Mac Regol: Matt. vi. 21, *erit*; Mark i. 35, *et egressus*; 38, add. *Jesus*; ii. 21, add. *enim*. Sometimes the *Book of Deer* agrees with the Corpus MS. alone (as far as I know) of our British MSS.: Matt. i. 23, add. *a domino*; iii. 17, add. *bene*; iv. 16, *et in umbra*: Mark ii. 12, *honor-*

ficient: John iii. 12, *credistis*; and again with St. Chad: Luke i. 28, *inter mulieres*; 29, *locutio*; or with Mac Regol: John i. 33, *baptizavit* (i.e. *-bit*); iii. 21, *manifestantur*; 29, *cum gaudio*; iv. 23, *quærit eos*: Luke i. 35, *om. et*; ii. 17, *est*; 19, *conservat*. Other readings of considerable interest in a single chapter are: John i. 4, *est*; 18, add. *nisi*; 24, *et qui missi fuerant ex Phar. interrogaverunt*; 31, *pleni* (i.e. *plebi*) *Isr.*; 48, *vir Isr.* Some of the peculiar or most rare readings of the MS. are worth quoting: Luke i. 33, *in domum* (Greek); ii. 9, *domini* (Verc.); 26, *dominum* (Verc. Colb.); 51, *conservat*; iii. 1, *procurante autem*; 16, *om. et igni*; 22, *om. dilectus*.

It is needless to pursue these details further. Enough will have been said to shew the interest even of a late form of our national Latin text of the Gospels; for though the readings given may have very little weight in fixing the Greek text, they have a value of their own in indicating the progress of the gradual transition of the common text from the (original) African type to the (later) Hieronymian type. But any one who wishes to set out this change clearly, as far as the "Irish" text is concerned, must begin from the St. Chad and Cambridge MSS., which will together furnish a satisfactory standard of comparison for all the Gospels, by which the deflections of the Hereford and Corpus MSS. might be better measured. Nor is it perhaps too much to hope that some of our learned societies may undertake such a work, which is not without a national significance. If this be done, Dr. Stuart's edition of the *Book of Deer* will furnish an excellent model; and while he claims our warmest thanks for the service which he has rendered to ecclesiastical history and Biblical criticism, it is impossible not to notice the exquisite skill with which Mr. Gibb has reproduced in his fac-similes all the artistic features of the manuscript.

BROOKE F. WESTCOTT.

Intelligence.

The *Month* for March gives a somewhat confused analysis of Dr. Newman's *Grammar of Assent*, from which it appears that Dr. Newman illustrates with much detail his old thesis that certitude depends upon an accumulation of probabilities, and holds that Assent is a free, moral, and responsible act, spontaneous, semiconscious, and extralogical, though afterwards it may be analyzed and accounted for.

Oxford Edition of Wiclif.—The plan of publishing select works of Wiclif, adopted by the delegates of the Clarendon Press at the suggestion of the late Prof. Shirley, comprehends three volumes of English sermons and tracts and a single volume of Latin. The latter, containing the *Triologus* and *Supplementum Triologi*, has recently appeared carefully edited by Dr. Lechler, of Leipzig, whose labours on the religious and historical questions of mediæval reformation are well known. The English volumes, containing chiefly, if not entirely, matter hitherto unpublished, will probably follow during the course of the present year, under the editorship of Mr. Thomas Arnold.

The *Triologus* has been already twice edited: first in 1525, probably at Basel; and again in 1753, at Frankfort and Leipzig. The second edition is a mere reprint of the first: both are very scarce books. The execution of the *editio princeps* is very faulty; and the errors both of text and of punctuation were carefully reproduced in the second. For the present edition Dr. Lechler collated all the known MSS. The *Supplementum Triologi* is now first published. The *Triologus* is the best known of Wiclif's works; it derives its name from the fact of its being arranged as a conversation between three speakers, Alithia, Pseustes, and Phronesis: Phronesis is the teacher, Alithia the disciple, Pseustes the objector. It is arranged in four books, *De Deo*, *de Mundo*, *de Virtutibus peccatisque et de Salvatore*, and *de Signis*. The *Supplementum*, also entitled *De Dotatione Ecclesie*, is an expansion and illustration of a line of thought into which the author is led in the 4th Book by his discussion on the Sacraments, on the priestly character, and the doctrines, religious, philosophic, and practical, of the Friars. The order of subject matter in the whole work agrees pretty nearly with that observed by the schoolmen both in their *Summa Theologicæ* and in their Commentaries on the *Sentences*; but the division of the books does not exactly correspond with either. The date of the work is fixed by the frequent mention of the Council of the Earthquake of 1382. It was written between that year and 1384, when Wiclif died.

* The readings are given from Bentley's MS. collations (*Dict. of Bible*, iii. 1709), and have not been verified. Under any circumstances, they are accurate enough for the present purpose.

As one of his latest works, and as containing in a concise form the sum of his maturest views, it will be accepted by friends and enemies as an authoritative statement of Wiclif's opinions, and must furnish, until his larger works are printed, the basis of all attempts to estimate his real power as a scholastic divine, as well as his historical position in relation to the schoolmen in general. The 14th century was the great age of English scholasticism, of which Ockham, Duns Scotus, Bradwardin, and Wiclif were the chief representatives. Wiclif, living to nearly the close of it, and standing in constant opposition to the mendicant orders, was emancipated from most of the trammels, both as to form and matter, under which his predecessors wrote. The *Trialogus* is remarkably free from the minute and cumbersome method of the earlier schoolmen: it shows everywhere tokens that Wiclif had a thorough acquaintance with the writers on whom the scholastic system is founded, Augustine and Anselm especially; and whilst utilizing and largely indebted to the labours of the schoolmen, the writer everywhere shows a disposition to free or rather rough handling of his subject matter. The popularity and influence of such a teacher indicate that philosophic scholasticism was on the wane, and matters verging towards the stage at which the practical questions of church discipline, authority, and endowments engross attention. But Wiclif's own views were ripened late. It was not until 1381 that he completely threw over the doctrine of transubstantiation; and it is not improbable that his opinions with respect to it were affected by his views as to the proper status of the clergy, and those in turn by political rather than philosophical considerations. The great questions in dispute between the mendicant orders naturally fall into insignificance with a writer to whom the orders themselves appear the great hindrance to all spiritual life, and their very constitution a fatal travesty of his ideal of the Church. This runs through the whole of the *Trialogus*, so much so that the writer dashes off at a tangent wherever he catches scent of the mendicant system. In other respects he holds the philosophic views of the earlier Franciscans, as modified by Grosseteste, but quite clear of the extravagances of their mysticism. The metaphysical speculations are those of a critical rather than of a deep or constructive thinker. This is probably more apparent from the weight which *logic* receives, in cases where to us the use of it seems little more than a verbal quibble.

As to the main theological argument of the 1st Book, Wiclif follows Anselm, but the treatment is not remarkable, and can hardly be characterized exactly without a close comparison with Aquinas. On ideas he follows Augustine and Grosseteste in preference to Aristotle and Plato. For the metaphysical and psychological questions of the 2nd Book, Augustine and Grosseteste are the great authorities; on the angels, Gregory, and of course Dionysius the Areopagite. The treatment is characterized by freshness rather than by learning or originality of research. In the 3rd Book the discussion on sin is Augustinian, as well as that on predestination. On the virtues, he uses largely Grosseteste and Fitz Ralph; but a good deal is apparently well thought out and probably original. It may be noted that the arrangement does not agree with Chaucer's in the *Person's Tale*; in this part his hatred of the "Cæsarean" prelates begins to show itself especially, and goes on increasing in intensity to the end of the work. On *Gula*, however, he takes the same line as Chaucer, whose "five fingers of the devil's hand" correspond with the distinctions quoted by Wiclif and Thomas Aquinas from the Metricus, "Præpropre, laute, nimis, ardentier, studiose." On original sin, he reverts to Anselm as authority; on the soul, to both the genuine and supposititious works of Augustine. From the Incarnation, he proceeds to the Saints, demolishing Canonization and the hagiographies with a quotation from Cyprian. On the authority of Scripture he follows Augustine; and indeed on all these matters he seldom leaves the beaten track, or, except in speaking of the friars and Cæsarean prelates, shows much original treatment. He seldom produces quotations that are not hackneyed, but shows himself fairly acquainted with the sources.

The 4th Book and the *Supplementum* give his particular views on the Sacraments, on the relations of Church and State, and so discuss the spiritual and secular status of the clergy. On the first of these Wiclif's opinions are radically opposed to the prevailing system: in the Eucharist the body of the Lord is received only *habitudoaliter*, or figuratively: he is vehement against impanation and the doctrine of the "accidens sine subjecto," but his conclusion leaves the impression that sacraments are rather a condescension to human infirmity than vehicles of divine grace. The necessity of baptism is admitted, but on grounds that would not satisfy the orthodox: confirmation, orders, and extreme unction are matters of which the abuses are more dangerous than the use is beneficial. The relations of Church and State are laid down exactly in accordance with his general theory of Dominion. The secular lords have the right, and in many cases it is a duty, of appropriating the property that has been given to the clergy. The proper estate of the latter is poverty and simplicity. Against this the mendicant orders are the great transgressors; but the lawfulness of any endowment of religion is denied, and it is a question whether the recipients of the donation of Constantine could be saved unless they repented of their sin against this rule. As for the mendicants, their numbers, 4,000 in Eng-

land alone, their cost a hundred shillings a year in sustenance, and the like sum in building expenses, altogether 60,000 marks; their crowded establishments producing pollution of the atmosphere and even pestilence; their magnificent houses exhausting and burdening the land, are not less offensive to the welfare of the State than their heresies and hypocrisies are to the Church. The temporal lords have the remedy in their own hands. On these points there are some passages worth study in their bearing on the attitude of Parliament towards the Church in the reigns of Henry IV. and Henry V.: and occasional hints at the unhappy state of the poor, to whose service, Wiclif clearly thinks, the endowments of the Church should be devoted.

It will be seen that there is much in the book which throws light on the events of the Reformation, which followed a century and a half after its publication. Most of the leading tenets of Puritanism are anticipated in outline, and in close connexion with them the plan of confiscation which, both in England and Germany, was considered as supplementary to the purification of doctrine. The key-note of the change is hatred of the hierarchy as hostile to the true life of the Church, and as strengthened by the rich to the loss of the poor. The attempt to systematize and rationally to connect purity and poverty, reformation and confiscation, has seldom been made with more careful elaboration than in the last chapters of the *Trialogus*, and the *Supplementum*.

Contents of the Journals.

Theologische Quartalschrift (Tübingen: Rom, Cath.) 1870. No. 1.—The pretended alteration in the Masoretic text, Isa. xix. 18, by Reinke.—A new Itala-Codex, by Reusch. [On the Ashburnham fragment, which is certainly not older than the 7th century, and presents the greatest affinity with the quotations in Cyprian and Ambrose].—The reports of the Gospels on the Resurrection of Jesus, by Aberle.—Extracts from two Syriac Fathers on the Passion of Jesus, with remarks by Zingerle. [From Isaac, 5th cent., and James of Sarug, 6th cent.]

Heidenheim's Journal for German and English Theological Criticism. Vol. IV. No. 2.—The Apocalypse of Paul, from the Syriac, by Zingerle.—The Samaritan Legends of Moses, from an Arabic MS., by Leitner.—On the Legends of Moses, by Heidenheim. [Remarks on the meagreness of Gesenius' Samaritan collections. The Samaritans are not without a belief in immortality and the resurrection. Their Apocryphal writings are derived from Rabbinic sources.] The death of Moses, translated by Heidenheim. [Fragments of a Rabbinic "Assumptio Mosis."]—The Hebrew Gospels in the Vatican, with facsimile, by Heidenheim. [From a MS. of the 14th century. The four Gospels adapted to the use of the Jews, but not for missionary purposes; possibly founded upon an older Palestinian version.]—The Prayer of Markah, the Samaritan text and translation, by Heidenheim.—Explanation of passages in the Samaritan Targum, by the same.

New Publications.

- ALABASTER, H. The Modern Buddhist; being the views of a Siamese Minister of State on his own and other religions. London: Trübner.
- MEYER, H. A. W. Krit. exeget. Handbuch üb. die Apostelgeschichte. (4th ed. enlarged.) Göttingen: Ruprecht. 6s.
- MEYER, H. A. W. Krit. exeget. Handbuch üb. den ersten Brief an die Korinther. (5th ed. enlarged.) Göttingen: Ruprecht. 5s.
- TISCHENDORF, C. de. Responsa ad Calumnias Romanas: item Supplementum Novi Testam. ex Sinait. Cod. anno 1865 edit., pp. 54. London: Nutt. [An answer to the *Civiltà Cattolica*; with corrections of the edition of the Cod. Sin., especially of the references to Cod. Vat.]
- WINER, G. B. Grammar of New Testament Greek. Translated with large additions by W. F. Moulton. Edinburgh: Clark. [Conscientiously corrected and improved, with references to standard critical works on the Classics and the Greek Test., especially English.]

Science and Philosophy.

The Philippine Islands and their Inhabitants. [*Die Philippinen und ihre Bewohner.*—Sechs Skizzen. Von Dr. C. Semper.] Würzburg: A. Stuber, 1869.

IN accordance with the practice of many German travellers in distant countries, Dr. Semper, who devoted several years, chiefly as a zoologist, to the exploration of the Philippines, gives us, in a series of elaborate essays, modestly called "sketches," the results of his observations in several branches

of knowledge of general interest. Usually this separate publication of essays or memoirs is an accompaniment to the ordinary popular narrative of travel; but in Dr. Semper's case we are compelled, at least at present, to accept this small work as the whole of his contribution, to general readers, from the stores of valuable information he has accumulated.

In the first of the six papers of which the work consists, the author treats of the volcanoes of the Philippines. Authentic information on this subject is much more difficult to obtain than would generally be imagined. According to Dr. Semper, the best maps and treatises on physical geography, including such authorities as Von Buch and Berg-haus, are very wide of the mark in the number and situation they give of the active volcanoes of the Archipelago. There appear to be eleven only, one of which, on the small island Negros, is mentioned for the first time by Dr. Semper; many of those previously enumerated are either existing ones repeated twice over in different positions, or possibly extinct volcanoes given as active on erroneous information. The general direction of the chain of peaks remains, as it has always been stated, north and south, forming part of the great meridional belt of volcanic fires, which extends with little interruption from Java to Behring Strait. A detailed account is given of Mount Tall, an active volcano only 600 feet in height, situated in the centre of a deep lagune, or bay, which has been converted into a lake by the upheaval of a barrier of land, south of Manilla. A notice of the recent elevation from the sea-bottom of a volcano amid the Babuyan islets, north of Luzon, is of especial interest. It was first noticed by the agitation of the water and emission of clouds of steam, in 1856; and by 1860, it had attained an altitude of 700 feet. The consideration of volcanoes leads naturally to an exposition of the geological formation of the islands; this appears to have been a subject of careful study by Dr. Semper, and his conclusion is important that the whole group is of recent volcanic origin; a foundation of trachyte underlies all the lavas and raised beds of coral, and the oldest fossils found are of species still living in the neighbouring seas.

The second Sketch treats of coral reefs and marine animals. Being an area of elevation, and situated in a part of the ocean where reef-building polypes most abound, the Philippines present a most favourable field for their study. Dr. Semper found and examined coral reefs in all their various positions and forms, from the old structures which have been raised by the slow upheaval of the land high and dry to the altitude of many thousand feet, down to the dead coral on the shores, gradually blending with the living masses in the shallow sea; and from these again to coast-reefs, barrier-reefs, and atolls, or ring-shaped reefs. He gives a description of a remarkable atoll now existing on dry land at a great elevation, in Luzon. The reef forms a circular wall, enclosing the cauldron-shaped valley of Benguet, which is two miles in diameter, with a perfectly flat bottom 4000 feet above the present sea-level. Clefts similar to those of the atolls, formed by living animals in the Indian and Pacific oceans, still exist in the wall, through which the drainage of the valley finds its exit to the lower country. But the most interesting point in reference to coral formations is the author's attempt to invalidate the theory of Mr. Darwin, which, as is well known, accounts for the formation of atolls and barrier reefs, or reefs encircling, at a greater or less distance, an island, by the supposition that the submarine foundation from which the reefs have grown has been gradually sinking, the atolls representing cases where the last peak of encircled land has disappeared beneath the waters. Dr. Semper does not admit the necessity of the sinking hypothesis to account for the

formation of atolls, as he observed cases of true atolls in the Philippine and Pelew groups, where the whole region is gradually rising. A paper on this subject was published by him soon after his return, in the *Zeitschrift für wissenschaftliche Zoologie*, 1863, Bd. 13, p. 563-569; but his objections not having met with much attention, he has republished the memoir in the present work. He certainly appears to have profited by his opportunities of observation, and has brought together a large body of facts on the growth of coral which do him great credit; but in applying the results to the general question, he seems to have failed to perceive all the sides of the problem requiring to be solved. He seems to consider the Pelew islands as a conclusive instance: here, within a distance of 60 miles from north to south, are seen all forms of coral reefs, but no proof of sinking of the land; and he concludes that they have all been built up in common on a submarine platform of small depth, the cause of the reef assuming different forms being the diverse play of marine currents and tides, which force the animals to build rings, lines, and irregular masses, according to a process which he observed and explains. But he does not take into account the important fact that all his cases occur in areas of active volcanic disturbance, where alternations of elevation and subsidence are likely to be met with in near proximity. Mr. Darwin himself, when he first propounded his theory, met the difficulty of such cases in his allusion to the Moluccas. In fact, some of the points observed by Dr. Semper in the Pelews might have suggested the right explanation, for he found fossils on a raised reef in one part, and an inner reef, "pointing to a period of quiescence," in another; thus showing that the whole foundation of the islands is not rising equally. Independently, however, of this, the formation of a ring or two of coral by a *Porites* in quiet waters in the Philippines, cannot be admitted as an important objection to a theory which explains the wonderful phenomenon of countless atolls, without a single peak of elevated land, spread over a tract of ocean in the Pacific 4000 miles in length. A slow secular depression, extending over a wide extent of the earth's crust, which alone provides the necessary submarine foundations on which the corals, which live no deeper than some 30 fathoms, have worked, is an explanation remaining quite untouched by Dr. Semper's observations.

Of the remaining Sketches, one treats ably of the climate and meteorological phenomena; two others, on the native tribes; and the sixth and last, on the modern history of the islands. The author's observations on the Negritos or aboriginal race of the Philippines, of whom he saw a good deal during his zoological rambles, form a valuable contribution to ethnological science; they are a diminutive negroid people, the men 4 feet 7 inches, and the women 4 feet 4 inches in height, a small remnant of whom still remain in the northern part of Luzon. No traces have been found of any earlier race, the stone implements dug up in various parts of the island being all referable to this primitive people. Dr. Semper believes them to belong to the same original stock as the Papuans and Fiji Islanders, but forming an inferior or probably degraded section of the race. They live at the present time in groups of a few families, without houses or settlements, wandering, according to the season and the abundance of the fish, game, and honey, which constitute their food, from the sea-shore to the rugged, wooded valleys on the slopes of the mountains. The early Spanish writers give very brief and unsatisfactory notices of this people. According to Dr. Semper, they are no longer to be found in Mindanao; the *Mamanuas* on that island, mistaken by some writers for Negritos, being a mongrel Malay and Negrito race. A few exist near the summit of the Volcano on the

small island called Negros. The date of the immigration of Malays is unknown; many tribes of this people still exist in their primitive heathen condition in remote parts of the island, and some of them show traces of intermixture with Chinese immigrants. The influence of the more civilised Mahomedan Malays appears never to have extended far beyond the eastern and southern shores of Luzon.

H. W. BATES.

Lectures on Jurisprudence; or, the Philosophy of Positive Law.

By the late John Austin, of the Inner Temple, Barrister-at-Law. Third Edition, revised and edited by Robert Campbell, Advocate. In 2 vols. London: Murray, 1869.

It was fortunate that the first posthumous edition of Mr. Austin's works should have been undertaken by a wife solicitous for the fame of her husband, and that the next should have fallen into the hands of a skilful jurist like Mr. Robert Campbell. The marginal indices, the full and clear lists of contents, the notes illustrating the subject by facts of Scotch law, render the edition of Mr. Campbell highly acceptable to the student. The material additions also, though anticipated in other parts of the works already published, are of great importance. A large part of the 39th and the whole of the 40th Lecture we owe to the careful notes of Mr. Mill, taken at the time of their delivery. These portions treat of Codification and Status, and are clothed afresh in a flowing and popular style. In the fragments appended to the third volume of the last edition, Mr. Austin has fully indicated his main lines of argument on these two topics. He had commented briefly on the defects of the Prussian and French codes, and the possible remedies for them, by way of showing, in answer to Savigny, that their accidental shortcomings served to indicate the possibility and the value of a code which should be perfectly free from them. This argument is worked out in great detail at the end of the 39th Lecture.

The new Lecture on Status will be of great use to the commencing student, by putting the subject before him in a clearer and fuller shape than the compressed and controversial fragments achieved. One passage is especially important, as indicating a distinction which was scarcely brought into due prominence before. This is the distinction between classes which might comprise "persons of any description, or nearly so; no persons being necessarily excluded, except some classes labouring under a special incapacity which would itself constitute a status; and classes which can only comprise persons of one given description." Mr. Austin goes on to range under the former head contractors of all kinds, and under the latter, husbands and wives, masters and servants, parents and children. The result of this is, to make it one of the distinguishing marks of status, that the class itself indicated by it must not be such that it may comprise any, or nearly any, person whatever. The distinction is true and valuable, though not perhaps here expressed with sufficient fulness and precision.

The appearance of Mr. Austin's Lectures contributed more than any other cause to the study and arrangement of all that is permanent and universal, as opposed to what is transitory and local, in the constitution of human society. It was Mr. Bentham, no doubt, who made Mr. Austin's work possible by exciting a strong distrust in the modes of classification promulgated as eternal truths by English judges and lawyers; while Mr. John Stuart Mill cleared the way by familiarising the student with methods of reasoning hitherto held applicable almost exclusively to physical science. Mr. Mill, furthermore, quickened the political and social instinct, laid bare the kinds of problems imperatively demanding

solution, and incited the student-mind to vindicate for itself the claim to think and to act without any regard for the existing *convenances* of society or the traditional dictates of English party politics. But the prospect of a real and lasting outcome of these aspirations is due to the influence of Mr. Austin, though personally he failed to combine successfully catechetical instruction with scientific exposition, and consequently to present the results of his work in the best systematic form.

As to Mr. Austin's actual contributions to the science of jurisprudence, we need not here stop to praise the merely logical and technical part of his work. More important is it to notice the value of all that is concerned with psychological and historical analysis. His exhaustive account of the use of the term "property," and the nature of "dominium," as opposed to all other "jura in rem," less indefinite and extensive; of the history of the development of "equity;" of the distinction between "written" and "unwritten law;" of the meaning of such terms as "ratio decidendi" and "ratio legis;" of the conceptions implied in the terms "status," "titulus," "contractus;" his definitions of "Person," "Thing," "Act," "Will," "Negligence," "Rashness," and the like;—all this will probably never be superseded. He is the first English writer who has dealt categorically with these matters, and has treated them as entirely relieved from the complication of any other matter whatever.

Before concluding, we must briefly notice the almost impatient criticisms of Mr. Austin, in the new part of his 39th Lecture, on Hugo's and Savigny's objections to codification. First of all, the important arguments that the larger portion of every body of law is not the work of the sovereign legislature, but is unconsciously constructed out of customary rules of positive morality, and that a code constructed in an age incapable of codifying well has a tendency merely to perpetuate the accidental ideas of that age, are treated in a summary manner by Mr. Austin as little more than absurd assumptions. But to the objection that any code whatever must be both inadequate and full of "competing analogies," he draws a practical answer from the remarks of Savigny himself as to the state of the law in Germany. The coherence and uniformity of a legal system constructed by a long succession of jurisconsults supply Mr. Austin with an *à fortiori* argument for one drawn up by a set of persons working in concert. Lastly, to the objection that a code renders the defects of the law more visible, he replies that the very fact of their visibility must tend to the desire for their correction. These are the chief points of Mr. Austin's criticism; but the whole discussion is interesting and valuable, as illustrating the connection of his philosophical training with his legal views, and the differences which have hitherto separated the legal mind of the English and that of the Germans.

SHELDON AMOS.

How Crops Grow.—A Treatise on the Chemical Composition, Structure, and Life of the Plant, for Agricultural Students. With Illustrations and Tables of Analyses, by Samuel W. Johnson, M.A. (Yale). Revised, with numerous Additions, and adapted for English use, by A. H. Church, M.A., and W. T. Thiselton Dyer, B.A. (Cirencester). 8vo. pp. xvi. and 400. London: Macmillan, 1869.

THE question of the growth of a plant is a very complicated one, and cannot be understood without some knowledge of chemistry and natural philosophy, together with an acquaintance with the intimate structure of the plant itself, and it is obviously very difficult to give exactly such a degree of information on these points as meets the requirements of an elementary book for the use of agricultural students, as there is danger of perplexity to the mind of a pupil if un-

necessary or doubtful matter is introduced to any great extent. We do not think that our authors have entirely avoided this stumbling block, while the information which is given frequently in the form of aphorisms is sometimes too positive, and might lead to misapprehension. They have, however, in general given their authorities. We may add that the phraseology is sometimes so awkward as to make it occasionally difficult to ascertain the exact meaning, or at least to render its apprehension unpleasant; whereas, in an elementary book every difficulty should as much as possible be removed, which is not involved in the subject matter itself. With these drawbacks, we regard the work as extremely useful, and calculated to supply an obvious want.

Its plan is, first to describe those portions of a plant which are capable of being dissipated by heat; then those which remain in the ashes, some of which are, however, undoubtedly altered in the process of combustion; thirdly, the quantitative relation among the ingredients of plants, and their composition in successive stages of growth. After this, in a second division, the structure of the plant is described with the functions of its organs, and in a third, the phenomena which take place in the life of a plant. Some very useful tables are added.

The functions of some of the intimate organs, as for example those of the spiral and laticiferous vessels, are at present imperfectly known. Though there is still some doubt as to the action of the spongelets—except in the very first phases of vegetation, where the primary spongelet, so soon as it is free from the coats of the seed, is clearly the absorbent of moisture—it is pretty certain that the sap not only ascends, but descends by means of the elongated tissues; while lateral interchanges are constantly taking place between the cellular tissue of the leaves and bark and the medullary rays. The part of the book which treats of this interchange by means of osmose, and the obstacles which are occasionally presented to a perfect interchange by the refusal of membranes to admit certain bodies through their minute pores, is extremely well done, and perhaps is of all points the most important for the student to bear fully in mind. It is of far less consequence that he should have only a slight knowledge of forces which may affect the circulation in the cells themselves, e.g. the effects of different coloured rays of light.

The changes again which take place in the contents of the same cell at different periods of development are of great importance, and are ably discussed. A portion of the part which bears upon this point will give a good specimen of the way in which such matters are treated:—

“The same cell may exhibit a great variety of aspect and contents at different periods of growth. The constituents of the substances contained in the cell at one period may be separated subsequently, and redistributed with additional material so as to form others. This is especially to be observed in the seed while developing on the mother-plant. Hartig has traced these changes in numerous plants under the microscope. According to this observer, the cell contents of the seed (cotyledons) of the common nasturtium run through the following metamorphoses. Up to a certain stage in its development, the interiors of the cells are nearly devoid of recognisable solid matters other than the nucleus and the surrounding protoplasm. Shortly, as the growth of the seed advances, green grains of chlorophyl make their appearance about the nucleus, and lie near to and in contact with the cell wall. After a short time the green colour due to the chlorophyl disappears, and granules exhibiting the characteristic structure and reactions of starch make their appearance. Subsequently, as the seed hardens and becomes firmer in its tissues, the microscope shews that the starch grains which were situated near the cell-wall have vanished, while the cell-wall itself has thickened internally, the starch having been replaced by cellulose. Again, later, the nucleus, about which in the mean time more starch grains have been formed, undergoes a change and disappears: then the starch grains, some of which have enlarged, while others have vanished, are found to be imbedded in a pasty matter, which has the reactions of an albuminoid. From this time on, the starch grains are gradually

replaced by smaller grain of aleurone, which finally, when the seed is mature, completely occupy the cells.

“In the sprouting of the seed similar changes occur, but in reversed order. Oxygen is absorbed, and the insoluble starch and oil are broken up and pass into solution to serve as food for the young plant.”

Very good, too, are the remarks relating to the production of those little hairs, which clearly add so much to the absorbent power of the roots. We doubt, however, whether the production which occurs on the trunk of *Laurus Canariensis*, of which Schacht speaks, and which our authors consider as air-roots, are really adventitious roots. They were described from their cellular structure as a *Clavaria* by Willdenow, and as far as we have been able to observe in specimens forwarded to us by the Rev. R. T. Lowe, they seem to be a development from the cellular tissue of the bark, without any woody tissue. The illustrations which accompany these remarks are very satisfactory, and we do not recollect that the whole matter has before been so well submitted to English students. M. J. BERKELEY.

Scientific Notes.

Animal Physiology.

Structure of the Liver.—An important paper on this subject by Professor Hering of Vienna, appears in the just-published third part of Stricker's *Handbuch von den Geweben*. This gland is the most intricate in the body of the higher animals, and its functions present a corresponding complexity; on these grounds it has been subjected to very careful microscopical examination, as well as experimental investigation, by many of the best observers, both here and abroad, amongst whom Professor Hering holds a distinguished place. Speaking broadly, the liver consists of an immense number of pear-shaped bodies or lobuli, separated from one another by a delicate investment of connective tissue. Between these spread branches of the portal vein, conveying blood to the liver from the intestines, and of the hepatic artery, the ultimate branches of the latter discharging themselves into those of the former. The capillary vessels thus formed penetrate the substance of each lobule and reunite into a central vessel, which, issuing from the extremity of the lobule like the stalk of a pear, coalesces with others to form the hepatic veins which convey the blood that has circulated through the organ to the heart. The substance of the lobuli themselves is composed of cells, the office of which is in part to secrete bile, and in part to produce the substance termed glycogen. The writer observes that the capillary system of the portal vein, as a general rule, exhibits large capillaries and a narrow-meshed plexus, whilst that of the hepatic vein exhibits small capillaries and a plexus with wide meshes. The foregoing facts are now fairly established, but the points to which Professor Hering's attention has been particularly directed are connected with the distribution of the biliary ducts. These, he states, consist of a close network of delicate canals running between the hepatic cells, with meshes equalling the cells in diameter, or, in other words, the canals run between the flat surfaces of two adjoining cells. The capillaries, on the other hand, occupy the angles formed by the junction of three or more cells. This description particularly applies to the rabbit. In man and the dog, biliary canals are also found at the angles of the cells. For the sake of clearness, we have made use of the term biliary canals, but Professor Hering observes, that they have no proper wall so long as they are contained within the lobuli. These walls are, in fact, the cells themselves, and they may fairly be represented by the tubes that would be produced by grooving two solid bodies, and applying the corresponding channels to one another. He has not been able, in any instance, in the rabbit at least, to discover a blind extremity of a biliary tube. He describes the hepatic cells as presenting various forms, according to the direction in which they happen to be divided in the section, being sometimes quadrangular, sometimes polygonal, and presenting the grooves above mentioned for the passage of the capillaries, and for the formation of the ducts. They contain one, or occasionally two, nuclei of spherical or elliptic shape, together with some granules of biliary pigment and fat molecules. He finds the liver to be richly supplied with lymphatics which, as in other organs, chiefly accompany the connective tissue. The system presents this peculiarity, however, that both the capillaries and the larger vessels freely anastomose with each other. Though he has carefully examined the point, he has been unable to follow the nerves of the liver into the cells, a relation which has been maintained to exist by Pflüger. (*Academy*, No. II., p. 47.) Professor Hering states distinctly that all demonstrable nerve trunks lie outside the lobuli.

Scales of Lepidoptera.—A good paper on this subject appears in the February number of the *Student*, by Mr. Slack, the Secretary of the Microscopical Society. His observations have been made with a fine one-fifth object-glass of Beck's with Ross's C and D eye-pieces, and the general results he has obtained agree with those of Mr. Pigott, which were recently published in the pages of Dr. Lawson's monthly *Microscopical Journal*. He believes that throughout the scales of the Lepidoptera there is a tendency to formations which may be described as rows of beads arising from the internal surface of the upper or lower membranes, or from both. The so-called "ribs," &c., of butterfly scales seem to him to be only corrugations, or wrinkles, and the beads more or less distinct, or coalescent, as the case may be, he takes to be formed by exudations in drops from the membranes, consolidating, so far as they do consolidate, in a definite form. On looking through a series of Lepisma scales, the extent of resolution into beads will be found to vary very considerably. Some of the so-called ribs seem all dots or beads, while others are very obstinate in resisting even approximate resolution. The corrugations of the upper membrane vary very much, sometimes making tolerably wide plaits, and at others coming much closer together. He has not detected any beads in this membrane in the cases in which it is uncovered by the removal of the other membrane, but it is not thence certain that the upper membrane makes no beads.

Anthropophagi.—We learn from the *Institut* of the 24th of January that M. Quatrefages has presented a note to M. Garrigou on certain bones of man that he has found in a cave, and which have been split longitudinally, apparently to permit them to be used for various domestic purposes. He cites them as constituting an additional proof that the prehistoric races, who were dwellers in caves, were anthropophagous.

The Gregarinadæ.—In the same journal is an interesting paper on the Gregarinadæ, which are well known to represent one of the simplest forms of animal life, consisting of a nucleated cell, which under certain conditions invests itself with a transparent membrane, becoming, as it is termed, incysted. The nucleus disappears and the substance of the body then breaks up into innumerable sporosperms, navicellæ or elongated minute corpuscles, which, being set free by the bursting of the enclosing capsule, become distributed in the various organs of many animals. A well-marked form is found in the alimentary canal of the common beetle. M. Edouard v. Beneden has lately discovered a remarkable form, to which he has applied the name *Gregarina gigantea*, in the intestine of the lobster. It has been subjected to MM. Gluge and Schwann of the Académie Royale de Belgique for examination, and they report that its length is no less than 16 mm., and its breadth 15 mm., or two-thirds of an inch. It presents, in the membrane which forms its wall, a contractile layer, to which M. Beneden had previously called attention in other species. The interior of the animal is occupied by a viscous liquid containing granular particles, with a nucleus and nucleolus. This last exhibits a remarkable phenomenon. At first it is single, but in the course of a few seconds the nucleus appears to be filled with a large number of small refractile corpuscles, which are so many nucleoli. Some of them then augment considerably in size, whilst the primary nucleolus gradually disappears. With the exception of the yolk of the egg of birds, and some other animals, the *Gregarina gigantea* constitutes the largest known cell.

Structure of Muscle.—We have already (*Academy*, No. 3, p. 76) described at length the views of Professor Hensen on the structure of muscle, in which he endeavoured to prove that the well-known dark striæ of the fibres are crossed, or divided into two halves, by a median granular disc. In the part of the *Zeitschrift für Biologie*, which has just come to hand, we notice a critique upon Hensen's statements by Professor Krause, who has paid great attention to the structure of muscle, especially in reference to the mode in which nerves terminate in it. Prof. Krause maintains that Hensen's views are erroneous, and are founded on an imperfect interpretation of the phenomena presented by muscle after short removal from the body, and especially after the action of water or weak acetic acid. The median disc of Hensen is in fact, according to him, the central portion of the dark stria become paler by the action of water, and rendered lighter by comparison in consequence of the planes of contact between the dark or anisotropic and the light or isotropic substance becoming more marked. The clear or isotropic substance he states to be crossed by a thin and delicate membrane corresponding to the transverse line of Carpenter and others. Krause supports his views by reference to the effects of alteration in the direction of light and direct observation of the successive changes.

Fauna of Round Island.—The remarkable discovery has been made by Sir H. Barkly, governor of Mauritius, of four species of snakes and several species of lizards, in Round Island, a small island 25 miles from Port St. Louis, and separated by a sea only 400 feet deep, no animals of that description being natives of the Mauritius. The flora was also found to be to a great extent specifically distinct.

Botany.

Cinchona Cultivation.—We learn from a report just issued by Mr. C. B. Clarke, officiating superintendent of the Botanic Garden at Calcutta, and in charge of the Cinchona cultivation in Bengal, that the cultivation of cinchona is greatly extending in our Indian possessions, the Government plantation at Darjeeling being especially prosperous, where three distinct species of the Peruvian bark are cultivated with success, and nearly 1000 acres are under cultivation. A plantation has also been established at Nunklow in the Khasia Hills. The cultivation of the cinchona has now been successfully introduced into St. Helena and the Azores.

Alternation of Generation in Fungi.—M. Gabriel Rivet reports (*Bulletin de la Société Botanique de France* for Jan.) some interesting and important observations on the disease known as "rust" in cereals. This disease is produced by several kinds of fungus, one of the commonest of which is the *Puccinia graminis*, and the prevalence and propagation of the disease is found to be greatly favoured by the presence in the neighbourhood, of plants of the common berberry. The leaves of the berberry are commonly infested by a well-known fungus, the *Æcidium Berberidis*, in the form of orange spots; and it is now ascertained that these two fungi are ultimately identical. Spores of the *Puccinia* will not reproduce itself, but, if sown on the leaves of the berberry will develop into the *Æcidium*, which again will not reproduce itself, but the *Puccinia*. In a district in the south of France, where a railway company had planted its embankments with berberry trees, the crops of grain became speedily infested with rust; and the appointment of a commission of investigation elucidated the fact that the planting of a single tree of this species was sufficient to infect with the disease the crops of a whole neighbourhood where it had never appeared before.

Variation of Leaves.—M. E. Morren (*L'Institut*, Jan. 19th) propounds the theory that the phenomenon known as the variegation of leaves is a disease which is not merely contagious, capable of being communicated from one individual to another by contact, but that it can be transmitted from one species of plant to another by a kind of inoculation. The grains of chlorophyll he believes to be analogous to the red globules of blood, there being a strong analogy between chlorophyll and hæmoglobin. An alteration in this green colouring matter gives rise to variegated leaves, which consist of a mixture of green parts with others more or less yellow; if the discolouration is general it produces death; among the higher orders of plants only those which are parasitic can exist when entirely deprived of chlorophyll. Some of our common cultivated variegated plants, as *Hydrangea* and *Pelargonium zonale* sometimes put out entirely colourless branches, but these have only a parasitic life on the other parts of the plant, and die when separated. Variegation is a sign of organic disease produced by poverty in the seed, want of the ground, want of light, and other causes; and often appears spontaneously as well as under cultivation. By grafting a variegated on a healthy plant, the infection can be communicated downwards, no doubt carried by the circulation of the sap. Variegation can be induced also by the close proximity of a variegated graft. Instead of a true graft from a bud, the foot-stalk of a leaf from a variegated plant inserted beneath the bark will produce variegation. In the same manner the disease may be communicated from the stock to the graft. The discoloured or variegated portions of the leaf have lost their power of reducing the carbonic acid of the atmosphere; the plants are generally weaker, smaller, their flowers and fruit much poorer, and their power of resisting cold diminished. Variegation can be propagated by means of layers, buds, or grafts, showing that the buds themselves are infected; the seeds, however, from variegated individuals, usually produce normal and healthy plants.

Chemistry.

Condensation of Combinations of Carbon with Separation of Water, and their Importance in Plant-life.—Herr A. Kekulé, of Bonn, has discovered that common acetic aldehyde may pass over very easily, and even spontaneously, into crotonic aldehyde, which then yields the well-known crotonic acid. The transformation is easily understood by supposing that two molecules of the first aldehyde, by elimination of water, are condensed into a single molecule, and this appears to be of very great importance in explaining the formation in nature of substances richer in carbon, and more complicated, out of simpler ones. Herr Kekulé proposes to study and explain these processes more exactly; but in the mean time many speculations will arise out of them. Thus Herr Bayer, of Berlin, has developed his views on plant-life and on fermentation. According to his explanation, sugar is not formed in plants, as has hitherto been supposed, by the splitting up of substances of complicated composition, but synthetically from carbonic acid and the products of their reduction, among which Herr Bayer believes may be included methyl-aldehyde, discovered by Professor Hofmann. This aldehyde has the same composition as sugar, but a smaller molecular weight; and, by the union of several molecules of methyl aldehyde,

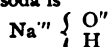
sugar might be produced. Herr Kekulé also believes this to be probable. In fermentation, Herr Beyer thinks that, as a consequence of the internal movement which is a part of this process, an accumulation of oxygen takes place within the molecules of sugar, which results in its separation into alcohol and carbonic acid. The elimination and absorption of water in different ways, which the theory points out, appear to be processes of the greatest importance in the changes of carbon-combinations in plants.

The Luminosity of Phosphorus.—Herr W. Müller, of Perleberg, gives an explanation of the well-known luminosity exhibited by phosphorus in the dark. It depends on slow combustion or combination with oxygen; but does not take place in pure oxygen, except when it is diluted by other gases, as is the case in the atmosphere. In other atmospheres, as hydrogen or nitrogen, the phenomenon does not occur.

Diamonds.—Professor Tyndall has just succeeded in igniting a diamond in oxygen by the concentrated rays of the electric light. He has no doubt of his ability to ignite it by the purely invisible rays from the same source. It is interesting to know that a new locality for diamonds is reported by Herr Gustav Rose, of Berlin, which may be considered the first in Europe, if the western slope of the Ural is placed out of the question. The stone referred to was found in the granite-quarries of Count Schönborn in Bohemia, and has been unquestionably identified as a diamond, both by the combustion of a splinter into pure carbonic acid, and by its physical and mineralogical properties. Its weight is 57 milligrammes; it is cubical in shape, and is of light yellow colour, and is probably not the only one to be discovered. Prof. Wöhler, of Göttingen, has also discovered minute diamonds in a piece of platinum from Oregon.

Jargonium.—A year ago Mr. Sorby was engaged in examining the absorption-spectra given by zirconia and other earths, obtained from the zircon or jacinth. Certain specimens of the Ceylon variety of the gem called jargon, or Matura diamond, yielded an absorption-spectrum in the red of so marked a character that its discoverer assigned it to a new element. Upon analyzing the jargon a quantity of substance was got which, while resembling zirconia, was sufficiently distinct from it to warrant the assumption of a new element, which was accordingly called jargonium. At the same time, the element uranium, which generally shows absorption-bands in the blue, was pronounced absent both by spectroscopic and ordinary analysis. Mr. Sorby has just described to the Royal Society a series of experiments which prove that, while it is still possible that some jargons may contain a new earth, the absorption-spectrum originally assigned to it is produced by mixing the oxides of zirconium and uranium; that it gives evidence of the presence of an amount of uranium otherwise inappreciable, and, therefore, is one of the most delicate tests of that substance. He has thus found that while one 50th of a grain of uranous oxide alone is required in a borax bead to show absorption bands, one 50,000th of a grain gives as good a spectrum if it be previously mixed with zirconium; in practice one 2000th of a grain of uranous oxide exhibits the absorption-bands most distinctly. While the existence of an element jargonium is thus rendered very doubtful, an altogether unexpected result has been gained relative to the mixing of different oxides for spectroscopic purposes, and a valuable addition has been made to blowpipe analysis.

The Water Type.—Mr. Wanklyn has recently published an important paper, that will probably give rise to much controversy. It does not admit of brief abstraction. The author denies the analogy between the acids and metallic salts; that the acids are built on the water type he is indeed not prepared to deny, but he maintains that the acids and the metallic salts are built on totally different types. The alkalis, instead of being waters, and like the acids in structure, are like metallic salts. Thus caustic soda is



It may be briefly stated that the accuracy of the mode of representation proposed by this distinguished chemist entirely depends on the question, Is there, as a matter of fact, a fundamental analogy, or fundamental want of analogy, between hydrogen and the metals? In Mr. Wanklyn's opinion, in favour of which he gives strong reasons, there is a fundamental dissimilarity between hydrogen and the metals.

Detection of Arsenic in Fusohine.—Dr. Riecker finds that the pigment Fuschine contains arsenious acid, the amount in some samples being 2.07 per cent.; he therefore recommends that there should be legal prohibition to the employment of this pigment as a colouring for sweetmeats.

Conversion of Crystalline Sulphur into the amorphous modification.—M. Lallemand finds that the direct action of sunlight converts crystalline sulphur into sulphur insoluble in sulphide of carbon. By placing a solution of sulphur in sunlight concentrated by a lens, the author states that the sulphur is rendered insoluble and deposited in the amorphous form.

Physics.

Radiation, Absorption, and Reflection of Heat at Low Temperatures.—From the principle of the mechanical theory of heat, Professor Kirchhoff has derived the law that the power of absorption of a body for every wave-length, or colour of light, or of radiated heat, is equal to its power of radiation for the same colour, provided the radiation is only a consequence of the heating of the body. This law has paved the way, not only for an explanation of Fraunhofer's lines in the spectrum of the fixed stars, but also for an investigation of the chemical constitution of the heavenly bodies. Kirchhoff has confirmed the truth of this important statement by a series of brilliant experiments on flames coloured by the vapour of different metals. This confirmation, however, had reference only to bodies in the gaseous state and at a very high temperature, while the law should, according to Kirchhoff, be true for all substances. It is obvious that the experimental demonstration of the universal truth of the law is difficult. Experiments on the light radiated from solid or liquid bodies at a red heat are indeed easily performed; but these experiments have in general produced little result. The light, when analysed by the prism, shows usually an uninterrupted spectrum. In a single instance only, that of the light of red-hot Erbium, Professor Bunsen found that single colours were especially represented. The absorption of light by a solid or liquid substance at a red heat has, for obvious reasons, not yet been investigated. Professor Magnus has now, however (*Abhandl. der Berliner Akademie*, 1869), published a series of experiments, in which he makes out a demonstration of the proof of Kirchhoff's law for solid bodies, and especially for rock-salt; and, which is of very great interest, at the comparatively low temperature of 150° C. (about 300° F.). The result of these investigations may be stated as follows:—Rock-salt, a substance of great value for experiments on radiated heat, has exhibited, as the result of previous observations, an equal permeability (diathermancy) for rays of heat from the most different sources. When, however, Magnus caused the heat radiated from a plate of rock-salt to pass through another plate of rock-salt, a perceptible absorption was observed. Magnus inferred from this that rock-salt radiates only one heat-colour when heated to a temperature of 150° C.: and that therefore, in accordance with Kirchhoff's law, it absorbs only this one colour. It may be observed that this law will explain both facts, the remarkably perfect diathermancy of rock-salt for heat from other sources, and the absorption of heat radiated from itself. No experiments have yet been made on the wave-length of this heat-colour. It is worthy, however, of observation, that the substance from which rock-salt is formed, sodium, also emits only one colour when in the condition of a glowing vapour. It cannot be denied that the conclusion which Magnus draws from his experiments is still open to considerable doubt. It should be mentioned also that the physicist who has had the greatest experience in Germany in the laws of radiated heat, Professor Knoblauch of Halle, has not, by his experiments, at present confirmed the statement of Magnus (*Poggendorff's Annalen*, 1870, No. 1). The subject deserves very great attention, and will, doubtless, shortly receive a full discussion. K.

Expansion of Water in Freezing.—Herr Rüdorff, of Berlin, makes the expansion of water in freezing very evident by the following experiment, which was performed at a meeting of the Chemical Society. Strong cast-iron tubes were filled with water, closed with a close-fitting screw, and placed in a freezing mixture. In a few minutes the water freezes and shivers the tubes to pieces with a loud report. It appears, however, from the No. of the *Rivista Contemporanea* for Jan. 1870, that M. Barthélemy, professor in the Lyceum of Pau, attacks the theory, universally adopted by physicists, that water expands in the act of freezing, and attributes the bursting of a bottle containing water which is allowed to freeze, to a development of gas from the water at the moment of its congelation. In the Jan. No. of the *London, Edinburgh, and Dublin Philosophical Magazine*, however, Rev. Canon Moseley reviews, in an article "On the mechanical properties of ice," the evidence in favour of the theory, showing that, in the winters of 1845 and 1846, three independent observers, Schumacher of Copenhagen, Moritz of Dorpat, and Pohrt of Pultowa, investigated the subject, and arrived at an almost identical result for the coefficient of linear expansion, viz. about 0.00065 for 1° R.

Molecular Movement.—Professor W. Stanley Jevons read a paper before the Philosophical Society of Manchester, on the "so-called molecular movement of microscopic particles." After alluding to the discovery of the movement of minute particles of inorganised matter suspended in water, by Robert Brown in the year 1827, Mr. Jevons states that the purest distilled water alone gave the movement of the minute particles in the greatest perfection, while the presence of acids and alkalis that checked the motion of the particles under the microscope, were found also to have a power that has not been sufficiently noticed, of precipitating the suspended matter. The author was convinced that the motion was really due to electricity. The molecular motion is arrested by acids and alkalis, ammonia excepted, because their presence renders water a good conductor. The action of ammonia

on the conductivity of water being exceptional, Mr. Jevons employed this reagent as an *experimentum crucis*, when he found that it had an almost inappreciable effect in stopping microscopical movement, neither did it cause a precipitation of the suspended matter.

A New Electro-typographic Machine.—The French have been more speedy than ourselves in putting into operation the modern inventions in telegraphy. Hughes' American machine, which delivers the message in long printed strips, like a tailor's measure, is employed on all the great railway lines in France; and the delicate apparatus of M. Meyer which faithfully transmits autographs, drawings, Oriental characters, or whatever the sender may fancy to trace on the metallic paper, is now used on the Lyons railway. A new electro-typographic machine, the invention of M. Henri Fontaine, a French barrister, is now at work in one of the public offices in Paris. The object of this machine is to print off with economy and rapidity the quantity of short papers required in law courts, public and private offices, or commercial houses, now executed by the longer and more expensive processes of printing or autography. The machine of M. Fontaine, like the electric telegraph, is on the principle of substituting fixed for moveable types, one type only being employed for the same letter; thus dispensing with the ponderous and bulky moveable types of the printer. Steel types, representing the different characters used in printing (capitals, small letters, italics, &c.), and ranged round two horizontal disks, placed one over the other. Above these is another metallic circle divided into notches corresponding with the type below. By a very simple machinery, as the handle or bar in the centre presses against the notch representing the letter required, an electric shock lowers the type upon a sheet of paper rolled round a cylinder placed beneath, prints the letter, and again returns to its place. The operation is so rapidly performed that a hundred letters may be easily printed in a minute. When completed, the paper is transferred to the lithographic stone to be worked off. The great recommendation of M. Fontaine's machine is its great simplicity, the ease and rapidity with which it is worked, its convenient size (about 3 feet by 2), and its moderate cost. The typography is remarkably clear and distinct, from the employment of finely engraved steel types.

Miscellaneous Intelligence.

Newton-Pascal Papers.—Professor Grant, of Glasgow, has just published a detailed account of the proof adduced by him that these documents could not be spurious. It is briefly as follows:—In the three editions of the *Principia*, published in 1687, 1713, and 1726 respectively, Newton avails himself of the best astronomical observations at his disposal, in each successive edition changing his numerical results to suit the most recent discoveries. Between 1662, the year of Pascal's death, and 1687, advances, amounting almost to a revolution, were made in practical astronomy, and these were continued between 1687 and 1726. If Pascal had really been in possession of the idea of gravitation, his results relative to the masses of the planets, &c., would necessarily be based on observations prior to 1662, and would be rude and defective when compared with those even in the 1687 edition of the *Principia*. In the forged documents, however, the numbers are not approximations, as might have been expected, to Newton's first results; but correspond *exactly* to those published by him in 1726, which were based upon the observations of Pound and Bradley, men who were not born when Pascal had died. While it is just that the late Sir David Brewster, Martin, and Le Verrier, should have their share of credit for exhibiting the falsity of the papers, the detection of so important a piece of evidence—as conclusive of their spuriousness as the occurrence of the word "its" was of the Rowley poems—should not be forgotten in the records of what will hereafter appear as one of the most singular chapters in the history of astronomy.

Those of our readers who are unable to read German will be glad to learn that the first part of Louis Büchner's interesting *Essay on Man, his Past, his Present, and his Future*, has just been translated into French. It covers to some extent the same ground as the work of Sir Charles Lyell on this subject, but with various additional facts; the whole very agreeably arranged, and capitally translated by Dr. Ch. Letourneau. The present part is entitled *D'où venons-nous?*

The current Number of M. Littré's *Journal de la Philosophie Positive* is postponed till the 15th or 20th of this month, and will contain in a supplement a report of the lawsuit which M^{me}. Comte has lately brought against the executors of her husband.

Selected Articles.

New Course of the Yellow River of China. By Ney Elias. Proceedings of the Royal Geographical Soc., Vol. XIV. No. I. Feb. 1870.
Journey from Leh to Yarkand and Kashgar. By G. W. Hayward. In the same.

On the Continuity of the Gaseous and Liquid States of Matter. Bakerian lecture for 1869, by Dr. Andrew, of Belfast. *Chemical News*, March 4, 1870.

On the Relationship of Dinosauria to Birds. Prof. Huxley in the Quarterly Journal of the Geol. Soc. for Feb.

On the Relationship of the Sponges to the Corals. W. S. Kent in Annals and Mag. of Nat. Hist. for March.

Review of the Contributions to Fossil Botany published in Britain in 1869. W. Carruthers in Journal of Botany for Jan. and Feb.

Review [favourable] of Kuno Fischer's Anti-Trendelenburg, in the Suppl. to the *Augsburg Gazette*, Mar. 3.

New Books.

FRESENIUS. Quantitative Analysis. Edited by A. Vacher. Fifth Edition. London: Churchill. 1870. [Re-written, re-arranged, and simplified by the editor, at the cost of all that makes Fresenius's own work valuable: fullness, criticism, and experimental reliability.]

HYRTL, DR. Lehrbuch der Anatomie des Menschen. Vienna: Braumüller.

LETHEBY, H. On Food; its Varieties, Chemical Composition, Preservation, Adulteration, &c. London: 1870.

MOHR, DR. F. Lehrbuch der chemisch-analytischen Titrimethode. Third edition. Brunswick: Vieweg. 1870. [An enlarged and much improved edition of Mohr's classical treatise on Volumetric Analysis. Copiously illustrated with the woodcuts which are so attractive in all Vieweg's Chemical and Physical publications.]

PUMPELLY, R. Across America and Asia; notes of a five-years' journey around the world, and of residence in Arizona, Japan, and China. London: Sampson Low and Co. 1870. [Contains an excellent account of the physical geography and geology of Japan, besides other valuable scientific and descriptive matter.]

WAGNER, DR. MORITZ. Naturwissenschaftliche Reisen im tropischen Amerika. Stuttgart: Cotta. 1870.

WURTZ, AD. Dictionnaire de Chimie pure et appliquée. 9^e Fascicule. Paris: Hachette. 1870. [Contains articles on tin, ether, ethyl, ethylene and derivatives, and iron.]

History.

History of Wallenstein. [*Geschichte Wallensteins*. Von Leopold von Ranke. Zweite Auflage.] Leipzig: Duncker und Humblot.

THE question as to Wallenstein's true character and plans was variously decided by his contemporaries, and has been a topic, since then, for ardent critical discussion. Richelieu speaks of him in his Memoirs as a faithful soldier unworthily sacrificed to the suspicions of the Austrian cabinet. Oxenstiern more cautiously expressed an opinion that the truth about Wallenstein's *guilt* or *innocence* would never be thoroughly known. In Vienna, when the assassination was first reported, Piccolomini, whom public opinion regarded as mainly responsible for it, was very coldly received, and Cardinal Barberino wrote from Rome to say that the Emperor was bound to vindicate his conduct. Such a vindication was attempted in two ways, and with very different results. Wallenstein's supposed accomplices were brought to trial. But no disclosures were elicited, even under torture; and Wallenstein's papers threw no light upon any conspiracy. Accordingly the Court of Vienna published an "exact and authentic account," which was afterwards incorporated by Khevenhiller, who had been an official of high rank, in his *Annales Ferdinandei*, with some corroborative documents and in particular the confessions of Sesyma Raschin, a Bohemian, and sometime Colonel in the Swedish service, who professed to have been Wallenstein's agent. Khevenhiller's position and character gave importance to his assertions, and his charges against Wallenstein gradually passed into history. They are the groundwork for all that Schiller has written. Then came the inevitable reaction. In 1829 Förster published *Wallenstein's Letters*, and accused Khevenhiller of "intentional falsification." Förster's *Life of Wallenstein*, which appeared a few years later, added some documents of interest,

and pleads the cause of the defence still more strongly. The new view was very generally adopted, and has been popularized in England by Mitchell's book. But critics or opponents were not wanting. Geijer pointed out a fact of capital importance, that it was a feature of Wallenstein's character never to commit himself on paper; and that his letters accordingly were very imperfect testimony to his innocence. "If we read Förster and Hurter," says Professor Ranke, "we see that, though better informed, we still stand just where we did at first. Whatever the one maintains, the other denies." The object of the present volume is to throw light on the question by contributions from unpublished documents and especially from the archives of Dresden and Brussels. The Saxon diplomatists who were corresponding with Wallenstein, the Spanish who procured his death, naturally know more than the Bavarian, who merely suspected the worst of a private enemy, or than the Swedish Regency, which probably never learned the secret of plans that were more or less directed against it.

Practically, the charges of treachery refer to two or three critical periods. After the battle of Breitenfeld, Sesyma Raschin says he was sent, without credentials and only in Tercza's name, to sound Gustavus Adolphus whether Wallenstein would be well received if he deserted to him. The King of Sweden seems not unnaturally to have doubted the sincerity of overtures which came to him so circuitously; but answered that Wallenstein might rely on his protection and favour. Later on, he wrote a letter to the same effect, but without committing himself to a distinct engagement. Förster treats the whole story as the fiction of an adventurer who could not even preserve probabilities in his narrative. How was a man like Raschin to obtain audience of a king, or why should Wallenstein profess extreme gratitude for a complimentary letter which promised nothing? Professor Ranke thinks that the narrative bears the stamp of truth, and is confirmed by all that we know of the relations of Gustavus and Wallenstein. The Duke may only have intended to save his province of Mecklenburg from the worst ravages of war. That he seriously intended desertion at this time is very improbable. It was not his interest to serve under a king who was as good a soldier as himself; and it is noteworthy throughout his history that he seems genuinely to have disliked the interference of foreigners in the empire. But while his position was still only that of a disgraced favourite, he may easily have thought it well to be prepared for possible contingencies. Professor Ranke does not allude to the correspondence that bears on this subject. Tilly writes (Feb. 1631) and cautions the Duke, "out of true-hearted affection" that he is reported to be meditating revolt. Wallenstein answers that he has no quarrel with the Emperor, and laughs at newspaper gossip. At the same time he complains to his friend Questenberg of Tilly's propagating such rumours, and observes that "the rogue thinks every man of his own stamp." To Förster this letter is a natural outburst of indignation from a blunt and honourable soldier. In itself, it may always be judged variously; but it must be admitted that, if Wallenstein was guilty, he could not have done better than by sending off such a disclaimer to a friend at court.

The next charge of treachery refers to Wallenstein's conduct after the battle of Lützen. He was then (1633) at the head of a strong army, and opposed to inferior generals, as he showed by his brilliant strategy at Steinau; yet he either effected nothing or threw away his success. There was no question, for instance, that he could have made prisoners of Count Thurn and his officers, who were yet allowed to depart, and the lenity was doubly suspicious as it was shown to Bohemians by one who was thought to aspire

to the crown of Bohemia. Neither is it doubtful that he was negotiating in secret with the enemy. But his advocates represent him as disposed by personal infirmity and humane feeling to wish honestly for the termination of war, and point out that the charge of proposing conditions incompatible with his duty to the Emperor rests on the authority of Raschin who did not conduct the negotiations, and of Arnim whom Richelieu stigmatized as the most perfect Jesuit that ever lived. On the other hand, Professor Ranke shows, from the despatches of the English envoy Curtius, that Wallenstein had expressed to Oxenstiern himself a wish to see the Bohemian exiles restored and the country replaced in its old rights as an elective monarchy; and it is, at least, suspicious that the French envoy was instructed to promise Wallenstein the Bohemian crown. Nevertheless Oxenstiern attached no importance to the negotiations, and Feuquières wrote home to his court that Wallenstein's offers were only made in order that he might get reinforcement to strengthen his army. Professor Ranke's solution seems the best warranted. By this, Wallenstein's desire was to arrange a peace that should gratify his revenge, satisfy his ambition, and yet be just short of treachery to the Emperor. Personally the Duke of Friedland had always been in favour of toleration, and as the victim of the strong Catholic party he might easily consent to the expulsion of the Jesuits. On those points, therefore, he was prepared to make concessions which could only have been extorted by force from the Emperor, and which inspired distrust in the enemy by their very magnitude. But with Protestantism tolerated, and the Bohemian crown made elective, the chances that Wallenstein, a Bohemian born, would be the first king chosen were immense. Only it was indispensable that the Swedes should be driven out of the Empire, both because it would be difficult to give them compensation out of German territory, and because, as long as they remained, Wallenstein would not be master of the situation. On this point the negotiation broke off. The Saxons could not, at first, bring themselves to consent to an act of such gross treachery, and which would place them for ever at Wallenstein's mercy. Probably they reported the proposal to Oxenstiern; and we can thus account for the Chancellor's doubt whether Wallenstein's real aim was to advance himself or to break up the alliance of the Protestant states.

But in January, 1634, Quiroga brought an order to Wallenstein, that he should send an escort for a detachment of Spanish troops going into the Netherlands. Wallenstein objected, for many reasons. It was a dangerous military operation; it was in furtherance of a policy which he disliked; and it scattered the forces which for every reason he desired to keep in hand. He refused obedience, and prepared actively for the worst. Professor Ranke accepts the view of the Spanish envoy Oñate, that Wallenstein struck out with his own hand a clause reserving obedience to the Emperor, from the declaration of fidelity which his officers signed at Pilsen. Some important papers from the Saxon archives complete the history of this period. It is now certain that Wallenstein renewed his negotiations with Arnim, who had once served under him, and as the Duke's demands were less extreme, and the Court of Dresden was now weary of the Swedes, who wished, it was thought, to make the war eternal, the Court of Dresden despatched Arnim to Berlin, with instructions to arrange a secret league between Brandenburg, Saxony, and the Duke of Friedland. By this, peace was to be forced on Germany, Saxony was to gain some new territory, and Wallenstein was to get compensation as should be arranged, Professor Ranke thinks in the lower Palatinate. Practically the intrigue came to nothing, as the Court of Berlin refused to betray the Swedes, and Wallenstein died before fresh combinations could be arranged. He

had over-estimated his hold on his followers. His liberality was more than balanced by his fits of brutal violence, and his reputation for success was not potent enough to break the spell of a subject's allegiance. Above all, his subordinates, Gallas, Altringer, and Piccolomini, were anxious to succeed to the spoils of his office. Had he left Eger alive he would scarcely have carried a few hundred troops over to the enemy, or have been able to betray more than half-a-dozen outposts. But the Spanish envoy's denunciations had roused the Court of Vienna to energetic action. A first order deprived the Duke of his command; a second directed that he should be brought in alive or dead. Professor Ranke evidently regards Wallenstein's murderers as men of character, who, finding themselves obliged to choose between rebellion and bloodshed, and that it was impossible to escape alone, or to seize the General, elected to put him to death.

It will be seen that Professor Ranke's biography contributes very valuable material to an estimate of the character of Wallenstein. The new evidence is not, indeed, overwhelming, and it will still be possible for writers of Förster's stamp to explain away the acts of a man who had no real confidants, and who perished chiefly because his employers knew him better than his enemies, and believed him capable of the wildest projects and the worst treachery. Most men however will be inclined to accept Professor Ranke's judicial statement and summing up, and will only regret that he has not treated his subject more as a psychological study. Within his own range—of treaties, public documents, and confidential correspondence—he is very admirable; and the care with which he shows Wallenstein's personal relations in every great period to the motives operating on cabinets deserves all recognition. But he writes history with a certain official impassiveness, as if the thoughts that shake the world were rather a distant fact than an ever-present reality; and he sketches character like a diplomatist, by hints and minute touches, and uncertain confidences, rather than with the free pencil of one who reads the secret of a life in the unity of its acts small or great. Perhaps, too, like many who have opened up new sources of information, he is a little disposed to undervalue the old. Still, when all abatements are made, he has probably done more than any man living for the European history of the seventeenth century; and it is trying the *History of Wallenstein* by a very severe standard to compare it with the author's other writings.

C. H. PEARSON.

Are's 'Islendinga-bók.'—Edited by Professor Th. Möbius. [*Are's Isländerbuch, im Isländischen Text, &c. zur Begrüssung der Germanisten bei der xxvii. Deutschen Philologenversammlung in Kiel 27/30 September, 1869. Herausgegeben von Theodor Möbius, Professor an der Universität in Kiel.*] Teubner: Leipzig.

THE present volume is published as a welcome to the German Philologists assembled at Kiel, last autumn; and the elegance and accuracy of its type, as well as the fulness of the information it contains, are deserving of high commendation. First comes a Preface (p. i-xxii); then the Text (3-14); Translation (15-28); Notes on the Text (29-34); Chronological Table (35-38); Emendations, &c. (39-40); History of Proper Names (41-53); Glossary (54-81 and 82-84); and lastly (p. 85 sq.) a Map of Iceland, showing the political division of the country, with Historical Remarks.

The old *Islendinga-bók* (a chronicle of only 14 pp. 8vo.) contains an account of the political history of Iceland, in the first centuries after the settlement, and was written by the venerable father of Icelandic historiography, the priest Are Frode (Are the Historian), who was born in 1067 (a year

after the Norman Conquest), and died in 1148. Are is interesting as the first critical historian of Iceland and Norway. He collected traditional stories current in his time, sifted them, and endeavoured to make out their chronology. For every statement he makes he names as his authority some living person, and his history is thus a mere skeleton of dry facts, and stands in strong contrast to the *sagas* of his own and subsequent times.

All the other works of Are Frode are lost, but their contents are embodied in Snorre's *Book of Kings*, as also in the *Book of Settlement*. Of the *Islendinga-bók* Are wrote two recensions, and dedicated his work to the Bishops Thorlak and Ketil. The former redaction is lost in its primitive shape, but the revised edition (viz. the present work) which he seems to have brought out about the year 1130, is preserved. In the middle of the 17th century the learned Icelandic Bishop Bryniolf possessed the only vellum copy known to exist—a very old copy which was thought to be Are's own autograph. This original was lost soon afterwards, probably shortly after the Bishop's death in 1674; but two transcripts had in 1651 been executed by a skilful transcriber of vellums, the Icelandic priest Jón Erlendsson. The copies taken by him are called A and B; A is the better one. The learned Arne Magnusson suggested that B was the first copy, and that the Bishop, not being satisfied with it, caused the transcriber to take another; but it is very unlikely that the Bishop should have interfered on this point with so skilful a copyist. A comparison of the two, however, makes it evident that A was the original copy taken from the vellum itself, but that the duplicate B was taken from that copy in a hurried way, so as to be of little or no value. From the errors the MS. contained it is certain that the old vellum was not an original, but probably a copy written shortly after, in the 12th century, from Are's own original. Some of the errors are curious; e.g. at p. 6 line 4, "at allir menn myndi thegn vard," the meaning is that "all would become silent." The meaningless "thegn vard" is commonly altered into "thagna" or "thegja"; but it is difficult to understand how a mistake could have arisen in writing so plain a word as that. Now in Danish we have a word "taus," "silent," which points to an old Norse *thagsi*, an obsolete word, which to our knowledge never occurs in old Icelandic, but would here suit well. Indeed the old Danish word is just what we should expect in a writer like Are.

As to the origin of the book, the words of Are himself are our chief authority:—"I made the *Islendinga-bók*," he says, "for our Bishops Thorlak and Ketil, and showed it to both of them, and to the Priest Saemund; but as they liked to have it thus or to add to it, I revised the book, leaving out the genealogies and lives of kings." The dedication is made in Are's own singular way. At the end of the 10th chapter are the words, "Here endeth this book," and then follows a pedigree of the bishops from the time of the settlement. This is evidently meant to serve as the dedication. Next after the dedication follows the pedigree of the author himself, thirty-eight generations from Yngvi, the son of Odin, and ending merely with the words—"Father of Thorkel, Brand, and Thorgils my father, but my name is Are." This pedigree answers to a title-page in a modern book, and the whole is a kind of *proteron hysteron*.

The pedigree of the historian may serve to indicate the stages of old Northern history. Fourteen of his ancestors may have been historical personages; the first of them being King Olave, named "the woodcutter" from his clearing the forests in the west of Sweden. Olave's son, Halfdan, emigrated to Norway, and there founded a kingdom. King Halfdan's descendant in the fifth degree, Olave the White, founded a Norse kingdom in Dublin in the middle of the

9th century, and thus marks the great Scandinavian migrations to the British Isles. A grandson of King Olave was among the first Icelandic settlers, and marks the period of the settlement of Iceland at the end of the 9th century. From the settlement down to Are are six generations. Eyjulf the Grey (known to English readers from *Gisti the Outlaw*), a grandson of the settler, was baptized in his old age about 1000 A.D.; but Gellir, his grandson, was the first who was *born* a Christian (1008), and marks the time of the change from the old heathen faith. Lastly comes Gelli's grandson, Are Frode himself, whose name marks the dawn of written prose literature and history. Thus within nine generations we have: in the first, the emigration to the British Isles; in the third, the settlement of Iceland; in the fifth and seventh, a baptized and a born Christian; and in the ninth, the first prose writer and historian. These nine or ten generations compass the old "historical age;" for in all that happened beyond that time, tradition and memory fail, and with the exception of names all is mythical or fabulous. But the Saga time in a more special sense—the classical period of ancient Icelandic life—lasts from the settlement to the year 1030. The great Sagas mostly end about that year, and treat of the events and persons of the 160 years previous.

The historical facts established by Are's book are chiefly these: 1. The date of the Norse settlement of Iceland. 2. Some dates and facts relating to the chief political institutions of the country. We hear of the Althing, an aristocratic assembly erected in 930, which became more popular in later times, and united the legislative and judicial functions. The succession of the Speakers or Presidents of the Althing, whose office was to declare the law in the assemblies, serves as the basis of Are's chronology. 3. The political division of the country into 13 *Thing* (Communes) and 39 Godord (Priesthoods). 4. The discovery and settlement of Greenland in 985, fourteen or fifteen years before the introduction of Christianity. 5. Introduction of Christianity (1000). 6. Erection of bishoprics (1056), and lives of the first two bishops (1056-1118).

The notes in the volume before us contain some valuable contributions from the pen of Konrad Maurer, which throw fresh light upon the legal history of Iceland. For instance, they fix the date of the census of *franklins* (yeomen) mentioned by Are. The philological part, the glossary and indices, are accurate and exhaustive; and the preface gives expression to a feeling almost of veneration for the Icelandic language and literature, and duly estimates their high importance for the German nation as well as for the Teutonic peoples at large.

GUDBRAND VIGFUSSON.

History of the University of Innsbruck, from its Foundation to the year 1860. [*Geschichte der Universität in Innsbruck seit ihrer Entstehung bis zum Jahre 1860.*]—Von Dr. Jacob Probst. 8vo. pp. 411. Innsbruck: Wagner. 1869.

A COMPLETE, solid compilation, full of facts, and very instructive for the history of Catholic education. It is not, nor is it intended to be, amusing reading. It makes no pretensions to composition or to style; indeed, it is, in part, hardly intelligible to the general reader; for much of it consists of abstracts of documents, which, if not in the language of the original, are thickly strewn with phrases of the Austrian chancery, and of Tyrolese German, which form a language unknown to cis-montane readers.

The author's sources are almost wholly documentary. For though the University registers seem to be lost, yet full journals of the proceedings of the separate Faculties, either for the whole or for portions of the period, are preserved. The reports sent in to Government, and Government

minutes issued to the University, have been procured from the offices of the Provincial Government. These authentic sources have been conscientiously drawn upon, and no trace is to be found of any attempt to colour or to varnish, or to foist in the author's subjectivity in any form whatever.

The University of Innsbruck is only 200 years old, yet its history offers a reflection of all the changes which have affected education in Germany. Founded in 1687, its first period, 1687-1730, coincides with the time when the main or only object of education was the maintenance of the Catholic doctrine. A Jesuit College was planted in the University from the first, and two Faculties—those of Theology and Philosophy—were entirely under the control of the Order. In the first years of the 18th century public opinion gradually outgrew the principles of the Society of Jesus, not only in the theory of education, but in politics, philosophy, science, and the aspects of knowledge generally. This gave rise to the distinguishing characteristic of the second period of the history of the University, which was a struggle for supremacy between the Jesuits and the Government. This second period may be said to extend from 1730 to 1773, when the Jesuits were finally expelled from Innsbruck, and their property confiscated. The history of these 43 years is especially instructive. We have a Government composed exclusively of Catholic statesmen, a Government which abhors Protestantism, and has no thought of innovations in religion, yet representing the liberal and enlightened ideas of the age in the matter of education, and forcing them, bit by bit, in an arduous struggle, upon a University hidebound by the ideas and practices of the 17th century. In this protracted battle of reform, the Jesuits were the centre of attack and the centre of resistance; yet the bishops, though disliking the Jesuits much, aided and abetted them when the question was of resisting the reform of education. The bishops had it always in their power to hang over the Government the constant threat of erecting theological seminaries for their own clergy, and to ruin liberal Professors by constant denunciations of heresy. The victory, in the end, remained with the reformers, though how slowly it was won may be understood from the fact that, notwithstanding the expulsion of the Jesuits in 1773, it was not till 1781 that the oath to the doctrine of the Immaculate Conception was abolished. In all this time the institution remained exclusively Catholic, and had not—indeed has never had—a single non-Catholic Professor, probably not a single non-Catholic student.

The victory, however, of the Government over the petrified orthodoxy of the clergy was dearly purchased. It could only have been achieved by the growing might of bureaucratic centralisation, which, when it had expelled the Jesuits, became itself as deadly a foe of scientific freedom as the Jesuits had been before it. A complete reform had been introduced into the subjects and methods of teaching. But it was wholly ineffectual for its purpose; for it was a reform superinduced from without by ordinances and enactments. There was no life within. It was in vain that the central authority endeavoured, by multiplying and sharpening examinations, by lengthening the terms at the expense of the vacations—the holidays in the old time had amounted to six months out of the twelve—by incessant visitation, by appointing Directors of Faculties to watch the Professors, and by an elaborate system of checks and counter-checks, to maintain the teaching at the point of efficiency. After a short period of reputation the University gradually sank into a local school, where degrees in theology, law, and medicine could be got at a cheap rate for professional purposes. It was very rarely that a student from any other province of the empire matriculated.

This period, from 1773 to 1848, forms the third period in the history of Innsbruck, and may be called the period of its decline and fall. Indeed, from 1810 to 1826, the University ceased altogether to exist.

The fourth and last period of its history is from 1848 to the present time. On this its latest phase the author is very brief, and perhaps has his reasons for being reticent also. '48 opened for Innsbruck, as for the other universities of the empire, prospects which were soon clouded. Bit by bit the old régime was restored. In 1852 the Jesuits were allowed to return to their own quarters. In 1857 they resumed the Faculty of Theology, in which they now confer their own degrees and appoint their own Professors, who are not subject to examination by the Education Office, like the other Professors. The Jesuit Professors of Theology are also now capable of being elected in their turn to the rectorship of the University, which they formerly were not. Since its foundation, the University was never so completely in the hands of the Society of Jesus as it now is. They do not seem to succeed, if numbers are any test. The students of theology do not exceed 60, who are all from other parts of the empire. The Tyrolese students are all in other universities, or in episcopal seminaries. MARK PATTISON.

History of Sicily in Antiquity. [*Geschichte Siciliens im Alterthum*, von Ad. Holm, erster Band, mit sieben Karten.] Leipzig: Engelmann, 1870.

IN dedicating his work to "Ernst Curtius and George Grote," the author has already implied that he adopts their views of the way in which a history of Sicily should be written. Beginning with a full geographical account of the island, he bases on this a political history of the several states in close connection with their literary and artistic culture. The geography accounts for so much of the history; owing to its central position in the Mediterranean, the island was the meeting-point of different races from the first. Thucydides tells us that Sicilians from Spain held the West, Sicelians from Italy the East; and while Greek colonies were settled on the Sicelian ground amongst a kindred population which easily amalgamated with the new comers, the Carthaginians from the opposite coast of Africa already held strong posts at the western promontory that lay nearest to them, and which they therefore called Lilybæum, the land "opposite to Libya." It is curious that the modern name of the harbour, Marsala, "the port of God," is due to the same Semitic race, to the Mahometan Arabs, who from the African coast conquered and held Sicily during the middle ages. But the Greek culture maintained undisputed supremacy even here. The coins of Lilybæum are exclusively Greek, and the teaching of the place was Greek. Even in Carthage itself we find that "the mother of Hamilcar, the King, was of Syracuse" (Herodotus 7. 166), and Greek must have been the commercial language of the Western Sea, as Italian was throughout the Levant when the Italian republics held sway in the Mediterranean. It is this point, that of the supremacy of the Greek civilization and culture, which our author lays most stress on. After describing the physical character of the island, he first speaks of the foundation of the Greek colonies and of the native population which they found there. Sicily slopes from north to south, but the hilly country of the interior has little wood, hence the streams are small, and mostly dry up in the hot season; hence, too, the value attached to these rivers, as shewn by the number of Greek towns named after them. Virgil selected a characteristic trait of the country when he spoke of "Gela fluvio cognomine dicta." The dews, however, are very heavy in summer, and supply the want of rivers. The Ana-

pus at Syracuse never fails, it forms the swampy ground (so important in the sieges of the city) in which alone the papyrus now grows, since the branches of the Nile have become dry. The Greeks naturally settled first along the east coast as nearest to the mother country. The Ionian colony of Naxos, and the Dorian colony of Syracuse, were founded in two successive years, and here we already have that antagonism of the two leading Greek races, which is such a determining element in the history of the nation, in Sicily as in Greece proper. Then the stream of colonization was turned for forty years to Italy, to Sybaris, and Crotona. Then again it took the direction of Sicily, and the south coast was occupied. Syracuse assumed the lead, but was never really supreme until the island was becoming the battle-ground for Carthage and Rome.

Though the greater part of the book is given to politics, yet the most interesting chapters are those which describe how the Greek poets were attracted to the Court of Hiero, how Greek poetry assumed a peculiar character in Sicily, how rhetoric sprang up there, and a special philosophic culture, which through Ennius and his fellows influenced the thought of Rome. But the subject is too interesting to be treated of so briefly, and we would refer our readers especially to these chapters of the work, and to that on the architecture of the magnificent temples along the south coast. Is our author justified in calling Sicily the largest island of the Mediterranean? Herodotus long ago assigned the first rank to Sardinia, and Admiral Smyth says that he is right (*The Mediterranean*, p. 28). The father of history in this, as in so many other points, has handed down to us the truer estimate. And the way in which he introduces his notice of Sicily gives us the true view of it, for it has never really had a history of its own; its annals are but episodes in the histories of the nations of the West.

C. W. BOASE.

Byzantine Life in the Middle Ages. [*Die Byzantiner des Mittelalters in ihrem Staats-, Hof- u. Privatleben, insbesondere vom Ende des zehnten bis gegen Ende des vierzehnten Jahrhunderts; nach den Byzantinischen Quellen.* Von Johann H. Krause, Professor u. Kustos der Universitäts-Bibliothek zu Halle.] Halle: G. Schwetschke, 1869.

DR. KRAUSE states briefly and clearly the object of this book in the following words: "The author has not here undertaken to produce a history of the Byzantine Empire, but only to sketch the principal features of its public and private life." The existence of the Lower Empire for upwards of a thousand years, although unceasingly assailed by foreign enemies, and corroded by political and social defects dating from its foundation, is a phenomenon at once worthy of investigation, and difficult to interpret. The copious array of facts and details brought together in the work before us cannot fail to give the historical student essential aid towards the solution of this problem. The delay of the final catastrophe is attributed by Dr. Krause mainly to certain external circumstances, enumerated in pp. 6-9, for the monarchy appears to have contributed towards its own preservation little save the personal energy and abilities displayed by certain of its sovereigns. But the fortunate accident of an able prince was of no more frequent occurrence on the Bosphorus than in the surrounding monarchies of Europe and Asia. The financial condition of the empire, as sketched at pp. 275-284, was of itself sufficient to bring about the ruin of the society in which it prevailed. It combined every form of economical mismanagement. The emperor exercised an unlimited and irresponsible power of taxation. An unscrupulous staff of officials, *φορολόγοι*, wholly dependent upon the sovereign's favour, strained their in-

genuity in devising expedients for filling the imperial treasury; they and their master being alike indifferent as to the nature of the means used for this purpose, and utterly careless of the people's welfare. Excessive taxation was by no means the only channel through which the exchequer was replenished; every species of monopoly, the sale of public offices, and wholesale confiscations of the property of wealthy persons, upon the most trivial suspicion of treason, were abundantly employed. Naturally, such maladministration occasionally defeated its own purpose; the Byzantine monarch saw from time to time his overburdened subjects on the Asiatic frontier transfer their industry and their allegiance to the neighbouring Turkish sultans upon promise of immunity from fiscal oppression. Our author's statements upon this subject are fully borne out by citations from contemporary writers; indeed, the conscientious production of proper authorities when they can be produced, and when otherwise, the candid admission, not often necessary, of the absence of such authorities, give a special value to the work.

G. WARING.

Historical Notes and Contents of the Journals.

Herr Bergenroth on Don Carlos.—A writer, J. F. R., in the *Revista di España* for Feb. 25, believes that the inedited record of the Life of Don Carlos, son of Philip II., purporting to be written by Juan de Avila, and found by Herr Bergenroth, is not authentic. The story of the letter to Counts Egmont and Horne, which the messenger threw into the sea, and a fisherman picked up, sounds very romantic and improbable. No authentic document names Avila as the confessor of Carlos; Diego de Chaves is so named, and Avila's biographer says he would not go to the court. Nor was Vargas president of the tribunal which tried Carlos, as he was at this time in Flanders. The date and account of the execution do not at all agree with what we know from other sources; and for all these reasons it seems that the so-called "Avila document" cannot be the work of a contemporary, and must be rejected as spurious.

The Duchies of Athens and Neopatras.—One of the most curious episodes in the mediæval history of Greece is that of the Catalan conquest of Athens and Thebes. The "Grand Company," like similar bodies of Condottieri in the time of Edward III.'s wars in France, turned against its employers, and assumed an independent position. The delightful chronicle of Ramon Muntaner gives us a vivid picture of the doings of his comrades and their great success. In an article in the *Revista di España* for Jan. 25, Don Placido de Jove y Hevia wishes to prove that the "Grand Company" was not formed of adventurers, but of troops sent out by the high-minded politician, Pedro III. of Arragon and Sicily, to check the growing power of the French, who, since the Latin Crusade, held a large part of Greece. Pedro had also, through John of Procida, so celebrated in connection with the Sicilian Vespers, formed an alliance with the Greek Emperors, who had now recovered Constantinople from the Latins. On the death of Pedro, his heirs, Alfonso and James of Arragon, with Frederick of Sicily, carried on his project of forming an army to be sent to help the Emperor, and which was to be organized in Sicily, though composed of men from both Sicily and Spain. The first portion set sail in 1303 under Roger di Flor, and fortunately for us Ramon Muntaner was one of the officers. One-fifth of the booty was to be reserved for the Crown. The fleet conveyed also the families and goods of the men, which shews that they went with the intention of conquering the land and establishing themselves there. Roger was highly favoured by the Greeks and received in marriage the beautiful Princess Mary of Bulgaria. These brave troops beat back the Turks, but the Greeks were "ungrateful," assassinated Roger at Adrianople, and cut off his detachments. Their revenge, their march into Southern Greece, and the great victory on the Cephissus, are fully described in Finlay's *Mediæval Greece and Trebizond*, to which we must refer our readers. The writer of the article twice visited Greece to acquire material for his work.

The January and February numbers of the *Revue archéologique* contain an account of the excavations at Besançon (the old Vesontio), with an attempt to shew how far the Campus Martius at that place resembled in its arrangements the Campus Martius at Rome.

In a new edition of his Historical Memorials of Westminster Abbey, Dr. Stanley has added an Appendix, which may be obtained separately, containing a full account of the discovery of James I.'s burial-place, under Henry VII.'s Chapel. It seems as if the founder of the new dynasty wished to associate himself with the Tudor race. The other

additions consist of explanatory insertions, a note on the coronation stone, and a chronological table.

An article in the *Grenzboten*, Feb. 18, 1870, on Philippe de Comynnes, points out the curious moral discrepancy between Comynnes the statesman and Comynnes the writer. He does not falsify the facts, he is full of moral sentences (often taken from Thucydides or Tacitus), yet calls Louis XI. the most virtuous man he had known, and he divides princes into two classes, "sages et fols: la sagesse consiste . . . dans l'art d'accroître sa puissance."

The *Transactions* of the Berlin Academy for November include a paper of Prof. Mommsen on an unprinted fragment of Livy, Bk. xx.

The *Atlantic Monthly* for January contains a lecture on the "Study of History," delivered before the Cornell University, in which the writer renews his polemic against the views of Comte, Buckle, &c.

The English edition of Dr. Eckhardt's *Baltische und Russische Culturstudien* (reviewed *Academy*, No. 2, p. 51) contains a new essay, occupying about half the volume, on the development of public opinion and parties in Russia after the collapse of personal government. Within seven years after the death of Nicholas serfdom was abolished, and a revised code of judicature introduced. Political parties have since ranged themselves in two main groups: the nobles and cultivated classes on the one hand, who aim at some modification of constitutional monarchy, and on the other, the newly emancipated peasantry, who would guarantee absolute power to the Czar, on condition that the soil be made over to them. The Polish rising in 1863 gave a powerful impulse to these agrarian aspirations. The party of uncompromising hostility to the insurgents, represented by the *Moscow Journal*, incited the peasant democracy to demand and obtain the distribution of the estates of the Polish and Lithuanian nobles amongst the rural populations of those provinces, whose consent to the absorption of their nationality was thus purchased. After the execution of this measure, the Government undertook to carry out a similar process in Finland and the Baltic provinces, whose loyalty, attacked by Yuri Samarin, is, as Dr. Eckhardt shows in a recent work (Yuri Samarin's *Anklage*, &c., 1869), unimpeachable. Eleven dissertations on local history and manners, which appeared in the German edition of the *Culturstudien*, are omitted, and the remaining papers have been retouched, both by way of abridgment and addition.

Von Raumer's Historisches Taschenbuch for 1869.—I. Mutual Relations of Heathen and Chinese Culture, by Kaufmann. [The famous Rhetorical Schools in Gaul would have perished even without the German invasions. Not till after the time of Cassiodorus and the Benedictine monks, when all danger to Christianity from Paganism was over, was the study of heathen literature allowed in the cloister and cathedral schools.]—II. The reforms of Maria Theresa.—III. Philip and his minister Antonio Perez.—IV. The Crown of Italy in 1474.—V. The Commerce of the Middle Ages, by H. Stephan. [European commerce begins with the Italian republics, previously mainly Mahometan. Mahometanism, at first friendly, has become hostile, while Christianity, at first hostile, has become friendly to commercial progress. The gradual shifting of the routes from the Mediterranean to the outer seas, has brought other nations to the front rank in commerce.]

New Publications.

- BIANCHI, P. JOS. Documenta historiæ Forojuliensis [1300-1333]. Wien: Gerold's Sohn.
- BONAPARTE, Talleyrand et Stapfer, 1800-1803. Zurich: Orell and Co.
- BURNIER, E. La Chartreuse de S. Hugon en Savoie. Chambéry: Puthod.
- CZERWENKA, BERNHARD. Geschichte der evangelischen Kirche in Böhmen. Bd. I. Bielefeld u. Leipzig: Velhagen u. Klasing.
- DROYSEN, G. Gustav Adolf. Bd. I. Leipzig: Veit.
- ECKHARDT, JUL. Russlands ländliche Zustände seit Aufhebung der Leibeigenschaft. Leipzig: Duncker.
- FICKER, JULIUS. Forschungen zur Reichs- und Rechtsgeschichte Italiens. Bd. II. Innsbruck: Wagner.
- HAHN, H. Die Söhne Albrechts des Bären. 1 Theil. Berlin.
- HUMBOLDT, ALEX. VON. Briefe an Bunsen. Leipzig: Brockhaus.
- KERN, H. Die Glossen in der Lex Salica. Haag: Nijhoff.
- KIEPERT, H. Neuer Atlas von Hellas und den hellenischen Colonien (in 15 col. maps). Liefg. II. (5 maps). Imp. fol.
- LIBER CONSUETUDINUM MEDIOLANI anno MCCXVI. collectarum. Turin (ex Typis Regiis).
- MARION, JULES. Cartulaire de l'église cathédrale de Grenoble, dit C. de Saint-Hugues. Paris (documents inédits).
- MONTELIUS. Remains from the Iron Age of Scandinavia. Part I. Stockholm: Haeggstræm.
- OVERDICK, J. Die römerfeindlichen Bewegungen im Orient (254-274). Berlin: Guttentag.

PROMIS, CARLO. *Storia dell' antico Torino*. Torino (Stamp. Reale).
 RIEZLER, S. O. *Der Kreuzzug Kaiser Friedrichs des 1^{sten}*. (Forschungen zur deutschen Geschichte. Bayerisch. Akad. Bd. X. Heft. I. 1870.)
 SPEDDING, J. *Life of Bacon*. Vol. V. Longmans.

Comparative and Oriental Philology.

History of the Science of Language and of Oriental Philology in Germany. [*Geschichte der Sprachwissenschaft und orientalischen Philologie in Deutschland*, von Theodor Benfey.] München, Lit. Art. Anst. 1869.

THIS book is a careful survey of the history of comparative philology, especially in Germany, and since the beginning of the present century. It contains a tolerably complete account of the bibliography, and is thus extremely valuable as a book of reference, while the first six hundred pages may be read with advantage even by those who have no special interest in the subject.

The book consists of two main divisions, prefaced by a short introduction. After defining the science of language as the science which deals from a theoretical point of view with all the problems arising from the study either of language in general, and of families of speech, or of any *one* language, the author proceeds to distinguish it carefully from the *practical* mastery of languages. Some of the greatest linguists, like Cardinal Mezzofanti, have not contributed a single fact to our theoretical knowledge, and some very eminent comparative philologists have been by no means remarkable for linguistic attainments. But Dr. Benfey also distinguishes between philology in its narrower sense, which is occupied with the empirical observation of facts and usages, and the Science of Language which co-ordinates and explains them. To this day the majority of our classical grammars in England are little more than collections of arbitrary rules overgrown with exceptions and uninterpreted by any general principle. A Comparative Syntax, the materials for which have long been accumulating, has yet to be written by a competent scholar. But it is already possible to see that in language nothing is arbitrary, and that the final triumph of Syntax will be the complete elimination of grammatical anomaly.

Of the two main divisions of the book only the shorter is devoted to the 3000 years of enquiry which preceded the present century, during which the various problems rose into notice, and materials were gradually amassed. Since 1808 the questions on which Comparative Philology has entered have been far more important, the students who devote themselves to it much more numerous, the results at which it has arrived far richer and broader, than was the case at any previous epoch.

The first division of the book discusses the oldest traces of reflexion upon the nature of language; the discovery of writing; the story of Babel, of which independent traces have been found in the fragments of Abydenos and the clay-cylinders of Birs-Nimroud; the derivations of proper names in the Book of Genesis, and the theories of language which have been deduced from scattered Biblical allusions; and lastly, the well-known story of Psammetichus, which is paralleled by the belief of the Buddhists that Magadhi is the original language, and that a child left to itself in a forest would speak that language.

The history then passes on to the philological system of the Hindoos, Greeks, and Romans. Here, as elsewhere, the subject is treated with conscientious thoroughness; but there is a want of clear and suggestive statement in dealing with a multitude of facts. A reader might traverse these sections

without any vivid impressions of the fundamental distinction between the linguistic aims of the Indian and the Classical grammarians, or of the complete renovation of grammar which resulted from the fact that the Hindoos had chiefly devoted themselves to the analysis of words, or, as it has been called, the chemistry of language, while the Greeks and Romans were more occupied with its architecture, *i.e.* with the usages of words, and their syntactic dependence. A history of Greek and Latin philology, if skilfully treated, is full of fascination. It introduces us to the old world-renowned quarrels of the Analogists and Anomalists, with their endless arguments as to the natural or conventional origin of words; to the nascent grammatical conceptions of Aristotle, Plato, and the Stoics, with their crude and metaphorical nomenclature which still encumbers our grammars; to the germs of a comparative method in the study of the Homeric dialects; to the ardent studies of men like Aristarchus, Zenodotus, and Apollonius Dyskolos; to the lectures of Crates to the young Roman nobles; to the thoughtful labours of Varro and Quintilian; to the wild etymological vagaries of the Imperial Jurists; to the earliest attempts at establishing the relation between Greek and Latin; to the lost work of Julius Cæsar and its legacy in the term "ablative case." But alike in this and other sections, Dr. Benfey's method is too dry and formal to arouse more than a languid interest.

The section on the Christian and Mediæval Influences upon the Science of Language does not bring out sufficiently the stagnation or distortion of enquiry which resulted from the theory that Hebrew was necessarily the one primeval language. Dr. Benfey does not, however, fail to point out the interesting fact that it is to Christian versions of the Bible that we owe the earliest, and often the sole, remains that we possess of such languages as Coptic, Syriac, Armenian, Georgian, Æthiopic, Cornish, Old Irish, and, above all, of Gothic.

From this point Dr. Benfey's book rises in value. In the sixth section he briefly notices the revival of letters and the works of such scholars as Voss, Scaliger, Gronovius, and Ludolf, to whom sufficient justice has not hitherto been done. This is one of the most complete parts of the work; and it is enriched with well-selected extracts from Lord Bacon, Bishop Wilkins, and Leibnitz, the last of whom did more for the study of language than any writer of his time, and of whom an excellent sketch is given. We are thus brought down to the period of the *Vaterunser-Sammlungen*, the polyglot collections of the Lord's Prayer, and to such store-houses of unsystematised facts as the *Catalogue* of Hervas, and the *Mithridates* of Adelung and Vater; and so through the acute but premature generalisations of De Brosses, Court de Gébelin, and Lord Monboddo, to the *Hermes* of Harris, and the *Ἐπεα πτερόεντα* of Horne Tooke. We are glad to see some justice done at length to the logical acumen and grammatical insight of this great philologist, who for some time has been most unduly depreciated. It is true that Horne Tooke committed numerous errors of detail, and that his main system was constructed on an erroneous basis; but it should be remembered with gratitude that with the comparatively scanty materials at his disposal, he distinctly anticipated the true theory of the origin of inflections, which it is the glory of Bopp to have demonstrated. He was also perhaps the very earliest scholar whose notions as to the nature of verbal analysis were, as far as they went, perfectly correct.

Dr. Benfey of course sketches the gradual dissemination of a knowledge of Sanskrit, and the works of Halhed, Colebrooke, Wilkins, and Sir William Jones. It will be new to many readers that the existence of Sanskrit, and the startling

nature of its affinities, had been discovered long before. The first among Europeans to call attention to them was Filippo Sassetti, a learned and intelligent Italian, who lived at Goa, between 1583 and 1588, but whose letters were not published till 1855, at Florence. Other remarkable precursors of our Sanskritists were the Missionaries Rob. de Nobilibus (1620), Heinrich Noth (1664), Hanxleden (1699), Schulze (1714), and, above all, Father Cœurdoux, who wrote a letter to the Abbé Barthélemy, in which he called special attention to the resemblance between Sanskrit and Latin. He mentioned Latin, and not Greek, to obviate the objection that a few Greek words may have become current in India in consequence of the conquests of Alexander the Great; but his remarks, as well as those of his predecessors in the same remarkable discovery, fell dead, because their historical bearing was not yet perceived.

The eloquent essay of Fr. von Schlegel (in 1808) on the *Wisdom of the Indians*, first exhibited Oriental studies in their true light; and shewed their importance in the history of language and culture. He was the pioneer of those real founders of the Science of Language,—Bopp, to whom belongs the immortal honour of having founded the comparative method; Wilhelm von Humboldt, who to extensive philological learning added a profound insight into the philosophy of language; and Jacob Grimm, who produced the earliest attempt at an Historical Grammar with a scientific treatment of the *Lautlehre*, or laws of sound as affected by the position of letters in a particular language.

After dwelling at some length on these coryphaei of his science, Dr. Benfey more briefly enumerates the younger generation of labourers in the same field. The remainder of his book is occupied with rapid notices of the most important works on the languages of every known family. This part of his book is very valuable for purposes of reference. Dr. Benfey seems to us not particularly fortunate in his original conclusions. Few, for instance, will be convinced by the arguments which he adduces for fixing the earliest home of the Aryans in Europe. But his learning and accuracy deserve warm recognition, and render his book a valuable contribution to the history of philological science.

FREDERIC W. FARRAR.

Mazhafa Tomâr. [*Das Aethiopische Briefbuch*, nach drei Handschriften, herausgegeben und übersetzt von F. Praetorius.] Leipzig: F. A. Brockhaus, 1869.

Fabula de regina Sabæa apud Æthiopes.—Dissertatio inauguralis quam . . . publice defendet auctor F. Praetorius. Halis, typis Orphanotrophei, 1870.

THESE two little works are the first fruits of the studies of Dr. Praetorius, a young Orientalist who treads in the footsteps of Dillmann.

The *Mazhafa Tomâr* was already known to us principally through the labours of Ewald (*Z. d. D. M. G.*, I., p. 16) and Beke (*British Magazine* for March 1848). It exists in some shape or other, not only in Æthiopic, but also in Arabic, Syriac, and Greek. Of the last two versions there are manuscripts in the British Museum, a circumstance with which Dr. Praetorius was unacquainted at the time when he wrote his preface. His edition comprises the text, with various readings, from three manuscripts (Berlin, Tübingen, British Museum), and a carefully executed translation in German.

The second of the above works gives a long extract relating to the Queen of Sheba and her visit to Solomon, taken from the *Këbra Nagast*, or "Glory of the Kings," a fabulous history, compiled "for the glory of the land of Ethiopia, because of the migration of the celestial Zion (or Ark of God,

viz. from Jerusalem to Ethiopia), and for the glory of the King of Ethiopia." The date of its composition is uncertain, but a considerable admixture of Arabic words shows that it belongs to a comparatively late period of the Abyssinian literature. This and other points connected with the book and the legend in question are discussed by Dr. Praetorius in his preface. The text of the *Këbra Nagast*, capp. xix.-xxxii., is given according to one manuscript at Berlin, one in the Bodleian Library, and two in the British Museum (Oriental, 818 and 819, Magdala Collection). It is followed by an excellent translation and notes, which, as well as the preface, are written in Latin. WM. WRIGHT.

Le Diwân de Nâbiga Dhobyânî, texte arabe, publié pour la première fois, suivi d'une traduction française, et précédé d'une introduction historique, par M. Hartwig Derenbourg. Paris: Imprimerie impériale, 1869.

THE study of the Arabic language and literature has made immense progress on the Continent since the time of Silvestre de Sacy, and many important works have been edited and translated, more especially in the departments of history, geography, grammar, and poetry. But still, what we have received is only a foretaste, we may hope, of the feast yet to be set before us. And this is most of all the case in respect to the poetry of the Arabs—I do not mean the poetry of al-Mutanabbi and his successors, but the more pithy and fiery verses of "the days of ignorance," of the time of Muhammad, and of the era of the Umayyade Caliphs. It is almost surprising that so little has yet been published of these ancient poems, though they have been carefully collated and annotated by the greatest grammarians and scholars of later days, not only in the East, but also in North Africa and Spain.

It is with pleasure, therefore, that I call attention to the latest contribution to this department of literature. M. Hartwig Derenbourg, the son of the well known Orientalist, M. J. Derenbourg, and a pupil of Professor Fleischer of Leipzig, has taken up the plan of editing the *Ash'aru 's-Sittah* or "Poems of the Six," commenced by M. de Slane in his edition of *Imru'u 'l-Kais*, and has executed the first instalment of it so well that we could wish him to continue his labours.

The "avant-propos" enumerates the manuscripts he has used, viz. two of the Bibliothèque Impériale, one of the Imperial Library of Vienna, and another of the Ducal Library of Gotha. Then follows an "introduction historique," in which he gives us a detailed life of the poet and an account of his relations with the Kings of al-Hirah, carefully citing in the notes his authorities for the statements in the text. The text of the poems is fully vocalized, according to the best manuscripts, and I can testify to its accuracy in those passages which I have had occasion to examine more closely. The translation is in French—a great improvement upon de Slane's Latin—and gives as good an idea of the original as can be conveyed by a prose translation in an European language. The notes are copious and evidently the result of extensive and careful reading. I could have wished, however—and the same remark applies to M. de Slane's edition of *Imru'u 'l-Kais*—that M. Derenbourg had given us more copious extracts from the commentaries and glosses of the native grammarians. No text of this kind should be published without these indispensable aids to a full and correct understanding of the meaning; for, apart from all other difficulties, the rare words and forms employed by the poets may easily prove a stumbling block to even the most experienced scholars and critics. WM. WRIGHT.

Intelligence.

Syriac Literature.—The *Literarischer Handweiser*, a Roman Catholic journal published at Münster, has recently given insertion to a series of articles from the pen of Dr. G. Bickell (the editor of the *Carmine Nisibena* of Ephraim Syrus) on the subject of Syriac literature. The first of these appeared in No. 77, March, 1869, and the sixth in No. 86, December, 1869. They treat of the helps to the study of the Syriac language; the remains of the profane literature; the native Fathers, orthodox, Nestorian, and Monophysite; the translations of the Greek Fathers; and the liturgies of the Western Syrians. At the moment I do not know of any more complete view of the recent progress of Syriac studies than these articles afford. The opinions which the author expresses on some subjects that pass under review exhibit at times rather too much of the spirit of a recent convert to Roman Catholicism. More to be regretted are some serious mistakes into which Dr. Bickell has fallen, apparently from not having had access to the books of which he speaks. For example, in his first article, he talks of the palimpsest fragments of the *Iliad*, edited by Cureton, as if they were specimens of the *Syriac version* of Theophilus of Antioch. And elsewhere, he confounds the *Arabic* poems of *Abu 'l-Faraj* al-Babbaghā (or the Parrot), edited by Wolff, with the *Syriac* poems of *Abu 'l-Faraj* Gregory Bar-Hebræus, of which Lengerke published some specimens. WM. WRIGHT.

The King of Burmah has offered a complete collection of the Buddhist Canon to the Government of Ceylon, and has undertaken to build a fire-proof library to receive it at his own expense.

The first two sheets of the sample catalogue of Pali, Singhalese, and Sanskrit MSS. preserved in the temples and private libraries of Ceylon, have been received in England; also the first part of Dr. Kielhorn's classified catalogue of Sanskrit MSS. in the southern division of the Bombay Presidency.

The notice of Prof. Max Müller's translation of the Rig-Veda Sanhita, which appeared in the *Pandit* of Benares last December, has been reprinted with a translation in Trübner's *Oriental Record*, Feb. 24. It is a rotest by an orthodox Hindoo against the traditionalism of the Brahmmins.

Dr. Haug has published an interesting paper on the origin of the Sikh religion in the *Allgemeine Zeitung*, Feb. 1. It was founded, like several other sects, in the 16th century, and possesses two sacred books, the *Adi Granth*, or the Book of the First Nine Gurus, and the so-called Book of the Tenth King. The more interesting is the former, which contains various religious poems by 25 authors, including Nānak, the founder of the sect, written in various dialects of old Hindi, though some pieces are in Sanskrit. The other sacred book is tinged with Hindu mythology, and is in purer Hindi. Dr. Trumpp has been entrusted by the Secretary of State for India with the task of translating these hitherto unknown records.

Pahlavi studies are likely to receive much assistance from the labours of Destur Hoshangii. The *Ardā-Vīrāf-nāmet*, containing the 87 visions of the Parsi High Priest, Ardaī Virāf (3rd cent. A.D.), will appear, with an English translation, under the revision of Dr. Haug. The learned Destur is now engaged in preparing for the press his edition of the Pahlavi translation of the Vendidad, with a complete glossary, which will be followed by that of the Yasna.—*Trübner's Record*.

M. Jacolliot.—We should not have called attention to M. Jacolliot's book, *La Bible dans l'Inde*, had not an English translation lately appeared. M. Jacolliot tries to prove that the Bible is merely a *rechauffé* of the Vedas. The documents which he quotes in support of this view shew that he has been the victim of a trick, like that which was played on Col. Wilford by the introduction of new leaves between the pages of an old MS. M. Jacolliot's capability of defending himself against this kind of imposture is shewn by his repeated reference to the *Bagavada Gīta*, et *traditions brahmaniques*! The comparison of certain passages in the laws of Manu with Leviticus is interesting and not inaccurate, though this was done more efficiently by Munk a generation ago. Speaking of the book in one of his recent lectures on the Science of Religion, Prof. Max Müller says:—"Though the passages from the sacred books of the Brahmmins are not given in the original, but only in a very poetical French translation, no Sanskrit scholar would hesitate for one moment to say that they are forgeries, and that M. Jacolliot, the President of the Court of Justice at Chandranagore, has been deceived by his native teacher. We find many childish and foolish things in the Veda, but when we read the following line as an extract from the Veda, 'La femme c'est l'âme de l'humanité,' it is not difficult to see that this is the folly of the 19th century, and not of the childhood of the human race. M. Jacolliot's conclusions and theories are such as might be expected from his materials."

Contents of the Journals.

Journal of German Oriental Society, Vol. xxiii. Part 4.—The Dravidian elements in Sanskrit, by Gundert.—Bābek, by Flügel. [Details about the leader of an obscure fanatical sect, an offshoot of

Magianism.]—Specimen of a Tibetan collection of legends, by Jäschke.—Arabia in the 6th century, an ethnographical sketch, by Blau.—Origin and importance of the books called *Tabakāt*, especially of that of Ibn Sa'd, by Loth. [About the time of Ibn Sa'd, criticism of Moslem traditions began to be exercised.]—Additions to the "Notes on the Samaritans," by Grünbaum.—Notes on the Agau language, by Prætorius. [One of the Ethiopic group of East African languages. The absence of the imperfect tense both in this and in the Galla tongue forms an interesting parallel to the absence (?) of the perfect in Assyrian.]—On Rödiger's notice of an Arabic MS. at Berlin, by Ahlwardt.—On the Nabathæan inscription at Puteoli, by Levy.—On the pronunciation of Arabic in the Maghrib, by v. Maltzan.—Remarks on the Chaldee Lexicon of Dr. J. Levy, by Köhler.—[An important critique. Dr. Levy appears to fail greatly in his etymologies, but to have amassed a large collection of notes illustrative of popular Judaism.] **NOTICES OF BOOKS:** Phillips' edition of Mar Jacob, &c., by Nöldeke.—Neubauer's Geography of the Talmud, by Levy.—Julien's Chinese Syntax, by Gabelentz.—*Journal Asiatique*, Vol. xiv. No. 54.—Tradition karkaphienne, ou la Massore chez les Syriens, by M. Martin. [A treatise of 134 pages. The term "Karkaphian recension" is shewn to be only applicable in a secondary sense, the work being chiefly performed with a view, not to textual criticism or exegesis, but to the perpetuation of a sound grammatical tradition. "Karkaphian" is from Karkafta, a monastery in the Haurān.]—Nouvelles et mélanges.

Selected Articles.

On the sixty recently-discovered Phœnician inscriptions, by Prof. Ewald, in *Transactions of the Göttingen Scientific Society*, Feb. 9.

Sur un cartouche impérial du temple d'Esneh, par Fr. Lenormant, in *Rev. archéol.*, Feb. [At Esneh, just south of Thebes, the name of Achilleus, the rival of Diocletian, occurs in hieroglyphics; probably the last time that these characters were used on the Egyptian monuments.]

Traduction du chap. 1er du Livre des Morts, par P. Pierret, in *Lepsius's Zeitschrift für ägyptische Sprache*, Dec.

Meynard's edition of Maçudi, and De Goeje and De Jong's *Fragmenta historicorum Arabicorum*, rev. by Prof. Weil, in the *Heidelberger Jahrbücher*, Jan. [Severe on the inexactness of the former work.]

New Publications.

BRUGSCH, H. *Die Sage von der geflügelten Sonnenscheibe nach alt-ägyptischen Quellen.* Göttingen: Dieterich.

CHABAS, F. *Le calendrier des jours fastes et néfastes de l'année égyptienne.* Paris: Maisonneuve.

CLERMONT-GANNEAU, CH. *La Stèle de Mesa Roi de Moab.* Lettre à M. le C^{te} de Vogüé. Paris: Baudry. pp. 10, with facsimile.

EWALD, H. *Introductory Hebrew Grammar*, translated by J. F. Smith. London: Asher. [Indispensable to those who do not read German. The style is clear and intelligible.]

HALÉVY. Lettre à M. d'Abbadie sur l'origine asiatique des langues du nord de l'Afrique. Paris: Maisonneuve.

PLATH, J. H. *Ueber zwei Sammlungen chinesischer Gedichte aus der Dynastie Thang.* Munich: Franz.

RECUEIL des Travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes. Part I. Paris: Franck. [Contents: P. 1. Le Poème de Pentaour, trad. par M. de Rougé. P. 10. L'expression *Maa-Xeru*, par A. Deveria. P. 18. Etudes démotiques, par G. Maspero. P. 40. Préceptes de Morale, extraits d'un papyrus démotique du Louvre, par P. Pierret.]

ROSNY, L. DE. *Archives paléographiques de l'Orient et de l'Amérique.* Recueil trimestriel. No. 1. Paris: Maisonneuve.

SADĀNANDA, Vedānda-Sāra. Aus dem Sanskrit übersetzt v. L. Poley. Vienna: Gerold.

THOMAS, E. *Indo-Parthian Coins.* London: Trübner. pp. 19.

Classical and Modern Philology.

Aristoxenus on the Theory of Music. [*Die harmonische Fragmente des Aristoxenus. Griechisch und Deutsch. Mit krit. und exeg. Commentar.*]—By Dr. Paul Marquard. Berlin: Weidmann, 1868.

THE small class of students to whom an elaborate edition of Aristoxenus is addressed, have reason to be grateful to Dr. Marquard for this contribution to the knowledge of Greek musical theory. The last edition, and the only one of consequence, is that of Meibomius in the collection of *Antiquæ*

Musica Auctores, printed in 1652 from a MS. of the 16th century now at Leyden. Dr. Marquard's text is chiefly based upon a Venetian MS. of the 12th century; but he has collated several others for the first time, besides three Oxford MSS. which were used by Meibomius for his commentary. The critical problems are not confined to particular cases of corruption (many of which have been successfully restored by Dr. Marquard), but affect the genuineness, or at least the integrity, of the whole work. Dr. Marquard, in an academical thesis (*De Aristoxeni Tarentini Elementis Harmonicis*, Bonn, 1863), and Westphal in his *Harmonik*, had simultaneously recognised that the first book in the edition of Meibomius is a distinct work from the second and third; and Dr. Marquard has now found clear traces of this in the Venetian MS. He also went beyond Westphal in holding that both documents consist of excerpts only from corresponding treatises of Aristoxenus. The questions involved are interesting as enigmas, and from their resemblance to those which occur in Aristotelian literature. It may be observed that Dr. Marquard's criticism affects the story told at the beginning of Book II. (I.) about the famous "lecture" (*ἀκρόασις*) of Plato, on the Good. Dr. Marquard considers the passage to be undoubtedly Aristoxenean; but it cannot escape the uncertainty in which his arguments tend to involve the whole series of documents.

In the exegetical notes Dr. Marquard is on the whole to be ranked as of the school of Westphal; but he is well fitted, from his sober and independent character, for the useful task of sifting and reducing to their just value the ingenious combinations in which Westphal excels. He is especially cautious in bringing together notices from different writers. The whole history of Greek music is pervaded by the controversy, now grown so meaningless, between the Musici or followers of Aristoxenus, who based the theory of Music upon sense, and the Mathematici, who constructed it from the principles of reason. Dr. Marquard rightly insists upon the necessity of "separating in the very sharpest manner the systems which belong to different times and persons" (Pref. p. xxxv.). He is himself an Aristoxenean from personal sympathy as well as conviction, and is never happier than in pointing out the true musical feeling which in Aristoxenus is united with the scientific method of Aristotle. Ptolemy on the other hand, whose great work has been the chief source of modern views of the subject, is regarded by Dr. Marquard with instinctive distrust as an ungenial reasoner. It may be, however, that the fault lies with the age to which Ptolemy belonged, and that the transition to the ecclesiastical "tones" showed itself first in the failure to appreciate the purely Greek scales.

The development of Greek music may be traced partly in the gradual extension of the system, e.g. by the employment of instruments of greater compass, the combination of different Modes or Keys, and the like: partly in the progress (as we are disposed to regard it) from the strangeness and multiplicity of the intervals to the modern Diatonic scale. The outlines of the former of these processes are not difficult to trace. Aristoxenus reproaches his predecessors with recognising only one Octave. Dr. Marquard has got the true key to a difficult passage (p. 54, l. 26 Meib.) by supposing two systems referred to, one requiring the compass of an Eleventh, (Octave + Fourth), the other that of a Minor Tenth (three successive Fourths); so that Aristoxenus had added at least one Tetrachord, the ancient unit of measure, to the more primitive Octave. The (probably later) completion of the standard scale of two octaves, one in each direction from the *μέγας*, or key-note, indicates the increasing prominence which that interval acquired in the musical consciousness.

The ancient system of intervals—in technical language,

the division of the Tetrachord according to the different kinds (*γένη*), and colours (*χρῶαι*)—is so remote from modern experience, that scholars have sometimes doubted whether the varieties of which they read existed out of the works of theorists. Yet there is no point on which the ancient writers are so clear, or—making allowance for difference of detail—so unanimous. The historical importance of the "kinds" has been well brought out by Helmholtz (*Tonempff*, p. 406-8, 431). The Enharmonic, it will be remembered, is obtained from a series of notes such as *e f a* by inserting a note between *e* and *f* so as to divide the semitone: the Chromatic from *c d f* by similarly dividing the tone *c—d*. Now it is known that the simpler scale of the type *e f a* remained in Greece down to historical times; it is called by Aristoxenus τὰ πρῶτα τῶν ἐναρμονίων, and ascribed by him to Olympus (Plut. *Mus.* c. 11, compared with Aristox. *Harm.* p. 23, 10 Meib.). Along with this "old Enharmonic" there may have been an old Chromatic of the type *c d f* (which in fact would give the incomplete scale found in Gaelic airs, and other primitive music) based on the series of Fifths *f—c—g—d*. Compared with this scale the old Enharmonic was an advance; for the semitone is reached by the series of Fifths *f—c—g—d—a—e*. At the same time the Major Third *f—a* virtually introduced a new principle, that of employing other intervals than the Fifth in constructing the scale; for musicians could not help arriving at the natural Third instead of the Pythagorean ditone. The colours or subordinate varieties of the kinds show the extent to which this feeling—the desire to get at a direct relation between successive notes—was carried in Greek music. When instead of *c d f* we find *d* flattened a quarter or a third of a tone, as in Colours of the Chromatic, the reason is that the system founded on the Fifth is deserted in order to "sweeten," as the stricter theorists complained, the succession of notes—in short, to do what is done by modern natural systems of tuning. The final step, the insertion of a note which had no function except that of dividing an already small interval, proceeds on a new principle, to which perhaps modern Chromatic ornaments offer the nearest parallel. The Enharmonic was antiquated even in the time of Aristoxenus: in that of Ptolemy all such division of small intervals had gone out of use, although he still admits four varieties of the Diatonic scale.

We have only space to notice one or two points in which Dr. Marquard seems open to correction:—

40, 25. ἐναντίως (τίθεσθαι πρὸς τοῖς ἰσοῦς τὰ ἀνισα ἐπὶ τε τὸ δὲν καὶ τὸ βαρὺ) means not "in entgegengesetzter Richtung," but as at 98, 3, that starting from a *πικρόν* we may have either of two intervals going downwards, but only one upwards, whereas from the large interval there are two possible intervals upwards and only one downwards.

74, 27. αἱ δὲ τρεῖς (παρμπάται) κοινὰ τοῦ τε διατόνου καὶ τοῦ χρωμάτους means that all three Chromatic *παρμπάται* might be used also in the Diatonic, as is clear from 38, 6.

80, 81. ἔχειν τόπον surely cannot mean "statt zu finden." The meaning of the whole passage seems to be that consonant intervals "have" no "space" within which they may vary without becoming sensibly different.

The passage of Bryennius (p. 476-8 Wallis) quoted by Dr. Marquard (p. 309-313) does not say that Aristoxenus only added five Modes, but that Aristoxenus made five Modes more than Ptolemy afterwards allowed; so that there is no direct evidence of a system of seven Modes before Aristoxenus.

Since Dr. Marquard concludes his commentary with a promise to discuss other parts of the subject in their proper place, we may hope that this book is only the first of a series of the *Auctores Musici*. For this and the like services we

have to look to the labours of scholars who like him regard nothing as ungrateful or insignificant which helps to complete the scientific knowledge of antiquity. D. B. MONRO.

Thirteen Satires of Juvenal; with a Commentary by John E. B. Mayor, M.A., Fellow of St. John's College, Cambridge. Second Edition, enlarged. Part I., pp. 1-176. London and Cambridge: Macmillan and Co., 1869.

IN bringing out the first part of a second edition of his excellent school Juvenal, Mr. Mayor has done much to transform it into an encyclopædia of literary and antiquarian information on every subject that is even suggested by the text. It may be sufficient to refer to his articles (for they are nothing less) on *Horti* in illustration of Sat. i. 75; and on *Recitatio* in illustration of Sat. iii. 9, to show the exhaustive method in which he treats his subject. He has thus returned to his original idea of producing an edition of his author for advanced scholars; though in order to render the work adequate for this purpose, it will be necessary to append a regular *apparatus criticus*, especially as the present text exhibits some new readings, and an entirely revised orthography.

A new feature in the present edition is the expansion of the running analysis of the Satires into a vigorous translation in the more important parts; though we could wish that Mr. Mayor had forbore to disfigure this by the use of brackets where he has introduced explanatory clauses.

A school edition, giving the concentrated results of Mr. Mayor's fuller investigations, has now become a desideratum.

J. R. KING.

De Scaevo Memore Poeta Tragico Commentariolum. Scripsit Martinus Hertz. Typis Universitatis. Breslau, 1869.

IN this program M. Hertz, quoting the passages where Memor is mentioned, shows (a) that certain erroneous ideas have been held about him, (b) that he is the author of a fragment of two lines recently published in the 4th volume of Keil's *Grammatici Latini*. Memor is mentioned by Martial, xi. 9:—

"Clarus fronde Iovis, Romani fama cothurni,
Spirat Apellea redditus arte Memor."

xi. 10:—

"Contulit ad satiras ingentia pectora Turnus.
Cur non ad Memoris carmina? frater erat."

By Sidonius Apollinaris, ix. 266:—

"Non Lucilius hic Lucretiusque est
Non Turnus Memor Ennius Catullus,
Stella et Septimius Petroniusque
Aut mordax sine fine Martialis."

By Fulgentius, *Expos. Sermonum Antiqu.* s.v. Suppetias (Gerlach and Roth 563. 23): "Suppetias dicimus auxilium, Unde et Memos in tragoedia Herculis ait: ferte suppetias optimi comites," where, however, the MSS. give *Memos*, *mēnos*, *mēmos*, *nemos*, *memmos*, *memmus*, &c.; lastly by a scholiast on Juv. i. 20 "vel, ut Probus exponit, Turnum dicit Scaevi Memoris (cod. *Remoris*) tragici poetae fratrem."

A comparison of these passages shows that Memor wrote tragedies, that his full name was Scaevus Memor, that he was the brother of the satirist Turnus, and that his poetical merits were considerable enough to procure him a statue, crowned with oak, or perhaps with oak and olive together, if, as M. Hertz thinks, Martial's words "Clarus fronde Iovis" refer to a victory gained by Memor in the quinquennial games in honour of Jupiter Capitolinus. He is certainly right in rejecting a view based on a misconstruction of the

line "Apellea redditus arte Memor" that Memor was, like Pacuvius, a painter as well as a poet. It is less clear that the passage quoted by Fulgentius is not Memor's, although Fulgentius is not a very trustworthy authority, and the words have an antique turn, hardly of the imperial period. Nor is M. Hertz justified in so summarily rejecting an hypothesis of Scaliger's that the *Octavia* of Seneca is really the work of Memor. It is not quite in the style of the undoubted works of Seneca; and if it may be the work of Curiatius Maternus, as F. Ritter thought, it may be with nearly an equal probability the work of Memor.

The positive part of M. Hertz's short dissertation will be generally accepted. In a recently discovered portion of the *Explanationses Servii (Sergii) in artem Donati*, published in the 4th volume of Keil's *Grammatici Latini*, p. 357. 14, as an illustration of feminine patronymics in *is*, is given: "Cisseis, id est Hecuba, Cissei filia, Priami regis uxor. Vergilius. Cisseis regina Parim creat. Scaevus in tragoedia Scindimus atras veteri planctu Cissei (Cod. Chisseis) genas." *Cissei*, the vocative of *Cisseis*, is the certain correction of Lucian Müller, who remarks that the fragment evidently belonged to an anapaestic chorus in a lost *Troades*. That this Scaevus is the Scaevus Memor of Juvenal's scholiast is the equally certain inference of M. Hertz; the cognomen Scaevus, of which Scaeva is the more ordinary form, is actually found in a Spanish inscription, *Corp. Inscr. Lat.* vol. ii. 396.

R. ELLIS.

The Elements and Forms of the Latin Language. [*Elementar- und Formenlehre der Lateinischen Sprache für Schulen.* Bearbeitet von Dr. Heinrich Schweizer-Sidler, Professor am Gymnasium und an der Universität zu Zürich.] Halle, 1869.

DR. SCHWEIZER-SIDLER, with very modest professions, has compressed a great deal of work into this book, which well deserves translation. The attempt to utilize for schools the changes which the study of comparative grammar has wrought in our method of studying the grammar of Latin and Greek has, as is well known, been made in England with considerable success. The labours of Donaldson (*Latin Grammar*, 1860), and Key (*Latin Grammar*, 1862), have served as bases not only for the school books of Mr. Mason and Mr. Roby, but for the *Public School Primer*, the naïve technicalities of which, breathing the ardour of the convert, are now probably familiar to many a boy. But Donaldson and Key, with all their freshness, vigour, and power of exposition, spoil their work partly by caprice and partly by narrowness of range. They defended the stem or crude-form system with energy, and exhibited it with clearness and emphasis (though even here Donaldson marred his book by the unaccountable whim of arranging the third and fifth declensions under one head); but in those parts of grammar which chiefly require research and deliberation, their work fails in width, solidity, and trustworthiness. In Greek, the Grammars of Professor Greenwood (1864) and G. Curtius (translation, 1864) do the work for schools with simplicity and sobriety. Mr. Ferrar's thorough digest (*Comparative Grammar of Sanskrit, Greek, and Latin*, vol. i., 1869) promises to be more adapted for students than for schoolboys.

There are difficulties in the way of fitting the modern method of studying and teaching on to the old. We retain the old terminology—the terminology of an exploded theory. The words "case" and "declension" imply the falling away of the "oblique" forms from the nominative (*casus rectus*). The word "conjugation" is by usage confined to verbs; but there is every ground in reason for extending to nouns a term which expresses as well as any the relation between

the stem and its suffix. Varro made no distinction between nouns and verbs in this matter, but applied the word "declinatio" to the inflection of both. "Case" is a less exceptionable term than "declension," since it may fairly be taken (as Aristotle took πρῶσις) to express any kind of modification of a given verbal base. But, to put language aside, there are other hindrances in the way of bringing the historical and philosophical analysis of Latin into relation with the practical teaching of it. Though, for instance, the Latin declension is demonstrably one, it is impossible to avoid the fivefold division. The discolouring of the vowels, which has gone further in Latin than in Greek, and in both than in Sanskrit, makes it sometimes hard to distinguish the true stem-ending; *dominus* looks as if it belonged to the *ū* declension, and *magister* conceals its affinities still more closely. Donaldson dissolved the difficulty in verse :

"Declension-characters are those which come
In genitives before the *um* or *rum*."

For such reasons as this the arrangement of declensions must always, in the main, remain what it has been. Still, though the paradigms must be learned as formerly, there seems no reason why the principle of case and tense-formation should not be explained at the outset; and therefore it is to be regretted that Dr. Schweizer-Sidler should not have given a full definition of the words *Wurzel* and *Stamm* at p. 16, instead of referring the reader for it to the section on the formation of words at the end of his Grammar.

Dr. Schweizer-Sidler's work is so evidently the result of long meditation and study—so comprehensive in its embodiment of the results of recent investigation—so lucid, on the whole, in its arrangement, and so clear in its definitions, that it seems ungracious to notice small omissions like the following:—On p. 22 (consonantal stems) it might have been stated generally that stems in *n*, *l*, and *r* throw off the *s* of the nom. sing., except in the cases of *sanguis* and *pollis*. Shortenings like *hominis* for *homōnis* might have been familiarly illustrated by the change from Ἀπόλλωνος to *Apollinis*. In § 57 (genders of third declension) there is no mention of the genders of stems in *ēd* (*heres*, *merces*). In the sections on the conjugation no account is given of the form of the second person perfect in *isti*—a matter of some importance, since Schleicher (*Compendium*, § 291) assumes (with what reason it does not clearly appear) a separate perfect stem in *is* (*fecis-ti*, not *feci-s-ti*). It would also have been convenient to arrange those perfect-stems which are modified, in the imperfect formation, by consonantal or vowel additions, in a list by themselves, irrespective of their conjugations. Thus (taking single instances) :

- | | |
|-------------------------|---|
| | Stems nasalized, e.g. <i>vic-tus</i> , <i>vinc-o</i> . |
| | Stems adding <i>to</i> , e.g. <i>pec-sus</i> , <i>pec-to</i> . |
| | Stems adding <i>i</i> (<i>ll=li</i>), e.g. <i>fal-sus</i> , <i>fal-lo</i> . |
| | Stems adding <i>no</i> , e.g. <i>stra-tus</i> , <i>ster-no</i> . |
| Conjugation
changed. | Stems adding <i>ā</i> , e.g. <i>sec-tus</i> , <i>sec-āre</i> . |
| | Stems adding <i>ē</i> , e.g. <i>man-sum</i> , <i>man-ēre</i> . |
| | Stems adding <i>ī</i> , e.g. <i>sanc-tum</i> , <i>sanc-īre</i> . |

The author promises a syntax, should this work be favourably received.
H. NETTLESHIP.

RELICS OF THE OLD IRISH LANGUAGE.

Glossæ Hibernicæ Veteres Codicis Taurinensis.—Edidit Constantinus Nigra. Lutetiae Parisiorum : apud A. Frank, bibliopolam, Via Richelieu 67. 1869.

THIS valuable reproduction of an important codex will be very acceptable to students of Irish. The glosses, containing some of the oldest extant grammatical forms, are preserved in a MS. consisting of only two leaves—the only

known fragments of what must have been a large volume of Latin Commentaries on the Gospels.

The history of even these fragments has not been satisfactorily traced, the only particulars known regarding them being, that they were found among the Bobbio MSS. some forty years ago by Peyron, who deposited them in the University Library of Turin, where they are preserved at present.

It may be worth observing, as an illustration of the progress of linguistic science during the last forty years, that these fragments of an Irish MS. now published by an eminent Italian diplomatist, were described in 1824 by his distinguished townsman as "a manu Saxonica exaratis; multis glossis interlinearibus Saxonice."

The "Turin Glosses," as well as the text through which they are interspersed, have been already published by Mr. Whitley Stokes (*Goidilica*, or Notes on the Gaelic Manuscripts preserved at Turin, Milan, Berne, Leyden, &c. &c. : Calcutta, 1866). But the almost illegible condition of some portions of the MS., and the difficult character of all, required more time to decipher the contents than he could devote to it. His edition is, consequently, not free from errors; which is the more to be regretted because Ebel, in his new edition of the *Grammatica Celtica* of Zeuss, "quem sequimur magistrum," as Chevalier Nigra gracefully observes (Preface, p. v.), has implicitly followed Stokes, and consequently fallen into some mistakes which a more perfect edition of the glosses would have enabled him to avoid. Of this new work Chevalier Nigra says: "The first fasciculus of the new edition of Zeuss' Grammar has reached me somewhat late. I am sorry for this, because the aid furnished by this excellent work would perhaps have enabled me to make several emendations in my preface and notes" (Præf. p. iii. note).

We think, however, that if Ebel had seen M. Nigra's work, probably his own publication would have been more accurate. Thus, the phrase *air intan ad cita acæ rebecca inni isdc*, which Ebel incorrectly renders "nam cum videret ad se, venientem, Rebecca Isaacum," is better understood by M. Nigra, who translates (p. 38) "nam quum *primum* vidit Rebecca Isaacum," and perceives in the expression *ad cita acæ* a curious instance of the interposition of the adverb *cita* between the particle and verb (*ad-acæ*). The conjunctions which are printed *dam* and *dim* by Zeuss and Ebel throughout their works are more correctly given *dan* and *din* in the *Glossæ*. The verb *forelgatar*, "illiverunt" (Ebel, 244, 337, 450) becomes intelligible only in its correct form *joselgatar*, "liverunt" (Nigra, 17, 63). The gloss *is ind luc sin*, "in hoc loco" (Ebel, 348) is written *is in lo sin*, "in hac die" in the MS., as M. Nigra prints it. Examples of this kind might be multiplied; but the foregoing will suffice to show that the student who takes up the new edition of the *Grammatica Celtica* by Ebel, in which such frequent use has been made of the Turin Glosses, will find much assistance from a comparison of those glosses as printed by Ebel with M. Nigra's more accurate text.

The value of the glosses is, moreover, enhanced by the elaborate commentary appended to them, in which the editor endeavours, often with much learning and success, to trace each Irish word to its primitive form, or congener in the Indo-European family of languages. If he is not always successful, the fault is not owing, apparently, to any want of zeal or scientific capacity on his part, but is rather to be ascribed to the absence of sufficient materials. These materials are daily accumulating through the publication of Irish texts at home and abroad; although considering the enormous mass of old Irish MSS. still unpublished—nay, unread—it may be said "that this ancient vein of history has been

but struck" (Stokes's *Life of Petrie*; London, 1868, Preface, p. viii.). The general philologist will probably prefer the preface, in which M. Nigra discusses the subject of Irish phonetics, principally following Zeuss, Ebel, Schleicher, Lottner, Cuno, and Stokes, and not unfrequently supplementing the deductions of his predecessors in this field, particularly with regard to what the editor calls "vis assonantiae" in its double form of retrogressive vowel assimilation (which Grimm designates "umlaut," and Zeuss "infectio") and progressive assonance, or "vowel harmony," which modern Irish grammarians express by the rule of "*Caol re caol, agus leathan re leathan*," or "slender with slender, and broad with broad."

The preface concludes with a brief but suggestive essay on the origin of rhyme as a principle of poetical composition, in which it is affirmed that rhyme is the natural offspring of the system of assonance exhibited in the Celtic languages, and was introduced into Europe by the Celts, the traces of its existence in classical Greek and Latin being very rare, and its first appearance being in the hymns of the Milan church of the 4th or 5th century, attributed to St. Ambrose and St. Augustine. The work of M. Nigra is imbued with much of the enthusiasm attaching to the Celtic character, and is altogether very creditable to its author.

W. M. HENNESSY.

Intelligence.

The *Revue Celtique*, the appearance of which has been postponed in consequence of the indisposition of the editor, will come out in the course of March.

Mr. Robinson Ellis, the newly-elected Professor of Latin at University College, London, is about to bring out a translation of Catullus, in the metres of the original, keeping as far as possible to the rules of classical quantity, an experiment hitherto unknown in English translations of ancient authors.

The first number of the *Revue des Langues romanes*, which is just coming out, is to contain, among other texts, the beginning of an old translation of Abulcasis' Treatise on Surgery into *Langue d'Oc*, and a hitherto unpublished Provençal poem by Mistral.

M. Brachet is about to publish an Etymological Dictionary of Old French, on a new plan especially adapted for researches.

MM. Bücheler and Adolf Michaelis have been appointed to succeed the late Prof. Otto Jahn at Bonn.

Much as we may regret the loss of a Hellenist like Dr. Badham, it is satisfactory to find that his pen has not remained idle since his departure to the Antipodes. His 'Cohortatio ad discipulos Academiæ Sydenhensis' (London: Williams and Norgate), has just reached us. Although primarily a defence of classical studies against such onslaughts as Mr. Lowe's, it consists in the main of a number of those emendations, always ingenious and sometimes little short of certain, in which Dr. Badham confessedly excels. More than 50 of these relate to Thucydides; the remainder deal with passages in Sophocles, Aristophanes, Herodotus, and Plato (Symp. 188, C). We need not add that they all deserve the most serious attention from scholars.

Contents of the Journals.

Revue Critique. (Philological articles.)—Feb. 5. On Laubert's griechische Fremdwörter.—Feb. 12. G. Paris: Meyer's Abhandlung über Roland, and Pio's Sagnet om Holger Danske.—Feb. 19. Cart: Unger de Ammiani Marcellini locis controversis, and Garthausen's Coniectanea Ammianea. [The first work is described as a model of what criticism ought not to be; the second is more favourably judged.]—Feb. 26. Boissier: Hübner's Inscriptions Hispaniae latinae. [Treats principally of the inscriptions relating to the cult of the Emperors.]

Zeitschrift für die österreichischen Gymnasien, 1870, Part I.—Kvičala: On the criticism and interpretation of the Iphigenia in Aulis.—Stanger: On A. v. Velsen's Aristophanis Equites. [Most of Von Velsen's emendations are condemned.]—Kozioł: On Draeger's edition of the Agricola of Tacitus. [Pronounced to be a very valuable and careful piece of work.]—Scherer: On Höpfner and Zacher's *Zeitschrift für deutsche Philologie*.

Neue Jahrbücher für Philologie und Pädagogik, 1870, Part I.—Kayser: Aristotelis ars rhetorica cum adnot. L. Spengel. [Discusses a number of minute points in the text.]—Lentz: On Cicero's Laelius. [A most satisfactory refutation of an error of Ritschl's as to the meaning of *stantes plaudebant* in Cic. de Amic. § 24.]—Rühl: Critical miscellanies.—Clemm: Wehrich de gradibus comparationis linguarum Sanscritæ Græcæ Latinæ Gothicæ. [The reviewer controverts Wehrich wherever his theories are not those of other philologists.]—Müller: On Polybius. [Identifies an anonymous fragment in Suidas.]—Pervanogiu: On the topography of Athens.—Brambach: On the theory of the Dochmius.—Koch and L. Müller: On the Miles Gloriosus of Plautus. [Müller's conjectures are important.]—Fleckheisen: On the same. [Deals with the shortened pronunciation in Plautus of *dintius, fenestra, obivisci, quattuor, deus, quiescere, dies*.]—Jeep: On Horace's Odes. [Suggests *rapuisse* instead of *acuisse* in Od. I. ii. 21 (!).]—Van Hout: On Florus ii. 4.—Kämmel: On Herodes Atticus. [A short but valuable *étude*.]—Eichler: On Melanchthon's Greek Grammar. [An interesting contribution to the history of classical learning, comparing Melanchthon's work with our modern Grammars: the writer does not seem aware that some of Melanchthon's "strange" etymologies, e. g. *θεός* from *θεωρ*, *κύρις* from *κυρ*, *ὄψαρις* from *ὄψαυ* were traditional, and as old as Plato.]—On the reform of the Maturitätsexamen.—The philological congress at Kiel. [Reports the addresses of Forchhammer, Oncken, Kiessling, Overbeck, Max Müller, and Graser.]

Philologus. XXIX. 2.—E. Brieger: On the raft of Odysseus. [Explaining the construction of it as described in the sixth book of the *Odyssey*.]—W. Christ: On a recently discovered fragment of *Alcman*. [Shows that all criticism is unsafe unless the papyrus is reproduced photographically.]—H. Stedefeldt: On Lysias' speeches against Eratosthenes and Agoratos. [An accurate investigation of the history of the time; directed against Rauchenstein.]—G. F. Unger: On the chronology of Pheidon. [The last of a series of articles.]—D. Peipers: *Observationum de Platonis sermone spec. I*. [Very accurate and painstaking, on the Platonic use of *κατά* and *κατέδωκεν*.]—E. Schulze, *De Pæonio Eutropii interprete*. [Contains collations of MSS.]—E. v. Leutsch: On passages in Sophocles' *Electra* [against Heimsöth], and on a fragment of *Terpander*.—Reports on recent works on Greek music, by O. v. Jan.—Miscellaneous observations, by Bergk, W. Pierson, and P. Langen.—Extracts from philological journals.

New Books.

- ABICHT, C. *De codicum Herodoti fide atque auctoritate*. Berlin: Calvary.
- AN ENGLISH-LATIN DICTIONARY. Ed. by W. Smith and T. Hall Murray.
- ARISTOTELIS *Ars poetica, ad fidem cod. antiquissimi*. Ed. F. Ueberweg. Berlin: L. Heimann.
- ARISTOTELES über die Dichtkunst; übersetzt und mit erläuternden Anmerk. und einem die Textkritik betreffenden Anhang versehen, von Dr. F. Ueberweg. Berlin: L. Heimann.
- ARISTOTE. *Rhétorique, traduite en Français et accompagnée de notes perpétuelles avec la Rhétorique à Alexandre, par F. Barthélemy Saint-Hilaire*. 2 vols. 8vo. Paris: Ladrangé.
- BERGK. *Beiträge zur lateinischen Grammatik*. 1stes Heft. Halle: Mühlmann.
- BÜCHELER, F. *Academicorum philosophorum Index Herculensis*. Berlin: Calvary.
- DINDORF, L. *Historici Graeci minores*. Vol. I. Leipzig: Teubner.
- DIONYSII *Halicarnassensis Antiq. Rom.* Ed. A. Kiessling. (Ibid.) 4th and last volume.
- LOTH, J. *Etymologische angelsächsisch-englische Grammatik*. Elberfeld: Friderichs.
- MÄTZNER, ED. *Altenglische Sprachproben, nebst einem Wörterbuche unter Mitwirkg. von Karl Goldack*. 1. Band. Sprachproben. 2te Abth. Prosa. Berlin: Weidmann.
- MERGUET, H. *Die Entwicklung der lateinischen Formenbildung*. Berlin: Bornträger.
- PLATO'S *Phaedrus u. Gastmahl*. Uebersetzt mit einleit. Vorwort v. K. Lehms. Leipzig: Hirzel.
- PLINII *SECUNDI Epistulae et Panegyricus ex rec. H. Keilii*. The Index by Th. Mommsen. Leipzig: Teubner.
- POLYBIUS. Ed. Hultsch. Vol. III. Berlin: Weidmann.
- SCHNELLER, CH. *Die romanischen Volksmundarten in Südtirol*. 1. Bd. Gera: Anthor.
- STATIUS. Ed. O. Müller. Vol. I. *Thebaidos libri I.-VI.* Leipzig: Teubner.

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	PAGE
NOTICE	171
GENERAL LITERATURE AND ART:—	
Laura Gonzenbach's <i>Folk-lore of Sicily</i>	171
Emerson's <i>Society and Solitude</i>	172
Rossetti's <i>Poetical Works of Percy Bysshe Shelley</i>	172
Green's <i>Shakespeare and the Emblem Writers</i>	173
Pattison's <i>Pope's Essay on Man</i>	174
Eastlake's <i>Contributions to the Literature of the Fine Arts</i>	174
Patterson's <i>The Magyars; their Country and Institutions</i>	175
Auerbach's <i>The Country House on the Rhine</i>	176
<i>Recent Researches on Popular Tales</i>	177
Notes and Intelligence, Contents of the Journals, New Publications	179
THEOLOGY:—	
Rothe's <i>Theological Ethics</i>	178
Vercellone's and Cozza's <i>Vatican Septuagint and Tischendorf's Vetus Testamentum Græce juxta LXX. Interpretes</i>	179
<i>The Comparative Study of Religions</i>	180
Selected Articles, New Publications	180

	PAGE
SCIENCE AND PHILOSOPHY:—	
Thurot's <i>Recherches historiques sur le Principe d'Archimède</i>	181
Rosenkranz's <i>Hegel as the National Philosopher of Germany</i>	182
Scientific Notes, Selected Articles, New Books	183
HISTORY AND ARCHÆOLOGY:—	
Wallington's <i>Historical Notices of Events occurring chiefly in the Reign of Charles I.</i>	186
Jane Williams's <i>History of Wales</i>	187
Margoliouth's <i>Vestiges of the Historic Anglo-Hebrews in East Anglia</i>	187
<i>First Report of the Commission on Historical MSS.</i>	188
Intelligence, Selected Articles, New Publications	190

	PAGE
ORIENTAL AND COMPARATIVE PHILOLOGY:—	
Frankel's <i>Introductio in Talmud Hierosolymitanum</i>	191
Ferrari's <i>Comparative Grammar of Sanskrit, Greek, and Latin</i>	192
<i>The Moabitic Stone</i>	193
Intelligence, Selected Articles, Contents of the Journals, New Publications	194
CLASSICAL AND MODERN PHILOLOGY:—	
Seyffert's <i>The Antigone, Philoctetes, and Ajax of Sophocles</i>	194
Westphal's <i>Poems of Catullus</i>	195
Smith and Hall's <i>English-Latin Dictionary</i>	196
Umpfenbach's <i>Terence</i>	196
Intelligence, Contents of the Journals, New Books	198

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The next number will be published on Saturday, May 14th, and advertisements should be sent in by the 9th.

The appearance of a translation of two of our articles in a recent number of the REVUE DES COURS SCIENTIFIQUES without acknowledgment, makes it necessary for us to state that, although we have no objection to the reproduction of papers, &c., of THE ACADEMY, we expect Editors to have the courtesy to acknowledge the source from whence they take them.

General Literature and Art.

The Folk-lore of Sicily, gathered among the people by Laura Gonzenbach, with remarks by Reinhold Köhler, edited with Introduction by Otto Hartwig. [*Sicilianische Märchen aus dem Volksmund gesammelt u. s. w.*] 2 vols. Leipzig: Engelmann. 1870.

FRÄULEIN LAURA GONZENBACH (now Madame la Racine), a German lady born in Sicily, undertook in 1868 to write down the stories current among the country people round the foot of Ætna, and has presented us with ninety-two of them, as a first instalment of the series. This collection is edited by Dr. Hartwig, who suggested the undertaking, and accompanies it with a dissertation on the rise of the Italian nationality and language in Sicily. From the latter it appears that the remnant of the Latin race which survived the successive settlements of Arabians, Berbers, Greeks, and Normans, was reinforced by an influx of the cultivated classes from Naples, Capua, Amalfi, &c., who came with the Normans and occupied prominent places in Church and State, as well as by the considerable immigrations of inhabitants of Lower Italy, who followed in the wake of the Normans and took possession of the waste place of the island. There is every reason to suppose that the dialect spoken by the remnant of the Latin race in Sicily was closely related to that of those immigrants, and there is no doubt that the natives and the immigrants rapidly coalesced into a population, which, in spite of the Lombard and Albanian colonies of the 11th and 15th centuries, has remained homogeneous from that time to the present day.

These Sicilian stories, as Dr. Hartwig remarks, bear witness to the great change which came over the face of the classical world in consequence of the migrations of the barbarians and the introduction of Christianity. It is true that the local saint-worship of the Catholic or Greek peasant is still in all essential particulars identical with the cultus of the local gods and demons of heathen times. Yet a complete transformation of popular ideas from the classical to the romantic type was the specific result of the Norman invasions. The influence which the Oriental culture of Arabia and Persia exercised upon Europe at the time of the Crusades is not to be compared with the effect produced by the German peoples and by Christianity. This fact seems to show itself in the folk-lore even of the South European peoples. Even in those countries of Europe in which Arabian influence has been most prevalent and has lasted for centuries, the character of the folk-lore, though it may differ somewhat from that of the North, yet is much more nearly related to the latter than to stories of Arabian origin. Thus also we find that the Greek folk-lore has not, as was supposed before the

publication of Dr. Hahn's collection, more points of similarity with Oriental than with German tales, but just the contrary; and the case is not materially different with the Catalan, Spanish, Sicilian, and other Southern folk-lore. The Sicilian tales have, moreover, no specific national character, but belong to the same category in their main outlines as the collective folk-lore of South Europe, although (as we learn from the valuable remarks of Dr. Köhler) they at the same time exhibit a peculiar relationship to the Neapolitan and modern Greek. In the parallels which Dr. Köhler has made out between the different forms of European tales he has, however, passed over some interesting points which seem to indicate a connection with the East. The most striking of these is "Die Geschichte von den zwölf Räubern" (No. 79), which not only corresponds, as Köhler remarks, with the first part of the well-known story of "Ali Baba and the Forty Thieves" in the *Arabian Nights*, but also reappears in Japan. In his attractive book, *The Capital of the Tycoon* (vol. ii. p. 288-9), Sir Rutherford Alcock tells a Japanese story of a good old couple who had a favourite dog, in which dwelt a beneficent spirit:—

"One day the dog led its master into a forest and showed him a hidden treasure. Now the old man must always be talking, and he told this afterwards to a wicked neighbour, who made the dog take him to the same forest, but only found stones in the place where the treasure had been. Thereupon he killed the dog and buried him in the same place, at the foot of a tree. When the old man learnt this he cut down the tree, and made the branches into a little chapel in memory of the good dog, and out of the trunk he made a mortar to pound his rice in. So soon, however, as he began to use the mortar, he found that gold came out of it. The old man could not keep quiet, and his neighbour soon came to hear of that, and he sent at once to borrow the mortar. But he could get no gold out of it; so in his wrath he burnt it to ashes. The old man begged to have the ashes, and took them home; and the next night the dog appeared to him in a dream and told him to take the ashes of the mortar on the following day and stand on the highway with them; and when he should see a *daimio* pass by with his retinue, not to fall on his knees, but to answer the summons of the guards and say that he was a magician, and could cover dead trees in a moment with the most beautiful blossoms. The next day the old man did as the dog told him, and when the guards brought him before the *daimio*, he threw a handful of ashes into the air, upon which a tree growing near immediately began to blossom. Then the *daimio* was astonished and took the old man with him to his palace, and sent him away soon after with rich presents. When the envious neighbour heard of this, he again came to the old man, and begged to have at least the ashes of the mortar. So he gave them, and he tried to do the same with them that the old man had done. But this time there were no flowers, and the dust flew in the *daimio's* eyes; so the *daimio* cut down the poor man, and his guards cut off his head."

In this story, in spite of divergencies in detail, I find unmistakable evidences of a common origin with the cycle of tales before mentioned.

Another trait which is repeated in Sicilian as well as in English and other European tales is also found in Japan. A lover and his bride throw behind them in their flight a variety of objects which have the magical effect of hindering the pursuers: so the fugitive Y-za Nagi-no Mikoto throws behind him his wig, comb, stick, &c., which change into delicious grapes and bamboo buds, or else again into a river or a god, &c. (Pfizmaier, *Theogonie der Japaner*; Wien, 1864). This trait reappears in Siam and India, in *Somadeva* and the *Old Deccan Days*. In the latter collection we also meet with several tales which are closely related to the Sicilian. Thus "Youth's Triumphs" (No. 4) corresponds in all essentials to "Von Maruzedda" (No. 3); the "Valiant Chattee-maker" (No. 16) to "Vom tapfern Schuster" (No. 41); "Muchie Lal" (No. 19) to the two stories "Von Sabedda und ihrem Brüderchen" (No. 48) and "Von Maria und ihrem Brüderchen" (No. 49). The incident of the faithless bride, which forms the basis of this last tale, is also found amongst the Zulus (Callaway, p. 105 foll., "Unkombekantsini," and p. 296 foll., "Untombi Yapansi");

just as on the other hand "Von der schönen Nzentola" (No. 14 Gonzenbach) agrees in the main particulars with "How a Nama Woman outwitted the elephants" (No. 27 Bleek). Dr. Köhler might also have mentioned the following correspondences: "Die gedemüthigte Königstochter" (No. 18 Gonzenbach) belongs to the same cycle as "The Story of the King's Son and the Daughter of another King" in the *Arabian Nights* (see *Tausend und eine Nacht*, Breslau, xv, 149), and (which has not hitherto been noticed) the old Spanish romance "Tiempo es el caballero" (Wolf y Hoffmann, *Primavera y flor*, &c., No. 158). So too, "Die beiden Fürstenkinder von Monteleone" (No. 7 Gonzenbach) belongs to the same cycle as Shakspeare's "Cymbeline;" "Der König Stieglitz" (No. 15) and "Die Geschichte von dem Kaufmannssohn Peppino" (No. 16) belong to the mythical cycle of Amor and Psyche, of which the Greek story of Zeus and Semele and the Indian "Purūras and Urvāci" form parts, as I have elsewhere remarked (Kuhn's *Zeitschrift*, xviii. 56 foll.); "Von dem Kinde der Mutter Gottes" (No. 25) belongs to the same cycle as "La Bone Florence of Rome," in Ritson's *English Metrical Romances* (vol. iii.), Oriental versions of which exist in the *Arabian Nights*, in the *Persian Tales* ("Story of Repsima"), and in Nachschebi's "Tooti Nameh" ("Story of Merhūma"). "Vom singenden Dudelsack" (No. 51 Gonzenbach) reappears in the stories and ballads of a variety of nations; in Scotland under the form of "Binnorie" or "The Cruel Sister" (Jamieson and Walter Scott); but there is also in China a drama called "The Talking Dish," on a similar subject. The story is as follows:—A traveller is murdered in an inn by the host and his wife, for the sake of the money which he carries with him. The host, whose name is Pan, then burns the body of his victim, collects the ashes, beats them small, makes of them a kind of mortar, and then a dish. It is this dish which afterwards, when Pan is brought before the judge Pao-tching, cries out with a loud voice and denounces the murderers (*Journal Asiatique*, iv^{me} série, xviii. 523 foll.). In conclusion I may mention one more Sicilian tale, "Die Geschichte von der Fata Morgana" (No. 64), the fairy who, according to the story, dwells in a far-off enchanted castle; but that she is also otherwise known in Sicily, appears from the mirage which is named after her, and her brother also, the famous King Arthur, is said in some mediæval legends to live on or near Mount Etna (see *Gervasius of Tilbury*, p. 12, ed. Liebrecht, and Caesarius von Heisterbach, *Dialogi*, xii. 12).

In taking leave of this interesting book, we hope that the author, who has a peculiar talent for this kind of narration, will shortly give to the world the remaining stories in her possession.
FELIX LIEBRECHT.

Society and Solitude.—By Ralph Waldo Emerson.
Sampson Low and Co., 1870.

MAKEBELIEVE, in one form or another, seems inseparable from American literature: either a writer sinks his nationality like Irving and G. P. R. James, and tries to pass for an European man of letters, which is comparatively an innocent delusion which sometimes approaches a reality, or he tries to pass off the actual circumstances of America as a substitute for all the ideal stimulants of the historic past. Emerson can scarcely be accused of neglecting history, but he is certainly the hierophant of the second and more mischievous school of American makebelieve. In every one of his writings he has inculcated with unwavering energy the dogma, which is the one thing needed to make our generation utterly joyless, that our present life of every day is divine and ideal if we could but think so. At first this unreasoning optimism

was associated with other and more interesting elements. There was something certainly fresh and stimulating in Mr. Emerson's combination of a dreamy transcendentalism and a hardy personality, cynicism and neoplatonism, and though neither element was new, each had the effect of novelty on both sides of the Atlantic. But a man who is sure of his own life gets tired of asserting it, and Mr. Emerson seems to have little else to assert. He can still invest an obvious aphorism with a quaint stateliness which recalls Sir Thomas Browne; but he is in danger of leaving off where Mr. Tupper begins, in a sort of commonplace ecstasy at things as they are or rather as they might be, if everybody were as cheerful and energetic as Mr. Tupper and perhaps a trifle more practical than Mr. Emerson. The whole of the work ostensibly bears upon life, and we gather from it the following suggestions:—that it would be well if men, instead of collecting pretty things in their own houses, would go to look at them in local museums; if people would read the classics of all languages (in translations by choice); and if, perhaps, young men would associate themselves to read the secondary classics, such as the *Romance of the Rose*, by deputy, and get one to report of such works to the rest.

The staple of the work is made up of writing like this, which may commend itself to the appropriate reader:

"The imagination infuses a certain volatility and intoxication. It is a flute which sets the atoms of our frame in a dance like planets, and one so liberated, the whole man reeling drunk to the music, they never quite subside to their old stony state. But what is the imagination? Only an arm or weapon of the interior energy—only a precursor of the reason."

It ought to be added that the first essay which gives its title to the book is really a distinguished piece of writing. It opens with a very delicate anonymous portrait of the shyness of Hawthorne, and remains brilliant almost to the last, though the epigrams become emptier as they succeed each other. There are some grandiose views of the subtler aspects of Nature (the most dignified subject open to writers who share Mr. Emerson's prejudices) in the essay on Farming, and a very naïve and dignified description by a lady of a beautiful act of self-devotion is appended to the essay on Courage.

G. A. SIMCOX.

The Poetical Works of Percy Bysshe Shelley.—The Text carefully revised, with Notes and a Memoir, by W. M. Rossetti. 2 vols. London: Moxon, 1870.

THIS book contains a complete and revised reprint of all Shelley's poems, together with the addition of many juvenile verses, translations, and other fragments not hitherto collected, Shelley's own notes, and those of Mrs. Shelley, published in her edition of the poems, a new Life by Mr. Rossetti, and critical notes in explanation of the readings adopted in doubtful passages. This enumeration of its contents is sufficient to shew that the new edition is more complete and full of interest than any of those which have preceded it; since it has taken nothing from them and has added much. Mr. Rossetti has executed the whole of his work in a spirit of enthusiasm and reverence; whatever faults may be detected in it will not be found to spring from any carelessness or presumption in the editor. Mr. Rossetti's admiration for Shelley is unbounded. The first words of his memoir run thus:—"To write the life of Shelley is (if I may trust my own belief) to write the life of the greatest English poet since Milton, or possibly since Shakspeare." In another place he says: "the archangelic feet, and brain, and heart, which quitted England in the spring of 1816, were never again to be repelled by that grudging and unwitting step-mother." Assuredly we have in these sentences a due

amount of respect and passion for the poet who is named pre-eminently "the divine." Yet this devotion does not prevent Mr. Rossetti from fairly stating the events of Shelley's life: though highly sympathetic, he is not otherwise than temperate in his advocacy of Shelley's cause: even the coldness with which he speaks of Harriet Westbrook seems to spring less from the fact that she had grown worse than useless to the poet, than from some well considered estimate of her own unworthiness. The Memoir is remarkable for its moderation of tone; though it adds but little, if anything, to our knowledge of the facts of Shelley's life, it is graphic, and minute, without being lengthy. Its chief fault is affectation or impurity of style; abundant passages might be quoted in support of this assertion: it is enough to refer to pp. 39, 55, 123, and the last sentence of the Memoir.

Apart from these defects, the Memoir contains many passages of brilliant narrative and pithy observation. We are especially grateful to Mr. Rossetti for his well selected extracts from previous biographies; without unduly burdening his own Memoir, they add vividness and variety to our picture of Shelley.

By far the most important part of Mr. Rossetti's work is that which relates to the editing of the poems. In his preface he very candidly and clearly states the plan which he has followed. To begin with, he omits nothing, however fragmentary, which, on due evidence, he believes to have been written by Shelley. For the insertion of some foolish early poems he offers an apology in his preface (vol. i. pp. 13, 14); but we are sure that every real student of Shelley will be glad to have these wild and rambling verses, "absolute and heinous rubbish" though they be. Of the text Mr. Rossetti writes as follows (*Preface*, vol. i. p. 15):—

"I have considered it my clear duty and prerogative to set absolutely wrong grammar right; as thus—

'Thou too, O Comet, beautiful and fierce,
Who *drew'st* [*drew*] the heart of this frail universe;'

and to set absolutely wrong rhyming right; as thus—

'Beneath whose spires which swayed in the red *flame* [*light*]
Reclining as they ate, of liberty,
And hope, and justice, and Laone's name,
Earth's children did a woof of happy converse frame;'

and to set absolutely wrong metre right; as thus—

'This plan might be tried too. Where's General
Laoctonos? It is my royal pleasure.'

instead of—

'This plan might be tried too. Where's General Laoctonos?
It is my royal pleasure.'

Occasionally too, he has allowed himself to resort to conjectural emendations. But he pleads (on p. 16) that he has made sparing use of them. It is a disadvantage that all his changes, whether grammatical or metrical, whether based on MS. authority or conjecture, are printed without notice in the text, and without references to the account and explanation of them given in the notes at the end of each volume. This appears to us a mistake. It would surely be better to select some edition, say that of Mrs. Shelley, and by means of annotations, brackets, italics, or any other expedient, however clumsy, to suggest emendations and display varieties of reading. In fairness to Mr. Rossetti we must add that he has most scrupulously followed his own method as explained in the preface, so that the careful student is safe in his hands.

As regards restitution of rhyme and metre, it does not appear that the editor has always MS. authority for what he has done. Relying on the carelessness of Shelley and his printers, he corrects where he believes correction needed. To take this liberty with a poet's versification is surely hazardous; and what are we to say about corrections of bad grammar? The instance which Mr. Rossetti gives in the

passage already quoted from his preface, is the restoration of its proper termination to a verb in the 2nd person singular. Now Shelley was constantly in the habit of treating the 2nd person singular of his verbs as if the termination in *est* did not exist. Wherever Shelley does so, with, as far as we have observed, one exception, Mr. Rossetti corrects him. There are, for example, seven instances of such corrections noticed on page 475 of vol. i. A passage in "Prometheus" (vol. i. p. 328) is rendered cacophonous by the substitution of *turn'st* for *turned*, where, had the correction been exact, Mr. Rossetti ought to have printed *turned'st*. Another in "Queen Mab," page 36, is emended on the same principle. But Mr. Rossetti is not uniform: the celebrated line from the "Skylark":

"Thou lovest, but ne'er knew love's sad satiety,"

he leaves, because "the sound of the lovely line would be so spoiled by changing the word into *knew'st* that no rectification of grammar is permissible." Would it not have befitted Mr. Rossetti either ruthlessly to carry out his work of grammatical rectification, or else to consider whether in all the instances of errors which he has corrected, as in the case of this line from the "Skylark," Shelley did not sacrifice accuracy of grammar to euphony? If he did so at all consciously or deliberately, then it was the duty of the editor to respect his intention. If he did so by a blunder, for which he would himself have blushed, then why not correct the "Skylark" as well as "Prometheus," or "Queen Mab"? There is a line in one of Clough's finest poems, "The Shadow":

"When thou ascended to thy God and ours,"

where the same grammatical error occurs. Would Mr. Rossetti have here insisted, in the face of MSS., upon printing "ascendedst"? We suppose so. Yet it is not without question whether great poets are not justified by the modern tendency to lose inflections in dropping, for the sake of euphony, the harsh sound of the termination in *est*.

We have said enough to characterise Mr. Rossetti's valuable edition of Shelley. The following stanza from "Lines written for Miss Sophia Stacey" may be quoted as a specimen of the hitherto unpublished poems:—

"As dew beneath the wind of morning,
As the sea which whirlwinds waken,
As the birds at thunder's warning,
As aught mute but deeply shaken,
As one who feels an unseen spirit,
Is my heart when thine is near it."

The question of such difficult readings as occur in the "Stanzas written in Dejection at Naples," in some passages of "Prometheus" and "Alastor," in the verses called "Remembrance," and elsewhere, may better be treated in a critical essay than in a review. But with respect to all such matters we may safely say that Mr. Rossetti has shewn himself a careful critic and accurate scholar, if at times he is needlessly innovating and subtle. The book is well got up and printed. The type, though small, and though the ink might well be blacker on the page, is distinct and beautiful. J. A. SYMONDS.

Shakespeare and the Emblem Writers; an Exposition of their Similarities of Thought and Expression. By Henry Green, M.A. London: Trübner and Co., 1870.

Books upon emblems form a distinct and extensive branch of literature, which has now nearly fallen into oblivion, yet in the 16th and 17th centuries it was in great popularity, and learned authors devoted themselves to this class of composition. The works of Pliny, Ælian, Dioscorides, and all the ancient naturalists, were ransacked for emblems

derived from the instincts, attributes, and properties of nature, animate and inanimate. Mythology was also called into requisition, and the classic authors searched for appropriate mottoes to point the moral and adorn the emblem. The badge, taken generally from some portion of the heraldic coat, had long been assumed and become hereditary in families; but the emblem, or "impresa," was a special, personal attribute, which the knight wore in the field and in the tournament, embroidered on his surcoat and the trappings of his horse, and had inscribed on his plate, his jewels, and his household furniture.

Mr. Green begins his volume with a sketch of emblem literature, accompanied by a list of emblem books, heroic, moral, and religious, published previous to and during the time of Shakespeare, arranged according to their dates and language. As he justly observes, though the names of these writers are seldom heard of,

"As a class, they were men of deep erudition, of considerable natural power, and of large attainments. No one who is ignorant of them can possess a full idea of the intellectual treasures of the more cultivated nations of Europe about the period of which the works of Alciatus and of Giovio are the types. We may be learned in its controversies, well read in ecclesiastical and political history, intimate even with the characters and pursuits of its great statesmen and sovereigns, and strong as well as enlightened in our admiration of its painters, poets, and other artistic celebrities, but we are not baptised into its perfect spirit unless we know what entertainment and refreshing there were for men's minds when serious studies were intermitted and the weighty cares and business of life for a while laid aside. Take up these emblem writers as great statesmen and victorious commanders did; read them as did the recluse in his study and the man of the world in his recreation; search them as some did for good morals suitable to the guidance of their lives, and as others did for snatches of wit and learning fitted to call forth their merriment; and see, amid divers conceits and many quaintnesses, and not a few inanities and vanities, how richly their fancy was indulged, and how freely the play of genius was allowed, and then will you be better prepared to estimate the whole literature of the nations of that busy, stirring time, when authorities were questioned that had reigned unchallenged for centuries, and men's minds were awakened to all the advantages of learning, and their tastes formed for admiring the continually varying charms of the poet's song and the artist's skill."

The works of the emblem writers were early translated into English, and the object of Mr. Green's work is to show that Shakespeare was among the host of emblem students, and that he borrowed their help and imagery either directly or indirectly. As an instance of his direct copying, Mr. Green adduces the scene in *Pericles, Prince of Tyre*, where six knights appear on the occasion of a triumph held in honour of Thaisa, the king's daughter. The device of the fourth knight is

"A burning torch that's turned upside down;
The word, 'Quod me alit, me extinguit.'
Which shows that beauty hath this power and will,
Which can as well inflame, as it can kill."

This device was that of M. de St. Valier, father of Diane de Poitiers, and was borne by him at the battle of Marignano. It is given by Symeoni in his *Imprese Heroiche*.

The device of the fifth knight is—

"A hand environed with clouds,
Holding out gold, that's by the touchstone tried:
The motto thus, 'Sic spectanda fides.'"

This emblem is figured by Paradin, and was one of those used by Francis II., King of France. Other instances of direct evidence are given of Shakespeare's knowledge of emblem literature, but when Mr. Green brings passages to show Shakespeare's use of the imagery, classical allusions, proverbs, fables, &c., referred to in the emblem books, he goes too far in ascribing them to such an origin, as it does not require reference to emblem writers to touch on subjects familiar and accessible to all. The author is a devoted admirer of Shakespeare, and in his enthusiasm declares him

to have possessed a profound judgment and knowledge of painting, sculpture, and literature; he never tires writing of his excellencies. Had Mr. Green confined himself to his subject, the volume would have been less portly in size, but his digressions are pleasant and instructive, and the illustrations skilfully executed. One trifling error we would correct. He suggests the Christopher brooch worn by Chaucer's yeoman,

"A Cristofre on his brest of silver shene,"

to have been a cross with the image of our Saviour upon it. We have in our possession a fine mediæval example; a brooch of silver, beautifully chased, being, as its name implies, a figure of the giant Christopher bearing the infant Jesus on his shoulders.

F. PALLISER.

Pope's *Essay on Man*. Edited by Mark Pattison, B.D. Oxford: Clarendon Press, 1869.

MR. PATTISON'S edition of the *Essay on Man* is unusually successful in giving the information—and no more than the information—of which ordinary readers feel, or ought to feel, the want. The introduction does ample justice to Pope's metrical skill; and the only objection to the interesting list of parallel passages and possible plagiarisms contained in the notes is that it assumes his reading to have been as various as his editor's. But Mr. Pattison thinks neither the poet nor the system which he defended were gainers by his attempt to treat an abstract subject for which he had no natural aptitude. In amplifying e.g. a phrase like Leibnitz's, "La place que Dieu a assignée à l'homme dans l'espace et dans le temps borne les perfections qu'il a pu recevoir," the poet naturally exaggerates the fallacy of supposing perfections to be material entities, of which only a given number can occupy the same space at a time; but Pope is scarcely to be blamed for the clearness of thought and expression which betrays the essential inconsistencies of his doctrine. Mr. Pattison is severe upon the incongruity of mixing up ancient poetic commonplaces, like the music of the spheres, or an innocent state of nature, with the dry arguments of eighteenth-century rationalism; and he treats the passages which savour of Pantheism or irreligion perhaps more seriously than they deserve, since it is admitted that Pope was no philosopher, and not likely to sacrifice a good couplet to a preconceived system. But, on the whole, the edition is appreciative as well as useful.

H. LAWRENNY.

Contributions to the Literature of the Fine Arts.—By Sir Charles Locke Eastlake. With a Memoir compiled by Lady Eastlake. London: Murray. 1870.

STUDENTS, whether of art or literature, cannot fail to give due welcome to this final memorial of a man who was himself an exemplary student of both. Lady Eastlake prefixes to the essays of her husband which occupy the second half of this volume a record of his life, compiled almost entirely from correspondence so far as concerns his youth and manhood up to the time of his marriage, and from personal reminiscence so far as concerns the latter part of his career—to which, however, much less space is given than to the former. We are led, by a guide whose affectionate devotion to the subject of her work never urges her into literary indiscretion, through the narrative of the early aspirations, struggles, successes, of a spirit in whom ardour and refinement were from boyhood singularly blended. It was in the earliest years of the present century that Plymouth—the birthplace of Eastlake as of his greater predecessor Reynolds—sent up to London another distinguished son, that he might finish his schooling at the Charterhouse.

The letters of the schoolboy and of the art-student—since a student under Haydon he at his own entreaty almost immediately became—are chiefly addressed to members of his own family, some of whom, especially the brother who fell a victim in Africa to his missionary enthusiasm, seem to have been persons of a stamp hardly less remarkable than his own. These letters are carefully written in a style of sesquipedalian precision obsolete in our day, and excessive even for theirs. In reading them one cannot help wishing for something that should have shaken the writer out of his propriety. But his ardour is an ardour of the intellectual and not of the emotional temperament; nothing comes to break the tenor of his indefatigable studies; he is a model of good conduct and perseverance, discreetly and systematically making the most of his time, reading everything that bears upon his pursuit, missing no occasion of self-improvement, inspiring the esteem of all among whom he is thrown. So it is throughout his life. He goes to Rome; the accomplishments already added to the inborn distinction of his nature bring him naturally into the midst of the best society there; he paints, reads, studies the monuments incessantly and to the best purpose; travels, observes, compares, reasons, ripening gradually into the character of a perfect connoisseur. An estimable painter and a perfect connoisseur—these, I think, are the titles which posterity will add to the name of Sir Charles Eastlake. It is hard to point to any one else who has so fully realised that ideal of the attainments demanded of a connoisseur which he has himself set forth in one of the essays given in the present volume. The studies of a connoisseur, he holds, besides giving him the indispensable “familiarity with the characteristics of epochs, schools, and individual masters, together with that nicer discrimination which detects imitations from original works,” should take a higher range, and be “directed not only to recognise excellence in works of art, but to investigate the nature and principles of that excellence;” so that the connoisseur may be said, “upon the whole, to combine the views of the philosophical artist with an erudition to which the artist seldom aspires.” That is, he must be artist, expert, and thinker, in one.

Following upon the narrative of Eastlake's fifteen years' residence in Italy comes the account, shorter and upon the whole less interesting, of his subsequent life in England. This was a life of unbroken success as well as of incessant industry, during which all social and professional rewards due to his eminence as an artist of high aims, and as the one umpire and critical authority in England on matters of art-lore and art-history, flowed naturally from all quarters upon him. It was the inevitable result of time that he should become successively Royal Academician, President of the Royal Academy, and Director of the National Gallery.

Of the “Contributions” that fill the latter half of the present volume, much the longest and most important is that rather inappropriately named “How to observe.” This is divided into one short and one long chapter, both of them discursive in their nature, and both of them combining without system much instructive matter alike in history and speculation. The main object of the essay seems to be to illustrate by examples that kind of knowledge which is needed, over and above technical knowledge, to constitute a connoisseur such as our author would have him to be. In the speculative parts of his work the writer shows himself thoroughly indoctrinated with the principles of the “Laokoon,” and exerts himself by sober processes of logic to apply these to the individual matters in hand—justly holding it of the utmost importance towards the right appreciation of pictures that the art of painting should in the mind of the spectator be clearly differenced from the sister

arts. Upon the history of his subject he furnishes us with some results of immense and discriminating study; tracing, in a pregnant summary such as is hardly to be found elsewhere, the facts of the Renaissance movement, the passage of classical feeling from literature into art, the growth of the allegorizing tendency in art, and many other interesting and difficult points of art-history. Lady Eastlake uses a phrase about her husband which, though of doubtful verbal propriety, yet accurately hits off the cast of his mind as shewn in an essay like the present. She speaks of his “ever-reasoning eyes.” To see faithfully and patiently, and to reason closely and discreetly on what he saw, were the two great gifts of Sir Charles Eastlake. It is interesting to watch how, in the essay under notice, as well as in such critical excerpts as are given from letters and journals written in Italy, mere justness of eye and mind lead him quietly to reverse many of the received canons of criticism. Without starting *à priori* from the premises of a sect or a school, and without falling into exaggeration through religious or ascetic sympathies, he recognises, at a time when it was not the fashion to recognise them, the excellences of early Italian art; he places this art in its right relation with the art of the decadence by the simple dictum that the imperfections of growth are more delightful than the imperfections of decline; he appreciates and states clearly the supremacy of Venetian painting in all that belongs most essentially and exclusively to painting, at a time when it was the fashion to think the work of the Venetian masters mean. If the first part of the volume, in a word, shews us Sir Charles Eastlake to have been in his life a model of conduct and perseverance, its second part shews him to have been in his mind a marvel of culture, candour, and discrimination. Of the shorter essays following that which is headed “How to observe,” it is needless to speak at length. They are concerned still more immediately than the longer one with the interpretation and adaptation of the æsthetic principles of Lessing.

SIDNEY COLVIN.

The Magyars; their Country and Institutions. By Arthur J. Patterson, Foreign Member of the Kisfaludy Society. 2 vols. London: Smith, Elder, and Co., 1869.

A BOOK on Hungary, giving a detailed account of the Magyars and their institutions, does not belong to that sort of literature in which much existing material renders book-making an easy task. Hungary, although comparatively near us, is less known either in England or on great part of the continent than many distant countries in Asia. The reasons of this fact are in the main twofold. First, its very nearness has rendered travellers less curious about it; and secondly, the study of the Hungarian language, an idiom of Ural-Altaic origin, is surrounded with much difficulty. Mr. Patterson seems to have happily overcome both obstacles. Long residence in Hungary has given him a thorough knowledge of the Magyar language, and a deep insight into the moral, political, and social condition of the country.

The first volume of Mr. Patterson's book contains fifteen chapters, which may be treated as so many detached papers on Hungary. The first glances at topics quite familiar to Hungarians, but scarcely intelligible to the English reader without details which the author does not give. His first impressions of Buda-Pest make up a charming tableau, and prove that he can observe as well as describe.

“If we leave,” says Mr. Patterson, “the western and proceed to the eastern terrace (of the castle of Buda), we have spread before us the beautiful panorama of the Danube, with its picturesque wooded island, spanned by the magnificent suspension bridge, and lined by the long, glittering quays of Pest, which is seen stretching away from the other end of the bridge, somewhat in the shape of a fan. Beyond and

around the city lies a vast sandy plain, the slight elevations which really exist in it being imperceptible by comparison with the immense space over which the eye can range."

Mr. Patterson has fallen into a slight mistake in speaking of the Kaiserbad at Buda. He says, that year by year, *two* dervishes come on a pilgrimage to the tomb of the Mohammedan saint called Gul Baba, which forms an octagonal covering to the mineral spring. This small mosque, the last outpost of the Crescent in Europe, is visited yearly by forty or fifty dervishes, but, strange to say, only one out of ten come from the adjacent provinces of the Ottoman Empire, the rest being all from the interior of Asia, and the majority from India, Kashmir, and Afghanistan. The outline of the history of Hungary which follows is full of valuable information. Mr. Patterson has done well in showing, against writers of Austrian sympathies, that the reason of the backwardness of Hungary in culture is not to be found in the Scythian descent of her people, but rather in her unhappy geographical position. The open country of the lower Danube was laid waste by the Turks; and, according to Idrisi, the Ottoman historian of the *Kesht Bihisht* (i.e. the "eight paradises" or reigns of the first eight sultans), the fame of the wealth of Hungary penetrated even to the remote Turkomans on the banks of the Oxus. The jealousy of the old Austrian despotism followed upon Turkish devastation; the latter strove to kill the body, the former the soul of the Hungarian nation, and it is not long since her fetters have been shaken off.

After these preliminaries, Mr. Patterson enters into a detailed description of the country. He begins with the most striking feature of Hungarian scenery, the gigantic plain which extends from the southern spurs of the Carpathian mountains to the Turkish frontiers, the most famous pasture-ground of antiquity, and the only spot in Europe which could compensate the Magyars for their ancient home on the Volga. Our English visitor seems to have been impressed by the landscape. He says:—

"As I saw all around me, stretching far away to the horizon, immense hedgeless fields of wheat, maize, hemp, here and there adorned by long rows of gigantic sun-flowers, I was more than ever affected with a sense of the great toil of the husbandman. Yet the aspect of the plain is almost more impressive in autumn, when the crops are all gathered in, and the sight, unobstructed, ranges over a still further distance, the vast space being even less diversified than in early summer. As the long day spent in meditation comes to an end, it is crowned by a splendid sun-set, such as the narrow skies of mountain valleys can find no room for."

The descriptions extracted from the romance of Baron Eötvös, and the poems of Petöfi are followed by chapters on the cities of the Alfold and the Magyar peasant, topics which it is impossible to separate, and which involve the essential peculiarities of Hungarian life. The author is generally right in his remarks on the characteristics of the peasant; but, like Dr. Ditz, he is too indulgent when he undertakes to refute the charge of indolence brought against the Magyar as an agriculturist. He may not be worse than the Servian or Illyrian, and he is certainly superior in mental endowments to the Yorkshire ploughman or the Pfalzer Bauer, but when we compare him with the Suabian or the Slavonian of the Northern counties, it is impossible to deny his idleness and peculiar fatalism. On his poetical sentiment, however, and, in particular, his love for music and fairy tales, Mr Patterson's remarks are just and admirable. In his second volume our author treats with fulness and accuracy of the social and political condition, and the religion and literature, of Hungary. One or two points, however, invite criticism. He is probably right in saying that the German population in Hungary will be easily absorbed by the Magyars, as they are surrounded by an overwhelming mass of alien nationalities. But he under-

rates the strength of the anti-Magyar feelings aroused by the Viennese politicians in the breast of the Slovaks, the Illyrians, and Wallachians. These feelings are not likely to subside when Austria ceases to stimulate them. Each of the discontented nationalities has neighbours who will keep up the irritation. The Slovak clings to Bohemia and Russia; the Wallachian to the Danubian Principalities, and the Illyrian dreams of a unity with the six millions of South-Slavonians of the Ottoman Empire.

Another weak point is Mr. Patterson's view of religious toleration in Hungary. He is right when he asserts that this is the result of religious indifferentism; but his comparison of England and Hungary on this point would have been more complete if he had pointed out that while in the former the government is still ahead of society, in the latter society has long been ahead of government. It only remains to add that Mr. Patterson's book is considered by Hungarians the best that has been written by a foreigner on their country. Every page shows that he has happily combined the study of books and documents with practical experience of the Magyars and their institutions.

ARMINIUS VÁMBÉRY.

The Country House on the Rhine. [*Das Landhaus am Rhein*, Roman von Berthold Auerbach.] Two editions: one in 6, the other in 3 vols. Stuttgart: Cotta. 1869.

It is always refreshing to meet one novel among many that is really a beautiful work with a plan, and a subject, and an idea. The poetical charm of Auerbach's latest work is guaranteed by its exquisite scenery; the radiant and everlasting life of the middle Rhine forms the background of the picture, and there is no need to seek refinement by remoteness either in place, or time, or interest, by exceptional events or characters. At the same time Auerbach is too ambitious to content himself with a series of mere pictures of Idyllic felicity. Not even these peaceful regions are undisturbed by the opposition of capital and labour, aristocracy and democracy, religion and science, freedom and authority. In theory, Auerbach sits down with Lessing and Goethe at the feet of Spinoza; in practice he is an ardent liberal, eager for free science, free labour, and free state—free from the relics of feudalism and the embarrassing claims of the Catholic Church. The story is arranged to give the triumph to the liberal cause; the interesting characters, for the most part, end by coming over to the liberal side. The millionaire has made his money by slave labour, and even by the slave trade, but with all his wealth he fails to get into society; he fails to manage his daughter by sending her to a convent, or even to marry her to a poor nobleman of clerical propensities, and his son soon outgrows his heartless narrow view of life, and ultimately rebels against the whole system and goes over to the new ideas. The book ends with the late American war, which is represented as the great event of the century and the definitive triumph of the principles of freedom. Throughout Auerbach shews himself a master of lively and characteristic protraiture; some readers may perhaps be inclined to think that the multitude of episodes detains the narrative; others may complain that the fertility of reflection which pervades the book is fatiguing or superfluous. But though it may be sometimes hard to adopt the author's point of view, and though the epigrams with which the book abounds are all equally dictatorial and not all equally telling, impartial critics will recognise the beauty and significance of the work as a whole.

C. SCHAARSCHMIDT.

RECENT RESEARCHES ON POPULAR TALES.

DURING the last few years no important results have come to light in the comparative study of popular tales, and the question respecting the origin of the tales in circulation among various peoples is still an open one. On the other hand the materials for the solution of this problem have been considerably increased by the diligent collection of stories. Confining ourselves to those published outside of Germany, we may mention a few of these collections. The Kalmooek and Mongolian collections, called *Siddhi-Kür* and *Ardschi-Bordschi*, have been published by Professor Jülg, of Innsbruck, for the first time, with text and a careful German translation (Leipzig, 1866; Innsbruck, 1868). At the same time appeared the first two instalments of Dr. Radloff's *Proben der Volksliteratur der türkischen Stämme Südsibiriens* (vol. i. 1866, vol. ii. 1868), containing stories proper and ballads, with text and German translation. One of the most important contributions to the folk-lore of India was published in 1868 (London) by Sir Bartle Frere, under the title of *Old Deccan Days*. In Africa, again, some of the Indian stories are found reproduced, as is shown by Bleek's *Reynard the Fox; or, Hottentot Fables and Tales* (London, 1864), by Callaway's *Nursery Tales, &c., of the Zulus* (vol. i. 1868), and by Steere's *Swahili Tales, as told by the natives of Zanibar* (1869).

Very important, and attractive in more than one respect, is Rink's collection, *Eskimoiske Eventyr og Sagn* (Copenhagen, 1866), the author of which was for many years the Danish governor of South Greenland. This collection exhibits most surprising parallels to European stories, even among those tribes of Esquimaux which have had little, if any, intercourse with Europeans. Soon, too, we may expect a series of *Fifty Tales and Legends of Lapland*, collected by Professor Friis of Christiania, who has made a long stay in Norwegian, Swedish, and Russian Lapland. Specimens of these, translated by me into German, will shortly appear in the Viennese periodical *Germania*.

In the mean time the folk-lore of Russia has lately been illustrated by Professor Orestes Müller of St. Petersburg, and will shortly be so by Professor Comparetti of Pisa. The former has published a work of 830 pages on *Ilja of Murom* (the Russian national hero), and the heroic times of *Kiew* (*Ilja Muromex i bogatyrstvo Kijenskoje*), in which he attacks Stasow, who considers the tales of the *Kalmooek Siddhi-Kür* as the source of the oldest Russian poetry; whereas Müller regards the latter as the peculiar heirloom of the Slavic race. Stasow is preparing a reply.

Turning to the South of Europe, it is to be regretted that no Portuguese stories have as yet been collected, or at least published; whilst Spain is but slenderly represented by Fernand Caballero's *Cuentos y Poesias Populares Andaluces* (Seville, 1859; Leipzig, 1861), and *Milá y Fontanals Observaciones sobre la poesia popular* (Barcelona, 1853), which also contains some Catalonian stories. An excellent collection of Greek and Albanian stories is that edited (Leipzig, 1864) by the learned F. G. von Hahn, who died last year. Coming to Italy, we find that since Straparola's *Notti Piacevoli*, which contains but eighteen stories properly so called, only a meagre collection has seen the light. Giambattista Basile's *Pentamerone*, which was published more than 200 years ago, contains fifty stories in the Neapolitan dialect, remarkable for the charming artfulness with which they are told, but presenting great difficulties of dialect and style. These were translated into English by J. E. Taylor (London, 1848), who, however, omitted nineteen of them on account of the nature of their contents. Since the time of Basile, a few articles scattered through various journals represent the sum of research in Italian folk-lore, with the exception of the *Novelline di Santo Stefano*, thirty-five stories written down by Angelo de Gubernatis, from the mouth of the people in the Tuscan village of San Stefano di Calcenaja and its neighbourhood (*Rivista Contemporanea*, 1869). There is nothing new in the *Novelline*, the greater part of which are found in Basile, and in the Sicilian collection of Madame la Racine (reviewed above, p. 171). "The Devil and the Peasant," which forms the thirty-fourth of the series, is mainly interesting, because, so far as I know, only two parallels to this form of the story are to be found; a French one, with somewhat gross details, in Rabelais (Book IV., part 2, chap. 45-47), and an Indian one, in *Somadeva*. Besides the Sicilian collection just mentioned, the first volume of *Canti popolari Siciliani, preceduti da uno studio critico*, by Dr. Giuseppe Pitrè of Palermo, has just appeared. This volume contains more than 700 songs, with historical, philological, and illustrative notes. The next will contain the popular legends, sacred and profane, with lullabies, nursery songs, conundrums, and children's games. The music of the songs, a vocabulary, &c., are announced to follow.

FELIX LIEBRECHT.

Notes and Intelligence.

The Period of Romances in Greece.—Considerable light is thrown on this obscure subject in an article in the last No. of the *Preussische Jahrbücher*. The tales of Miletus, which may be regarded as the nearest

representatives in antiquity of the modern novel, are attributed to one Aristides, who lived about 100 B.C.; in all probability, however, he only collected them, and the origin of the stories themselves is to be referred to the flourishing period of that state, the century preceding the Persian wars. The stories of Sybaris also, two of which are preserved in Aristophanes, were widely known. In addition to these, which treated of human beings, there existed at the same period a large class of beast-stories, which are thought to have come from India by way of Assyria, and to have passed into Greece from Asia Minor, of which country Æsop was a native. [In this part the writer hardly distinguishes with sufficient clearness between the primitive beast-fables, which have no didactic object, and the moralizing Æsopic fables.] It can hardly be accidental, that the age of these sententious compositions corresponds with that of the gnomic poets. Further, it was the tendency of the 7th and 6th centuries before Christ to throw historical incidents into the form of romances, and for this treatment the Asiatic stories, from the strange views of life which they presented to a Greek, furnished a rich material. Thus Midas, from being a king and a devotee of Dionysus, comes to be represented as a satyr with pointed ears, and afterwards as having ass's ears; whence the story was still further developed by the humour of the Greeks. This tale is said to be the only one which has travelled from west to east, and to have been naturalized in India. The fame of the Lydian kingdom caused many stories to be imported from thence into Greece. Such was the tale of Candaules and Gyges, of which several versions are found in Greek authors, and the numerous ones that gather round the person of Cræsus, who seems, like Saladin in the Middle Ages, to have formed a central figure for such romances. This explains the very different conceptions of his character—as a warrior, and an effeminate prince; as blinded in judgment, and a prudent counsellor. The same love of romance-writing accounts for the hardihood with which chronology is violated in making Solon visit his court, a circumstance which is also introduced into the history of Æsop. Events in the annals of the Medes and Persians are similarly utilized, and receive a Greek colouring, and, as in the story of the physician Democedes, are mixed with Greek incidents. A further cause, besides curiosity, which tends to produce stories at this period of a people's development, is the introduction of a more balanced and more realistic estimate of men's characters than was furnished by the ideal standard—in Greece the heroic, in Mediæval Europe the saintly—which had prevailed before. Now the desire of a more intimate knowledge of human nature is of the essence of the romance; and thus we find that many of the popular Greek stories of this time turn on peculiar traits of character. In the tale of Rhamsinitus' Treasury, of which several versions are found, it is the triumph of cleverness and cunning: in that of Hippocleides it is the sprightliness of a ready reply—a point on which numerous stories in the *Decamerone* turn: in that of Intaphernes' wife, who chooses that her brother should be spared in preference to her husband and children, it is the paradoxical view of the claims of relationship: in the Margites it is the humorous element in the character of a fool. The Greek tyrants, from their strong individuality and their patronage of art, naturally become the subjects of romances. The ring of Polycrates, and the dark annals of the house of Periander, are amongst the most popular materials for tales; and in particular, the story of Lycophron, the son of the last named prince, is so truly dramatic, that it could hardly have failed to form the groundwork of a great tragedy, had not the Greek drama been absolutely devoted to the circle of mythical and heroic subjects. An additional interest is given to this paper by the illustrations drawn from the corresponding 13th century of our era.

The Latest Excavations in Pompeii, &c.—The *Giornale di Napoli*, of March 26, states that on the occasion of a royal visit to Pompeii on the preceding day, some excavations were made in some houses situated on the right of the Via Stabiana a variety of treasures were found, viz.: a large number of objects in terra cotta, iron, and bronze, a beautifully-chiselled silver cup, a very rare glass oil lamp, a still rarer and perhaps unique object consisting of a small terra cotta cup with a metallic cup inside containing a night-lamp like those in modern use, a large gladiator's sword, with the metallic portions of the scabbard; many copper and silver coins of the time of Vespasian, and an amphora full of small onions near the skeleton of a woman. The skeleton of a man was also discovered, holding a pickaxe in one hand, an iron bar in the other, and with many bronze objects scattered at his feet, near a wall which had been partially broken through.

The *Lombardia* of March 26, reports:—On making some excavations for the improvement of the port of Torno, on the lake of Como, a very great number of mediæval arms and coins were found, such as swords, lances, &c. They were collected and are now exhibited at Torno at the house of the Rev. Bernasconi, an archaeologist of merit.

At Lillebourne (Seine Inférieure), an ancient Roman mosaic representing a chase, has been discovered. A Latin inscription attributes it to an Italian artist from Pozzuoli.

Dahim of April 2 contains the first part of a new novel by Pau Heyse, called *Das schöne Kütchen*.

In Denmark Professor Grundtvig (who published two years ago an edition of the *Edda*), has resumed the researches in which he was formerly engaged on the old ballad-poetry of his native country. A new number of his *Denmarks Gamle Folkviser* appeared in March, and another (the last of the fourth volume) will be published in September next.

Contents of the Journals.

Mr. Pattison's edition of Pope's Essay on Man, by the Rev. J. B. Mayor, Contemp. Rev.

The Laws of Decorative Art, by F. T. Palgrave, Fortnightly Rev. [Convincing, but chiefly negative.]

The Attis of Catullus, a translation, by Robinson Ellis, Fortnightly Rev. [Musical; almost passionate; in an arbitrary and unfamiliar dialect.]

Un Poète norvégien de nos Jours, by M. Edouard Schuré, Revue des Deux Mondes. [A conscientious analysis of Björnson, an artist rather curious than interesting.]

Un Drame claustrale, in Nuova Antologia for March, by F. de Sanctis. [A play in the Palatine Collection of Florence published in two vols. by Sig. Palermo. The hero is a monk who pursues his vocation in spite of the assurance that he is lost; and is thus saved. De Sanctis agrees with Ebert against Klein in interpreting the aim of the play as the triumph of faith over reason.]

Orientalism in Modern French Art, by Sir Digby Wyatt, in Macmillan's Magazine for April.

Die orientalische Ausstellung der "Union Centrale" in Paris, in Zeitschrift für bildende Kunst.

Grammaire des Arts décoratifs, by Ch. Blanc, in Gazette des Beaux Arts for April.

Das historische Volkslied der Neuzeit [review of Dillfurth's *Hist. Volkslieder des preussischen Heeres von 1675 bis 1866*], by G. F. (Gustav Freitag) in Grenzboten for April 1.

Daniel Defoe, sa Vie et ses Ouvrages, d'après des documens nouveaux, par H. Blerzy, in Rev. des Deux Mondes, April 1.

Croquis d'Italie, par Sully Prudhomme, in the same.

New Publications.

BLANC, CH. Ingres, sa Vie et ses Ouvrages. Paris: Renouard.

CALDERON. The two Lovers of Heaven. Translated by P. F. McCarthy. London: J. C. Hotten.

CLUNES, P. G. Story of Pauline. London: Macmillan.

DANIEL, P. A. Notes and Emendations on Shakespeare. London: Hardwicke.

DÜRER, A. Little Passion. London: Bell and Daldy. [The four plates, which have no authority from the canonical Gospels, appear together as an appendix.]

FURNIVAL, FRED. J. The Cambridge MS. of Chaucer's Canterbury Tales. Part II. (p. 89-128, 1-26).—The Ellesmere MS. of the same. Part II.—The Lansdown MS. of the same. Part II.—The Corpus MS. of the same. Part II.—The Hengurt MS. of the same, Part II.—The Petworth MS. of the same. Part II. Chaucer Society. London: Trübner, 1869.

FURNIVAL, FRED. J. A Six Text Print of Chaucer's Canterbury Tales in parallel columns. Part II. (The Miller's, Reeve's, and Cook's Tales, with an Appendix of the spurious tale of Gamelyn.) Chaucer Society. London: Trübner, 1870.

GRUYER, F. A. Les Vierges de Raphaël et l'iconographie de la Vierge. 3 vols. 8vo. Paris.

KONEWKA, P. Der schwarze Peter. Ein Bilderbuch für Kinder. Thienemann; Stuttgart.

LINDENSCHMIDT, L. Die Alterthümer unserer heidnischen Vorzeit, nach den Originalien; herausg. von dem Römisch-Germanischen Central-Museum in Mainz. Bd. II. 74 Taf. (chiefly personal ornaments). Mainz: Zabern.

TO ESTHER, AND OTHER SKETCHES. London: Smith, Elder & Co.

WILLIAMS, ROWLAND. Owen Glendower, a Dramatic Biography, and other Poems. (Posthumous.) Williams and Norgate.

WOODWARD, B. Specimens of the Drawings of ten Masters, from the Royal Collection at Windsor. London: Macmillan.

Theology.

Theological Ethics. [*Theologische Ethik.* Von Dr. Richard Rothe. 1. u. 2. Band.] Wittenberg: 1869.

PERHAPS it would not be easy to find, in the whole range of philosophical literature, a more interesting piece of writing of the kind than the first of the two prefaces to the *Theological Ethics*. Even then when he wrote this preface, Rothe was keenly sensitive to his intellectual loneliness, and, in order, if possible, to dispel the pain of this discovery, he resolved to give his own system to the world, although aware that the step would in all probability expose him to the charge of presumption. It may, perhaps, be doubted whether he ever entirely succeeded in getting rid of that original feeling of intellectual isolation. As he had never been the disciple of a master, neither did he aspire to become the founder of a school. He tells us himself, "The fine saying of my unforgotten teacher Daub was not lost upon me: Blessed are those who do not force their knowledge upon others."

The subject with which Rothe's name is associated, Theological Ethics or Moral Theology, has been recognized as a separate discipline by the Evangelical Church of Germany, since the time of George Calixtus in the 17th century, who first among Protestant theologians separated it from Dogmatics. It has been from that time to the present a favourite field with theologians, who have at all sympathized with the general life and thought of their age. They have found in it a middle ground between theology and secular thought, where it was possible, more conveniently than in the kindred branch of dogmatics, to bring the doctrines of the Church into juxtaposition with the world. Rothe, who sympathized alike with those who revered "the old positive Christian piety," and with those who pressed the claims of the "scientific conscience," was naturally attracted to the mediating sphere afforded by theological ethics. He did not believe, as some do on both sides, that all such attempts at mediation are vain. On the contrary it was his firm conviction, that it was possible to present a Christian theory of the world which the exact thinker and the devout Christian could alike accept. He went for the fundamental positions of this system however, not in the first instance to the Holy Scriptures as most earlier thinkers had done, but to the pious consciousness of man, or, more particularly, to the consciousness of the evangelical Christian, *i.e.*, evangelical as contrasted with Roman Catholic. The Archimedes point, he says, on which theological speculation rests, is the fact that the religious man whenever he thinks himself, thinks God likewise. God is thus given in his consciousness. A logical examination of this thought of God given in the Christian consciousness yields to the ethical speculator a true knowledge of God. The long chapter in the first volume entitled "The Foundation of Theological Ethics," is occupied with such an examination of this thought of God, and is in fact a discussion of the attributes of God as seen in the light of Christian consciousness. An important chapter follows on "the connection of theological ethics," in which the great divisions of the subject are given.

† The task of determining oneself, or directing one's own life, is imposed upon every rational being. This Rothe calls the moral process, which moral process (*der moralische Process*), takes two forms, moral (*sittlich*) and religious. It is not possible in English to mark the distinction between "*sittlich*" and "*moralisch*," which the author has thus introduced into the second edition. Both, we apprehend, must be translated by the one term "moral." Considered as a moral process, it may be described as that by means of which the outward world,

which includes the body of man, is so assimilated and subjected to the human spirit that it becomes penetrated and ruled by the human personality. This process is also described as the process of bringing the ideal and the material nature of man into unity—a unity necessary to the perfection of both. He quotes with regard to this the saying of Novalis, “profound, if not quite clear,” as he calls it. “As earthly beings, we strive after spiritual cultivation, after spirit generally; as unearthly spiritual beings, after earthly cultivation, after body generally. Only through morality do we attain to both these ends.” The moral process from its religious side begins, Rothe says, with God, and is indeed a continuance of the work of creation; but inasmuch as the fellowship between man and God is a moral relationship, it is mediated by the attitude of man towards God. Piety is essentially a moral relationship, that is, the proper relationship of a person, and as such must be mediated by the self-determination of the subject. The opposite of this moral or personal piety is magical religion, an imagined fellowship of man with God, resting *causaliter* upon outward relationships. Man cannot reach the destiny for which he was created without the cultivation of this moral relationship with God. In corroboration of this, Rothe quotes the striking words of Goethe: “It is only the pious who in the end have real culture of the higher nature (*Vernunftcultur*); in the case of all others the understanding finally obtains the mastery, so that the highest is employed for earthly ends.” Omitting the discussions on Individuality in the first volume, and the opening chapters of the second volume, we come to that important portion of the work which deals with moral action. This also is divided into moral and religious; and under the first head Rothe points out that, when that penetration of the outward by the moral spirit of man is fully accomplished, the outward will altogether cease for man: for he will then have “appropriated to himself all the real thoughts constituting the divine nature, so far as they could be expressed in the earthly creation.”

The definition which the author gives of Theosophy, under the second or religious form of moral action, will be read with interest, as Rothe always desired his book to be regarded not as a system of philosophy, nor even of theology, but of theosophy. Philosophy is world-wisdom; theology presupposes a Church; but theosophy, or an intelligent knowledge of things in God, *i.e.* Christian Gnosis, only presupposes faith. In the German Christian world speculation began as theosophy; and although this theosophy passed into mysticism, the two are not to be identified. For theosophy embraces the external as well as the subjective ‘ego’ whilst mysticism regards the latter alone. The chapters upon social life in the second volume are exceedingly valuable and interesting, but space forbids us to do more than call attention to the views of the author regarding Church and State. To him the State appeared as the ideal form of human society in which the perfected moral life of man would finally find expression. The Church would pass away, but the State, as God’s kingdom, would remain. Nor even now ought the State to forget its function as the educational institute for Christian piety.

The history of the *Theologische Ethik*, is an evidence of the value the author attached to careful and exact thought. For many years the book was out of print, although often asked for. The first two volumes of the second edition appeared in 1867, and a comparison of them with the first edition sufficiently explained the delay. It was still the same system in its essential thoughts, but the transformation was so great that it might be regarded as a new book. Much was added to supplement what had been wanting, and to explain what had been misunderstood, in the first edition.

In many parts the author introduced an entirely new terminology, and in some cases gave expression to important changes of opinion. In the second edition also he made much fuller reference to the opinions of other ethical writers than he had formerly done—a feature which will be welcome to a generation which, as has been truly said, takes far less interest in speculation than in the history of speculation. The present edition, which is to extend to five volumes, is a re-issue in the first two volumes of the edition of 1867, and in the last three, which are yet to come, of the edition of 1845. The ethics of Rothe, in the form which the author designed that we should possess them, must therefore remain a fragment like many of the great books of our time. His literary executors propose, however, in the forthcoming volumes to supply from his papers certain notes indicating, so far as can be gathered, the changes he purposed to make in the latter portion of the work.

JOHN GIBB.

The Vatican Septuagint. [*Bibliorum sacrorum codex Vaticanus . . . collatis studiis C. Vercellone et Jos. Cozza editus: C. Vercellone excepit Caiet. Sergio.*] Romæ, typis et impensis S. Congregationis de Propag. Fide. Vol. I. containing the Pentateuch and Joshua.

Vetus Testamentum Græce juxta LXX. Interpretes: textum Vatic. Romanum emendatus edidit. . . Const. Tischendorf: edit. quarta, identidem emendata, prolegom. passimque etiam commentt. ex cod. Sinait. aliisque auct. Lipsiæ: Brockhaus.

THE difficulties in the way of a restoration of the text of the Septuagint are much complicated by the successive revisions which that text has undergone. Many years must pass before an adequate edition can be produced, even if the task were already seriously undertaken by competent scholars. But it is much to be desired that some one with the requisite leisure should set on foot a provisional work which might now or soon be executed without great labour. An exact impression of a primary MS., if possible the Vatican, would furnish a normal text to which might be subjoined the complete various readings of other uncials, with perhaps a select cursive or two where Vatican leaves are missing. In a few books or chapters it might be found best to print two full texts in parallel columns or pages; but this would seldom be necessary. Two, or perhaps three, octavo volumes would thus supply every one with at least a genuine ancient Septuagint; and the Hexaplar and other falsifications, whether of the Roman editors or of Grabe and his successors, would be finally abolished. The materials for such an edition are now becoming accessible to those who can frequent public libraries. To Baber’s *Codex Alexandrinus* (which ought to be verified anew, especially in the corrected passages), Tischendorf has added the remains of the *Codd. Ephremi, Sinaiticus, Cottonianus, Saravianus*, and others; Cozza the *Cryptoferratensis*; Ceriani part of the *Ambrosianus*. But the greatest need, that of a faithful impression of the unadulterated Vatican text, is now for the first time being met by the edition which heads this notice.

To be judged properly, a work of this kind requires such an examination as only an intending editor could give. As far as can be seen from the mere comparison of a few columns with the other printed evidence, the Roman scholars have achieved their task carefully and well. The superiority to Mai’s hasty performance is manifest again and again. His frequent neglect of peculiarities of spelling might be excused; but it is startling to find how many substantial corruptions he retained from the traditional text. In most of such cases of variation the new editors are in agreement with the collation procured for Parsons and Holmes. Twice only I had reason to suspect an error, and

that of a single letter, once apparently by a confusion between the readings of the scribe and a corrector. If serious mistakes should hereafter be detected, they will probably have arisen from one or other of two peculiarities of the Vatican MS. First, it is not a palimpsest, but it is in one respect worse: the writing has been retraced in darker ink by a later hand, which has introduced many unobtrusive changes of one or two letters, hard to detect by the faint projecting *apices*, and hard to penetrate when detected, yet by no means always trivial in meaning. Secondly, the self-corrections of the original scribe are closely imitated in the alterations of another writer, who possibly was the contemporary *diorthotes*, but certainly made use of a second exemplar. How far the present editors are competent to deal with matter requiring so much skill, and even knowledge, as well as unflagging patience, it will be easier to discover when the final volume of apparatus is published.

The fourth 'edition' of Tischendorf's *Septuagint* is chiefly remarkable for what it might have been and is not. Every one has long been thankful to have within reach in a compact form, and illustrated by instructive Prolegomena, a somewhat improved reprint of the Roman text with the chief variants of the Alexandrine MS. at the bottom of the page, supplemented from the relics of the *Codex Ephremi* and the few first discovered leaves of the *Sinaiticus*. It was natural to expect that a new issue would incorporate in the apparatus the readings of the much larger portion of the Sinaitic text published in facsimile by the same editor in 1863: and notwithstanding the ambiguous word *passim*, the title-page might be thought to promise fulfilment of the hope. Scholars are apt to forget the commercial interests which forbid the waste of so many stereotype plates. The leaves of the Alexandrine MS. containing Ps. xlix. 19—lxxix. 11 are wanting; and here an apparatus is now made out of the Sinaitic readings, 18 plates being renewed. A similar gap at 1 Sam. xii. 18—xiv. 9, is filled up by Vatican readings, probably on Mai's authority. These are the sole improvements in the apparatus; to which must be added a few small corrections of the text itself. In the Prolegomena the old description of the *Codex Friderico-Augustanus* (under this now obsolete name) stands unchanged, but is followed by the additional remarks and specimens under the true name *Sinaiticus*, which were placed at the end in the last issue: the only considerable augmentations are a page of Tobit, Job xli. 3-22, and a few readings of correctors in the same book. The list of uncial MSS. of the Septuagint is slightly increased, and here and there a paragraph is touched up. Altogether the book is what it was before, with so much improvement as could be furnished by the work of three or four days.

It would be unreasonable to complain that no more is given. Tischendorf himself indicates in his new preface that he may be unable from want of time to do justice to the materials which he has himself collected. But he would like to found a "Societas Christiana Diplomatica" for completing his beginnings, or ("sive ut definitius dicam") investigating and perfecting the text of the whole Greek Bible; and he hopes that England in particular will provide funds and workers. Co-operation in research might prove fruitful in this as in other fields: but it would have to be taken up in a less grotesque shape. The idea is probably borrowed from the preface (pp. 21, 24) to the useful little apparatus to Genesis (Leipzig, 1868) edited by Lagarde, on whom, as a poacher who promises great things, Tischendorf has no mercy. At least Lagarde, though not named, is evidently the subject of a bitter sentence, in which by way of contrast a civil word is thrown to Cozza and Ceriani, who only reproduce MSS. No notice is taken of O. F. Fritzsche's

Judges (Zürich, 1867), the most hopeful attempt yet made towards dealing with the text on a truly critical method.

F. J. A. HORT.

THE COMPARATIVE STUDY OF RELIGIONS.

PROFESSOR MAX MÜLLER has been delivering a course of lectures on the Science of Religion, the first of which has just been published in *Fraser's Magazine*. We fear it will disappoint that large class of students who are already interested in the subject, both from a psychological and metaphysical as well as from a historical point of view. Indeed we are disposed to question whether the discussion of what the lecturer terms Theoretic Theology should be undertaken even before a popular audience by one who has devoted himself to purely Comparative Theology. (We should explain that by Comparative Theology is meant that "which has to deal with the historical forms of religion," and by Theoretic Theology, that "which has to explain the conditions under which religion itself, in its highest or its lowest forms, is possible.") This remark seems to be confirmed by the characteristic merits and defects of a recent German work on the nature and history of religion—*Die Religion, ihr Wesen und ihre Geschichte*, by Otto Pfeleiderer (2 vols., Leipzig, 1869). The first volume, which is entirely theoretical, is, as we have remarked before, "a clear and masterly discussion." (See *Academy*, No. 3, p. 72.) But so far as the historical volume is concerned, we have noticed with some surprise the scanty number of authorities on which the author is dependent, and decline to recommend the book as more than an useful summary of the history of various religions according to certain favourite authors, not always the most recent, such as Ewald, Duncker, Movers, Bunsen, Köppen, &c. Still the work, as a whole, is well-fitted for a handbook, especially as it is distinguished by unusual clearness of expression. An interesting little book, *The Religion of the World*, by H. S. Leigh (Trübner, 1869), deserves credit for sincerity rather than for accuracy. It aims at popularizing the ideas of the first volume of Max Müller's *Chips*, but errs through a too hasty adoption of plausible theological analogies, derived from a various but desultory reading, and a more than occasional preference of rhetoric to sound reasoning. An able Dutch writer, C. P. Tiele, has conceived the plan of a comparative history of ancient national (as opposed to universal) religions—*Vergelijkende Geschiedenis der Oude Godsdiensten*. The first section of the first part has lately appeared; it contains an historical sketch of the religion of Egypt. The author regards this system as standing in much the same relation to the later Semitic religions as the religion of the Vedas to Brahmanism and Buddhism. The history and tenets of the last-named religion are every year receiving some fresh illustrations. (See conclusion of Dr. Rost's paper, *Academy*, No. 5, p. 139.) Prof. Max Müller, in his lecture on *Buddhistic Nihilism* (Trübner, 1869) has shewn the recent origin of the "annihilation" theory of Nirvâna, while *The Modern Buddhist* (Trübner, 1870) represents an attempt to return from Buddhism to the religion of its founder. As for the Vedic religion, we may refer non-Sanskritists to the forthcoming volume of Dr. Muir's *Sanskrit Texts*, which will contain metrical versions of several of the Vedic hymns.

Selected Articles.

Introductory Lecture on the Science of Religion, by Prof. Max Müller, in *Fraser*, April. [See above.]

A Chapter of Accidents in Comparative Theology, by the same, in *Contemporary*, April. [A popular expansion of the criticisms expressed in the first part of the notice on M. Jacolliot in our last number, p. 166.]

Payne Smith on Prophecy, reviewed in the *Athenæum*, April 2. [Severe on the uncritical method of the author, but not severe enough on his inaccuracies in stating the views of German critical theologians.]

Lightfoot's Clement of Rome, Hilgenfeld's Messiah, and Volkmar's Gospels, rev. by H. E., in *Gött. gel. Anz.*, March 23. [The first-named work receives high commendation; the second is "damned with faint praise;" the third rejected as pseudo-scientific.]

The Vienna edition of the Latin Fathers, by Langen, in *Theolog. Lit.-Blatt*, March 28. [Contains some valuable remarks on various readings in Cyprian.]

Armenian Historians, by H. E., in *Gött. gel. Anz.*, March 9. [Points out the theological interest of these documents, especially of Esnig's Refutation of Heresies, a section of which, on the Parsee religion, is printed by Dulaurier.]

Schrader's edition of De Wette's Introduction, by Th. N., in *Lit. Centralblatt*, March 26. [Important.]

Rothe's Dogmatics, in *Theolog. Tijdschrift*, Feb. [Concise and clear.]

New Publications.

- FAIRBAIRN, P. *Typology of Scripture.* 5th ed. Clark.
 GLOAG, P. J. *A Critical and Exeget. Commentary on the Acts of the Apostles.* Vol. I. Clark.
 KEIL u. DELITZSCH. *Biblicher Commentar, Leviticus, Numeri u. Deuteronomium.* Leipzig: Dörffling.
 MALAN, S. C. *Liturgy of the Armenian Church of S. Gregory.* Transl. from the Armenian. Nutt.
 NEWMAN, J. H. *Essay in aid of a Grammar of Assent.* Burns and Oates.
 PRESSENSÉ, E. de. *Le Siècle apostolique.* Vol. II. *Hist. des trois prem. Siècles de l'Eglise chr.* Ed. 2. Paris: Meyrueis.
 ULLMANN, C. *The Sinlessness of Jesus.* Clark.

Science and Philosophy.

Recherches Historiques sur le Principe d'Archimède. Par Ch. Thurot. (Extrait de la *Revue Archéologique.*) Paris: Didier.

At the beginning of his memoir M. Thurot says:—

“If it be true that the history of the physical sciences contributes nothing towards their progress, that history is nevertheless important for the science of the human mind, which is, after all, in itself an object of study of unquestionable interest. It is certainly important to know what have been the mistakes of men; how it has come to pass that truth has been altogether missed, or only half seen, then forgotten, and re-discovered, and at last completely and definitively established. The answers to these questions are facts no less than natural phenomena, and have no less a claim on our attention.”

It is from this point of view that M. Thurot (with rare learning, and with a philosophic spirit still more rare) has written the history of the important hydrostatical theorem, known as the principle of Archimedes, which asserts that a body floating at rest in a fluid displaces a volume of the fluid of which the weight is equal to its own weight. And perhaps no example could have been chosen better calculated to illustrate the vicissitudes of incredulity and neglect to which scientific doctrines have been exposed, though supported by the strictest demonstrations, and though susceptible of the widest and most useful applications.

The history of the “principle of Archimedes” divides itself naturally into five periods. (1) From Aristotle to Archimedes; (2) From Archimedes to the downfall of Greek philosophy under Justinian in A.D. 529; (3) From A.D. 529 to the printing of Tartaglia's Latin translation of the treatise of Archimedes on floating bodies in 1565; (4) From 1565 to the time of Pascal; (5) From Pascal to Clairaut, by whom the science of hydrostatics in its most general form may be said to have been ultimately constituted. The first period is exclusively occupied with the great name of Aristotle, whose philosophy never ceased to act as a disturbing element upon hydrostatical science till at least as late as the time of Pascal. M. Thurot considers that ancient science has been unjustly accused of an undue use of metaphysics, and that there is nothing metaphysical in the greater number of the explanations (usually erroneous) which Aristotle gives of natural phenomena. We are disposed to think that M. Thurot expresses himself in too absolute a manner on this point, and that if certain purely metaphysical doctrines—for example, that of the formal cause, or of potentiality and actuality—be withdrawn, the physics as well as the metaphysics of Aristotle would crumble into ruin. But however this may be, we cordially concur in the opinion that the real cause of the failure of the science of the Greeks was a *naïve* ignorance on the one hand of the importance, and on the other hand of the difficulties, both of observation and of experiment. It is a singular contradiction that alongside of formal declarations of the importance of the study of facts, and at a time when (as we know

from Plato) experiments on the acoustical properties of vibrating strings had been made with assiduity and success, Aristotle should (more or less directly) have given his authority to such statements as that a vessel filled with ashes will hold as much water as the same vessel when emptied; that a bladder weighs more (in air) when inflated than when empty; that of two pieces of lead, the bigger falls the faster, &c. In the face of such instances of carelessness, it is difficult to defend the ancient philosophers from the charge of being more anxious to invent hypotheses to explain facts, than to ascertain the facts themselves.

In the Aristotelian physics the doctrine of gravity was a corollary from that of the four elements; and the explanation of the observed fact that a piece of wood, which in air weighs more than a piece of lead, weighs less in water, was sought to be deduced from the law that the air contained in the wood has weight when in the element of air, but has no weight (or rather is relatively light) when in the element of water. This theory cannot explain why certain bodies that will sink in fresh will float in salt water; and Aristotle can only say vaguely that the density of the water is increased by the salt. But in the apocryphal *Problems* we find the absurd statement that the reason why a ship at sea stands higher out of the water than the same ship in a fresh-water estuary (so we must understand the passage) is that there is more water in the sea to offer resistance to the ship than there is in the estuary (*Probl.* xxiii. 3, 931, b, 9). Such were the notions that could find acceptance in the Aristotelian schools; and nothing is more curious than to note the entire failure of the truths enunciated and established by Archimedes to make any impression on philosophic opinion. As M. Thurot expresses it, the philosophic and the mathematical tradition ran side by side without exercising any influence upon one another. Thus the eminent commentators on Aristotle, Alexander Aphrodisiensis and Simplicius, merely reproduce the explanations of their master without exhibiting any acquaintance with the doctrine of Archimedes. Yet it is very remarkable that Simplicius did actually try the experiment of the inflated and empty bladder, and finding no difference in the weight in the two cases, infers with much hesitation, on account of the adverse authority of Aristotle, that air has no weight in air—a conclusion entirely subversive of Aristotle's explanation of the phenomena presented by wood and lead when weighed successively in air and in water. Perhaps some explanation of the neglect of the theorem of Archimedes by the Aristotelian school may be found in the circumstance that the circulation of the works of Archimedes, and in particular of the treatise of floating bodies (*περι ὀχουμένων*), appears to have been very limited. Thus Pappus (the learned geometer of the end of the 4th century) can only have known the title of the work, and can never have seen it, for he classes it with some of the works of Hiero as a book of what we might now call “mechanical recreations.” The celebrated, though probably legendary, story of the crown of Hiero must have diffused very widely some general notion of the principles discovered by Archimedes. But it is remarkable how unintelligently this story is related even by an author with so much mathematical knowledge as Vitruvius. Seneca (perhaps, as M. Thurot conjectures, deriving his materials from Posidonius) shows himself much better informed; for in an interesting passage in the *Questions Naturales* (III. 25, 5-7), he discusses the theory of floating bodies, not, indeed, with mathematical precision, but without important error. It is remarkable, again, that the medical schools had learned so much from the mathematicians as to employ an instrument precisely resembling the modern hydrometer for the purpose of taking the specific gravity (as

we should now say) of fluids. This instrument, under the name of *baryllion*, is mentioned by Bishop Synesius in one of his letters to Hypatia (Ep. 15); and is still more fully described in a Latin poem *De ponderibus*, formerly attributed to Priscian, and belonging probably to the 4th or 5th century. It would be interesting to know to what fluids the ancient physicians applied their hydrometer.

With regard to the demonstration of the theorem, M. Thurot calls attention to the fact that Archimedes was not acquainted with what is now justly regarded as the fundamental principle of hydrostatics, that "fluids press equally in every direction." The two physical postulates assumed by him at the commencement of the first book "on floating bodies" are less simple, and much less easy to verify by direct experiment. They have the further disadvantage of leading to very indirect and difficult demonstrations of the propositions relating to floating bodies; and, in addition, Archimedes is obliged to assume as a third postulate (we use the modern phraseology), that the force acting on a body which is rising in a fluid acts perpendicularly upward at the centre of gravity of the body. All the three postulates are deducible from the experimental law of the equality of pressure in every direction. Archimedes' ignorance of this experimental law renders his treatment of the subject very different from that adopted in any modern work on hydrostatics; nevertheless, the treatise on floating bodies is one of the greatest monuments of one of the greatest intelligences that ever existed in the world. The exclamation of Pascal, "Oh comme il a éclaté aux esprits!" is justified by the calmer remark of Lagrange (a little less true now than when it was first made), that "the second book of the treatise contains a theory of the equilibrium of floating bodies, to which the moderns have added but little."

We pass over the efforts of M. Thurot to trace the history of the principle of Archimedes, during the long period of nearly a thousand years which followed the closing of the school of Athens. He succeeds in showing that the mathematical tradition was not wholly extinguished, and that it continued to subsist as distinct as before from the philosophical tradition of the schools. The only memorable point with regard to the latter appears to be that the schoolmen (ever ready with a subtlety) solved the difficulties presented by the question, whether an element has weight in its own place (*i.e.* air in air, water in water), not, like Simplicius, by a reference to experiment, but by what Lord Bacon calls the *frigida distinctio actus et potentie*. The first influence of the revival of letters was favourable to the authority of Aristotle, whose works acquired a new and irresistible impressiveness, when read in their original text, and when freed from the scholastic incrustations which had overlaid them. But, as time went on, the love of Greek caused even the Greek mathematicians to be sought for and studied; and thus science was quickened by what at first was a purely literary interest. The first who added anything to the hydrostatics of Archimedes was Simon Stevin, of Bruges, an illustrious Fleming, whose name M. van de Weyer has recently made familiar to the literary world. Stevin showed for the first time how to estimate the pressure of a fluid, and laid down the principle of the equal pressure of a fluid in every direction. He also showed how to investigate the pressure of a fluid upon the surface of a vessel containing it, and it is interesting to find the Netherlander illustrating the doctrine of the lateral pressure by the sluice-gates of his native country. The word *hydrostatic* occurs in his writings for the first time; and thus he had the well-deserved good fortune to give to the science the name which it has borne ever since. But Stevin did not comprehend the full importance of the principle he had discovered; nor did

he make it the basis of hydrostatical science by deducing the theorem of Archimedes from it. Indeed, of this theorem he gives a demonstration which Boyle justly criticized as neither clear nor physical. Unfortunately, too, Stevin wrote in Dutch, having demonstrated to his own satisfaction that Low German is the most perfect of all languages, and having observed that Low German is spoken with the greatest purity in North Holland. Thus, for many years, his discovery was practically unknown, and even his great contemporary Galileo remained in ignorance of it. Pascal, whose attention had been turned to hydrostatics in connexion with the experiment which he had made on the Puy de Dôme to verify the discovery of Torricelli, had the immense merit of giving to the principle of Stevin all the generality of which it is susceptible, of showing how to verify it by direct experiment, and of founding upon it the theorem of Archimedes. But the conversion of Pascal delayed the publication of his work on hydrostatics for twelve years (from 1651 to 1663); and even then his ideas met with opposition, and were not accepted by any writer of authority until the appearance of the *Principia*. To the researches on the theory of the figure of the earth commenced by Newton, and prosecuted with ardour by the generation following him, we owe the present degree of completeness of hydrostatical science.

M. Thurot concludes his interesting and important Memoir with a criticism of the celebrated aphorism in which Pascal compares the human race to a single man, "qui subsiste toujours et qui apprend continuellement." He points out with truth how discontinuous the progress of human knowledge has been; how few have been the ages, the nations, the individuals, that have contributed anything to it; how easily, when once gained, it is lost or forgotten. "Science is not preserved in books, but in the intelligence of men; for what is the use of books to an age which does not and cannot understand them?" We may trust that at the present time, from the long continuance and wide diffusion of civilization, the great inheritance of human knowledge is safe for as long as the world lasts. But it is probable nevertheless that, even under existing circumstances, it may happen here and there that a scientific discovery is neglected, or remains fruitless for a time, from some obscurity in the mode of its presentation by the first discoverer, or from his own imperfect comprehension of his discovery; from the smallness of the number of persons interested in the same inquiry, or from prejudice in favour of an established scientific creed; in short, from causes inferior in degree, but not unlike in kind, to those which in former ages operated on so gigantic a scale.

H. J. S. SMITH.

Hegel as the National Philosopher of Germany. [*Hegel als Deutscher National-Philosoph.*]—By Dr. R. Rosenkranz. Leipzig: Duncker and Humblot, 1870.

WHATEVER may be the faults of the Germans, they certainly cannot be accused of a lack of hero worship. Their admiration for the greatness of their great men is simple, unenvious, and openly expressed; and as it is now considerably more than a century since their age of heroes began, since the birth of the first of those poets and philosophers who suddenly raised a nation of imitators to the front rank of literature and science, we hear every other year of a new centenary festival. This year comes the "Säcularfeier" of Hegel, who was born on the 27th Aug., 1770, and his followers and admirers are preparing to do him honour by setting up his statue in Berlin, and in the book before us Dr. Rosenkranz, the veteran biographer of Hegel, who has ably defended his name and fame against all adversaries for many years, puts forward a general estimate of him, of his

work, and his place in German literature as a sort of summons to his countrymen to pay due reverence to his manes. A book written in this spirit scarcely calls for minute criticism; and this book in particular has so much of the nature of an indefinite talk "about Hegel and about him," that no purpose would be served by giving a detailed account of it. We may remark, however, that the least interesting part of the book is that which treats of Hegel's philosophy in itself, and that the most interesting chapters are those that speak of him as a critic and a literary artist, and those that defend his character and honesty as a thinker against some rude assaults that have been made upon them. In his philosophical writing, though sometimes ingenious, Rosenkranz shows a certain want of intellectual stamina and independence—a want that makes a man a good disciple, but a bad critic. It is not so much that he holds to the principles of his master, for there are other Hegelians like Erdmann, who follow Hegel even more closely, and yet to whom no one would deny independence and original force of thought; but the words of Rosenkranz always seem to us like those of youthful students, who have learned their lesson well, and repeat it with a certain intelligence, yet in whose minds it has really gone no deeper than the memory. With all his great learning and philosophy, it may be doubted whether Dr. Rosenkranz has a genuine turn for speculation; at least in this and one or two other of his works which we have consulted, we do not recollect any passage in which fresh light was thrown upon a philosophical principle by his statement of it. On the other hand, he has illustrated with considerable acuteness the more literary and historical aspects of Hegel's work, and his relations to the political life of his time, as well as of subsequent times.

Hegel was one of those philosophers, whose first interests are not in pure speculation for itself, but in religion and politics, and who are driven to speculation because, for them, there is no secure basis of truth except in metaphysic. His greatest work was a Logic, which was at the same time a Metaphysic, but this ultimate analysis and reconstruction of thought from its simplest elements, was to him valuable mainly because he saw the dialectical movement of the notion in everything; and he had no sooner completed his logical system, than he used it in his *Philosophy of Right* as an instrument to solve the greatest difficulties of social and political morality. It is this work which, as we might expect, has drawn upon him the bitterest criticism from all points of the political compass, as indeed his idea of the State is one in which no party can altogether find their account. He accepts as fundamental that principle of individual liberty, which Rousseau had uttered in its boldest and wildest form, which had been the living spirit of the French Revolution, and which had found its highest philosophical expression in Kant's *Critique of Practical Reason*. But on the other hand, he attempts, by the development of the principles of Kant, to rise above that atomic individualism, as we may call it, which Kant expressed. He maintains that the State is not founded on a social contract, nor has for its end a mere external security and peace. It is not to him, as to Mr. Herbert Spencer, and to most of those whose thought is still governed by the motives that led to the great Revolution, an organization made necessary by imperfection and evil, and therefore destined first to be limited, and then destroyed, by the progress of civilization. It is an organization like the family, essentially related to man's moral nature, and which, therefore, could never be abolished without producing moral degradation or weakness.

No one is beyond the influence of his time, and Hegel lived into that period of reaction when the weak side of the Revolution became manifest, and when men were strongly

disposed to set the rights of society or of the State above the rights of the individual. And, perhaps, he may sometimes have been inclined to accentuate too strongly his objections to the claim of individual rights when they are separated from, or set in opposition to, the rights of society. But to accuse him as a prophet of reaction, or the interested advocate of a Prussian system of centralisation is no less absurd than to call him a teacher of anarchy and atheism. The State in Hegel's idea, as Dr. Rosenkranz shows, is not the Prussian State as it is now, still less the Prussian State as it was in Hegel's time. And though many objections may be made to that view of the political union that Hegel gives, this at least may be said in his favour, that he alone of those writers who raised a protest against the individualism of the last century, has not been led to exaggerate the right of society into something like socialism. The French socialistic writers, under whom, in this point of view, may be included even Comte, fall into this error, when they treat the revolutionary movement by which the old organisation was destroyed, merely as a transition stage after which a new, and it would seem, almost as complete and despotic an organisation of man's life as that which has perished is to arise. But Hegel, while he tells us that the Revolution was one-sided, shows at the same time that it had an imperishable element of truth in it, and that, therefore, man's social life is no more to be developed at the expense of his individual life, than his individual at the expense of his social life. His reconciliation of the two may be imperfect, and it certainly is too general and abstract, but it is at least no easy solution of the difficulty by leaving out one of the elements of it. The progress of science is oftener delayed by inability to put the right question than to find the answer for it, and in Hegel's work we find a fuller apprehension of the social problem than in any other modern author. Hence, though the pure Hegelian school cannot be said to be numerous, we have not seen any important German work on Social Science (and in Germany at the present time, there is probably more and better thought devoted to social science than to any other subject), which does not show deep traces of the influence of the "Philosophy of Right."

EDWARD CAIRD.

Scientific Notes.

Physiology.

Temperature of the Nerves.—The last number (Mars-Avril, 1870) of the *Archives de Physiologie* contains the continuation of the important researches of Moritz Schiff on the augmentation of the temperature of the nerves and nervous centres consequent on sensorial and sensitive impressions. The means employed to ascertain the increase of heat consisted of properly constructed thermo-electric needles, which were passed through different parts of the nervous system of various animals, and were connected with a sensitive galvanometer; then, when they were at rest, or after they had been narcotized, one or other of their senses, as of hearing, sight, or even of smell, was suddenly aroused, and the effect on the galvanometer, or rather on a small beam of light reflected from a mirror attached to the galvanometer-needle, was carefully watched. M. Schiff has arrived at the conclusion, from his experiments, that the excitation of one of the higher senses under favourable conditions, that is, if it reaches the cerebrum, produces an elevation of temperature in the latter, and it only remains doubtful whether the disengagement of heat is the expression of the conduction of the excitation towards the centre itself, or of a physical act produced by this excitation after its arrival at the central point. M. Schiff also believes he has demonstrated,—and the fact has some interest in relation to the recent discussion in France respecting the duration of consciousness after decapitation,—that the life of the brain does not cease immediately after the cessation of the circulation; for when, in animals poisoned with woorara, the sensory nerves were irritated after the movements of the heart had stopped, the temperature of one of the hemispheres of the brain still continued to rise as before, though unques-

tionably to a less extent. The elevation was observed to occur for as long as twelve minutes after the entire cessation of the heart's beats.

Sense of Touch in the Skin.—A paper appears in the *Denkschriften der kaiserlichen Akademie der Wissenschaften* (Band xxix. 1870, p. 299), by the late Professor Türck, on the sensory regions of the skin supplied by the several pairs of spinal nerves. In the experiments undertaken by the professor on some dogs, with the view of determining the particular regions of the skin supplied by the several spinal nerves, the latter were separately and successively divided, and the skin was then pinched at definite points, at short intervals apart, a mark being made at the middle of the fold pinched when the animal gave evidence of pain. It was found that the same part was always rendered insensible, when the same nerve was divided. At the same time the adjoining parts, especially in young animals, were rendered unusually sensitive. Certain regions or "territories" were, however, found to be characterized by a certain dull sensibility; these regions were supplied by more than one nerve, and may be called common territories in opposition to the exclusive territories, or those supplied by a single nerve. In the neck and body the exclusive territories for each nerve were small, in the extremities all parts were territories common to more than one nerve. In the palm of the hand and sole of the foot three nerves were found to supply one territory. In regard to those pairs which supply a district in common, the division of one such pair usually causes only one circumscribed spot to become insensible, and that only for a short time. The territories of the extremities supplied by the several pairs of nerves are band-like arched striæ, wider at the end than near the centre. The arches are smaller in the trunk than in the extremities, apparently from the growing out of the extremity during the development of the animal. The first cervical nerve has no cutaneous branches; the second, third, fourth and fifth, have only exclusive territories. The sixth cervical has only a common territory; the seventh and eighth pairs have both common and exclusive territories.

Respiratory Organs of Echinoderms.—Mr. Billings, the Palæontologist of the Geological Survey of Canada, communicates to Professors Silliman and Dana's *American Journal of Science and Art* (Jan. 1870) an article on the homologies of the respiratory organs of the Palæozoic and recent Echinoderms, and on the "convoluted plate" of the Crinoidea. He refers the convoluted plate with its thickened border to the madreporic system of the existing Echinodermata in general, and proceeds to show the gradual passage or conversion of the respiratory organs of the Cystidea, Blastoidea, and Palæocrinoidea into the ambulacral canal system of recent Echinoderms, and that, as the convoluted plates of the former have the same structure and connection as the madreporic sacks and tubes, or sand canals, of the latter, they are most probably all the homologies of each other. He believes that the reason why the convoluted plate attained a greater proportional size in the Palæozoic Crinoids than do the sand canals of recent Echinoderms, is that the function of the system of canals (of which they are all appendages) was at first mostly respiratory, whereas in the greater number of existing groups it is more or less prehensile or locomotive, or both. A paper on the same subject, describing the Pedicellaria and Ambulacra of various Echinoderms, by M. E. Perrier, is contained in the 5th and 6th Nos. of Milne-Edwards' *Annales des Sciences naturelles* for 1869.

Respiration of Fishes.—Following up the investigation long ago commenced by MM. Humboldt and Provençal on this subject, M. Gréhant has recently (*Annales des Sciences naturelles*, t. xii. 1869, Nos. 5 and 6) arrived at the following conclusions:—(1) The ebullition of water in a glass flask provided with a tube for carrying off the steam, drives off the whole of the oxygen and nitrogen dissolved, but a portion of the carbonic acid remains behind. (2) The employment of an air-pump aided by a mercurial pump enables the whole of the gases to be extricated. (3) A fish placed for some hours in a limited volume of water always exhales more carbonic acid than it absorbs oxygen: the quantity of carbonic acid in excess being often double that of the oxygen. (4) Under these conditions there is sometimes a slight absorption of nitrogen, and at others a small exhalation of this gas. (5) A fish deprived of its swimming bladder exhales carbonic acid and absorbs oxygen, as it did before the removal of this organ; and when placed in a limited quantity of water, it also exhales more carbonic acid than it absorbs oxygen. (6) A fish deprived of its swimming bladder, and placed either in the water of the Seine or in aerated distilled water, neither absorbs nor exhales nitrogen.

The colouring matter of Blood.—Herr Hoppe-Seyler of Tübingen, who has for a considerable time been investigating the colouring matter of the blood, and has discovered that the so-called Hæmatin is an essential product of its decomposition, shews that this substance is a product of oxidation formed immediately on contact with the air; and that, moreover, by decomposition of the colouring matter of the blood, another substance, besides albumen, results, which he calls Hæmochromogen. Both have peculiar effects upon light, which can be recognized by the absorption-bands in the spectrum, and enables them to be distinguished. Both contain iron.

The Germ-theory applied to putrefaction.—Prof. Tyndall announces, in a letter to the *Times* of April 7th, a new application of the germ-theory. He states that air which has been drawn through the lungs is found, on exposure to a strong beam of light, to be "visibly pure," that is, free from floating particles of matter. This he proved by breathing across such a beam, when the air expired towards the end of an expiration caused the familiar clouds of darkness, indicative of the total absence of organic matter. It has long been a well known fact to surgeons, that when the lungs are pierced by a splinter of the ribs, putrefaction does not ensue; and this was conjectured as long ago as 1868, by Prof. Jos. Lister of Edinburgh, to be due to the absence of organic matter in the air which in that case reaches the wound. Prof. Tyndall considers this conjecture of Lister's to be proved by his recent experiment; and the explanation is in perfect accordance with the fact that surgeons are above all things anxious to exclude air from flesh wounds.

Botany.

Supposed alternation of function in Palms.—Herr H. Wendland (*Journal of Botany*, vol. viii. No. 87 and 88) combats the assertion of Dr. Spruce that certain species of palms bear in alternate years male blossoms only and female blossoms only. He believes the statement to result from an error in observation on the part of Dr. Spruce, and that the species referred to really produce each year both male and female flowers, but that the males flower several days, or even weeks, before the females.

Reproduction of Algae.—Professor Pringsheim shews (*Annals and Magazine of Natural History* for April) that those reproductive cells in some genera of *Zoosporeæ* which had been termed "resting spores," are in reality the female reproductive organs. In some genera the male organs have the form of small bodies differing more or less from the zoospores; in other genera they are so like the zoospores, that they appear to be only smaller forms of them. While in certain of the lower forms of *Algeæ* sexual reproduction takes place between two forms of zoospores, in others true asexual reproduction occurs by the spontaneous formation of a perfect young plant within the cell of the mother plant.

Disengagement of Ammonia by Fungi.—M. El. Borscow publishes a paper on this subject in the *Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg*, vol. xiv. No. 1. He finds that fungi belonging to very different groups exhale, under ordinary circumstances, an appreciable amount of ammonia in all stages of their development, and from all parts of the plant. This disengagement of ammonia appears to be a necessary function of their existence, both in bright daylight and during the night, and to have no relation or connection with the evolution of carbonic acid which also takes place. It is also entirely unaffected by changes in temperature.

Chemistry.

The Value of Different Articles of Food.—The theory of nourishment, advocated for more than a generation, by Baron Liebig, which divides food-substances into nitrogenous and non-nitrogenous, has of late years given occasion to many physiological investigations. The most recent and most thorough of these we owe to Professor Voit of Munich, who has followed, by the most careful analysis, the transformations under various circumstances within the organism, of the substances which are absorbed into it, and those which are excreted from it. According to Liebig's classification, albumen is the representative of the nitrogenous, fat, starch, and sugar, of the non-nitrogenous, articles of food; and he assigns to these two kinds different offices in the economy of the body. Starting with the view that the motor muscles consist mainly of albuminous substances, he enunciated the theory that the function of albumen is to produce mechanical labour, that is, motion. This view is confirmed by the experimental fact that a generous meat diet makes men strong, while the want of flesh-meat renders them weak and incapable of endurance. Horses which have to perform great muscular efforts, must be fed on oats, which are much richer in albumen than the ordinary articles of vegetable diet. It is further confirmed by the result of all experiments, which show that life cannot be supported on fat, starch, and sugar, without albumen. All animals fed in this manner die of debility. To the non-nitrogenous articles of food, Liebig therefore attributed another purpose, and held that they are employed in the chemical process of respiration. In connection with this enquiry, the next question was, whether more albumen is consumed by the body when in a state of muscular activity than in a state of rest. This problem has been approached in two different ways; by Bischoff and Voit on the one hand, and by Fick and Wislicenus on the other. The former have investigated the amount of nitrogen excreted from a body, both in activity and in rest, the quantity of food consumed being the same in either case. The two last-named experimenters have measured the quantity of nitrogen excreted during the violent muscular exertion occasioned by the ascent of the Faulhorn. Now, since the quantity of nitrogen given off from the body can result only from the decomposition of the albumen taken up in the food, these

experiments lead to two certain conclusions. They prove first that during the activity of the body no more nitrogen is evolved than during rest; and secondly, that if from the amount of nitrogen given off during muscular effort, the quantity of albumen is calculated which must have been decomposed in order to produce it, this amount is not sufficient, even if consumed in a furnace, to account for the amount of labour performed. The greater number of German physiologists are therefore, at present, of the opinion that in muscular activity it is not albuminous substances, but non-nitrogenous substances, such as the hydro-carbons, which are consumed; and owing to the relation of albumen to the latter, the muscular system has been compared to a machine, the moving portion of which is formed of albuminous substances subjected to a continual process of waste and repair. The motor force, on the other hand, which is furnished, in the case of the steam-engine, by the fuel and the steam, is, in that of the body, solely the result of the oxidation of the hydro-carbons. Hence during muscular activity no more albumen is consumed than during rest, but more hydro-carbons. Voit has gone a step further, and investigated the reciprocal functions of albumen and the hydro-carbons in the joint nourishment of the body. He fed dogs on pure flesh freed as far as possible from fat, and carefully set down the change of weight in their bodies, and the quantity of nitrogen which was given off during this time. The result of these experiments was the remarkable discovery, that even with a diet very rich in flesh, the animals scarcely increased in weight, but were only just able to equalize waste and repair. The more flesh free from fat was given them, the more completely was it assimilated in the body without its organs becoming richer in albumen. If the amount of flesh given was inconsiderable, a loss of weight took place, the animal giving off more albumen in the form of excreta than it took up with its food. Comparatively small quantities of fat had a remarkable influence on the process of nourishment. Under this latter treatment the quantity of nitrogen excreted immediately declined, and when there was a somewhat larger amount of flesh in the food, the absorptive and excretive process were found to balance each other. If the proportion of flesh in this mixed diet was increased, a greater increase of flesh took place in the body than could be obtained by an exclusively flesh-diet, however generous. These facts have led to the conclusion that the hydro-carbons diminish the decomposition of flesh in the body. The addition of fat to the diet can never entirely replace albumen, but renders necessary a smaller portion of it in the food. In close connection with these investigations of food comes the question of the value as nourishment of the *extractum carnis* (see *Academy*, No. 5, p. 132). It is well known that the *extractum carnis* first prepared by Liebig contains nitrogenous substances soluble in water, which, together with albumen, occur in flesh. As they form an essential ingredient of broth, it follows that they play a definite part among the constituents of food. It must not, however, be forgotten that a very important element of broth is wanting in the *extractum carnis*; viz., gluten and fat, which compose the greater part of the solid portion of broth. Although, therefore, the *extractum carnis* is of very great service in nourishment, it is going too far to believe that it can ever become a substitute for broth. Liebig has conjectured that a vegetable article of food containing albumen and hydro-carbons, forms, together with the *extractum carnis*, a complete diet, and that this combination has the same effect as a meat-meal. In order to verify this conjecture, Bischoff has fed dogs upon bread, and has observed the result of the addition of *extractum carnis*. The conclusion arrived was, however, that the latter had very little influence. Whether it be added or not, animals fed on bread decrease in weight, and on this diet cannot be made to live very long.

On Fermentation and the Source of Muscular Strength.—Baron von Liebig treats, in the *Annalen der Chemie und Pharmacie* for Feb., of the so-called acetic fermentation, *i.e.*, the conversion of alcohol into acetic acid. He shows that this change is a true process of oxidation, which is not brought about, as Pasteur and other physiologists maintain, by the development of a fungus, *Mycoderma aceti*, but entirely by the oxygen of the atmosphere. From the alcohol, aldehyd is first formed, and then acetic acid. Proceeding then to the question of the source of muscular strength, he attacks the theory recently propounded by Fick and Wislicenus, and most definitely enounced by Frankland, that the muscles of the body are comparable to the different parts of a machine; and that the muscular strength is produced by the oxidation of the substances contained in the food and carried into the blood. The distinguished author of the *Letters on Chemistry* holds much more to the view that the decomposition of the substance of the muscle itself is the source of the strength; and that the reception into the system of such substances as are capable of forming muscle is essential to the development of strength; while those bodies which are immediately oxidizable into gaseous products, as fat, sugar, &c., serve especially for the maintenance of the process of respiration. The product of the decomposition of the substance of muscle is urea; and hence the quantity of this product serves as a measure of the development of strength. The materials which serve for the replacing of the decomposed muscle are the albuminates, whose presence is therefore above all things necessary in the food. Liebig maintains, that if the muscles were to be regarded

merely as parts of a machine, the human machine would be one of the most imperfect in existence; for the uninterrupted waste of this portion, shown by the quantity of urea given off, is greater than that of the grate of the furnace of a steam-engine. Further, the conditions are so intricate, that a thoroughly satisfactory solution of the question of the source and the measure of muscular strength cannot be expected within the next few years.

Identity of a vegetable base with a constituent of the substance of the Brain.—Herr C. Scheibler of Berlin, has shewn that Betain, a base discovered by him in the sap of the beet, is identical with Oxynurin, which Herr O. Liebreich obtained, in his investigation of the substance of the brain, by the oxidation of the Neurin contained in it. Liebreich confirms this statement, and both these investigators are of the opinion that in plants of the turnip tribe, and especially in their cell-structure, a substance occurs of the same complicated composition as the Protagin of the brain; and that these elements split up naturally in the same manner as they do when decomposed artificially. In both cases phosphoric acid, sugar, and nitrogenous substances, like neurin and oxynurin, result from this process.

Physics.

Spectrum of a Candle-flame.—At Mr. Lockyer's lecture at the Royal Institution on Saturday, April 2, he showed that phenomena observed by his new method of spectroscopic observation in the sun may be produced in the common candle-flame, care being taken to examine the flame, as Mr. Lockyer examines the sun itself, namely, by means of its image thrown on the slit of the spectroscope. In this way the existence of an outer layer of sodium vapour, often invisible to the unassisted eye, is shown, which gives a bright line outside the spectrum of the candle, in the same way that the red flames give a spectrum of bright lines outside that of the sun's photosphere. Inside this sodium layer is another layer of carbon vapour; and by imitating a storm in the sun by means of a blowpipe, mixing up the white light-giving substance of the candle with the outer layers, the phenomena of a solar storm were almost absolutely reproduced, sodium being substituted for hydrogen of the red flame, and the carbon vapour for the lower-lying sodium and magnesium vapour in the sun's atmosphere. Mr. Lockyer has also shown that the phenomena of the candle have a distinct bearing on those of the sun's atmosphere.

Present state of our knowledge of Meteorites.—Herr Rammelsberg of Berlin has just given a summary of what is known, from a mineralogical and chemical point of view, of the meteorites, those messengers from other heavenly bodies which from time to time reach our earth. The essential constituents which are always present in very distinct classes of these foreign bodies, are nickel, iron, phosphorus, sulphides of the metals, oxides, silicates, free silicic acid, and, in rare instances, carbon, or combinations of carbon. The same subject is treated at great length by M. Daubrée in the *Journal des Savants* for Jan., Feb., and March.

Selected Articles.

Nature, No. X. Prof. S. Houghton, On the Labouring Force of the Human Heart. [The energy of the human heart equals one-third of the total daily force of all the muscles of a strong man; it exceeds by one-third the labour of the muscles in a boat-race, estimated by equal weights of muscle; and it is twenty times the force of the muscles used in climbing, and eight times the force of the most powerful engine. Figures very questionable.] Prof. Sylvester, A Plea for the Mathematician, No. 2.—No. XII. Bastian, On Sensation and Perception, No. 2.—No. XIII. Prof. Tyndall, On Dust and Disease. [The floating dust-like matter revealed in the air by a sunbeam is organic, probably floating germs of animal and vegetable life, and can be entirely destroyed, or the atmosphere rendered "optically empty" by passing through a red-hot platinum tube. The appearance of black clouds of smoke which arise from the flame of a spirit-lamp or a red-hot metal plate is in reality a mass of "optically empty" air.]—No. XVI. Wallace, On the Measurement of Geological Time; continued in No. XVIII. [Most important articles; the object being to show, from a course of astronomical reasoning, that, during the last 60,000 years, the climate of the globe has been exceptionally uniform, without any great fluctuations; consequently that the conditions have been favourable to a long continuance of the same forms of animal and vegetable life, and that the slow rate of variation during historical periods may be no gauge of the rate during geological periods. He places the probable period of the termination of the Glacial epoch at from 70,000 to 80,000 years back, the Cretaceous at 10 million, the Carboniferous at 18 million, and the Cambrian period at 24 million years; commented on by Mr. Boyd Dawkins in No. XX.]—No. XVII. Report of Prof. Huxley's Anniversary Address delivered before the Geological Society, on the Progress of Palæontology.—No. XIX. Dr. Carpenter, On the Temperature and Animal Life of the Deep Sea. [Lectures delivered in the Royal Institution; continued in Nos. XXI.

and XXII.]—No. XX. Prof. Tyndall, On Floating Matter and Beams of Light. [Further report of researches on the same subject as article in No. XIII.] Wallace, On Hereditary Genius. [Review of Galton's book; favourable.] Prof. Huxley, On the Forefathers of the English people. [The fair and dark races in Britain are not, as generally supposed, Saxon and Celtic; two distinct Celtic-speaking people, one dark and one fair, inhabited Britain 1000 years ago.]—No. XXII. Sir William Thomson, On the Size of Atoms. [The author shows, by four separate trains of reasoning, that if a raindrop the size of a pea is magnified to the size of the earth, each constituent molecule being magnified in the same proportion, the molecules would be larger than small shot, but probably smaller than cricket-balls. He does not appear to distinguish clearly between atoms and molecules.]

Fichte's Journal of Philosophy for 1870, No. 2. Ulrici: Contribution to logical controversy (with reference to the writings of Trendelenburg, George, Kuno-Fischer, and Ueberweg).—Prof. Freiherr von Reichlin-Meldegg, on Immaterialism.—Reviews of von Brais's Truth in its main features, by Dr. Wirth; of Caspari's Errors of the old classical philosophies, by Dr. Arthur Richter; of *De studiis metaphysicis ætati nostræ accommodandis*, by Von Reichlin-Meldegg; of *The Divine Wisdom*, by the same.—Philosophy in Italy, by Ed. Böhmer.—Bibliography.

Des Actions nerveuses sympathiques, by M. Paul Bert, in *Revue des Cours scientifiques* for March 26th.

Note on the Kjökkenmøddings of the Andaman Islands, by Dr. F. Stolliezka, in Proceedings of the Asiatic Society of Bengal for January. [The remains found consisted chiefly of fragments of rude pottery, large numbers of shells, mostly of species still abundant in the islands, numerous stone implements, varying in shape and size, with great numbers of the bones of the Andaman pig (*Sus Andamanensis*). The writer considers that the remains found in these mounds furnish no direct evidence of cannibalism among the Andamanese.]

On the Primeval Monuments of Peru, compared with those in other parts of the World, by E. G. Squier, in the *American Naturalist* for March.

Animals as Fellow-Boarders, in the Student for April. [A translation of Von Beneden's paper on *Commensalisme*, read before the Belgian Academy, describing the habits of creatures who may be said to board together, but whose association is distinct from that of victim and parasite.]

New Books.

AVERROËS (Vater und Sohn). Drei Abhandlungen über die Conjunction des separaten Intellects in dem Menschen. Aus dem Arab. übersetzt. Berlin: Benjian.

BAIN, ALEX. *Logic*. 2 vols. Part I., Deduction; Part II., Induction. London: Longmans.

BLUNTSCHLI. *Le Droit international codifié*. Traduit par M. C. Lardi. Paris: Guillaume.

ONCKEN, WILHELM. *Die Staatslehre des Aristoteles*, in historisch-politischen Umrissen. Ein Beitrag zur Geschichte der hellenischen Staatsidee, und zur Einführung in die Aristotelische Politik. I. Hälfte. Leipzig: Engelmann.

ROUMÈGUÈRE, C. *Cryptogamie illustrée; ou, Histoire des Familles naturelles des Plantes acotyledonées d'Europe. Familles des Champignons*. Paris: Baillière, 1870.

SELMI A. *Il Miasma palustre. Lezioni di Chimica igienica con alcune asservazioni dei Prof. Maurizio, ed Ugo Schiff e di Gius. Quintavalle*. Padua.

TAINÉ, H. *De l'Intelligence*. 2 vols. Paris: Hachette.

TAINÉ, H. *English Positivism: a Study of J. S. Mill*. Translated from the French by T. D. Haye. London: Simpkin, Marshall, and Co.

History and Archæology.

Historical Notices of Events occurring chiefly in the Reign of Charles I. By Nehemiah Wallington, of St. Leonard's, Eastcheap, London. Edited [by R. Webb] from the original m.ss. with notes and illustrations. 2 vols. pp. lxiv. and 664. Svo. London: Bentley, 1869.

THESE volumes contain part of the literary remains of a London Puritan turner (vol. i. p. xliii.), who, it seems, was a fruiterer also (*ib.* p. xxviii.), with a biographical introduction, foot-notes bibliographical and explanatory, and an appendix, 72 pp. long, of illustrative quotations—all by the editor. There is neither an index nor a proper table of contents. The arrangement of the whole is bad.

The work divides itself into three portions: (1) as much of the text as is the writer's own, (2) transcripts made by him and by the editor, and (3) what the editor has to tell us by way of commentary and of biography.

This third portion does not challenge criticism. The memoir is as dull and obscure as its subject was. The notes are some of them inadequate and some of them superfluous—superfluous when, on "fives-playing" in 1634, we are referred to *Hone* (vol. i. p. 57); inadequate when the question as to the place of the Altar is answered by sending us, not to Strype, nor to Bramhall, nor to Laud, nor to D'Ewes, nor to Walker, not even to Abp. Williams's *The Holy Table*, but to Bohn's edition of *Wheatly* (vol. i. p. 27, vol. ii. p. 289). This instance is remarkable, because Wallington is always telling us (as about Audumne [Al-denham] in vol. i. p. 125) of the Puritan soldiery pulling up the rails and setting "the Table in his right place."

I come to the compiled portion. A selection of passages from the ephemeral literature of the reign of Charles I., illustrating thoroughly its history, and scientifically made, would be at once diverting, and a good basis for a book which has still to be written. This is no such selection. Wallington, though an unflagging copyist, copied on no principle, and copied little which is not known to have come otherwise down to us, little which is inaccessible, even (when printed) in its earliest printed form, to the laziest student. Yet here are all but one of his transcripts. Here is, I think, a fifteenth part of the 600 pp. (more or less) which are Wallington's, not the editor's, given up to that stalest of episodes, though, from its title, one would suppose it a novelty, the trial of Prynne, Bastwick, and Burton. Here is extract after extract from *Rushworth*. Here (vol. i. pp. 151 foll.) are the report on the charge against Bishop Wren and the articles against him, taken from *The Diurnall Occurrences* [(3 Nov. 1640—3 Nov. 1641) pp. 187 foll., and 298 foll.], while the charge itself (a well-known pamphlet, "printed in the yeare, of the praelates feare, 1641") is left out altogether, and Widdrington's speech "on the transmission of the impeachment" (the speech in which is the story of the clergyman reading prayers from *The Thanksgiving of Women after Childbirth* over a butcher grateful for having survived the thrust of an ox's horn, and in which is the comparison of Wren to Noah and of the Diocese of Norwich to the Ark) has to be supplied, and is supplied in part only, by the editor. The transcript, which is *not* printed, is scarce, if we compare it with that about Prynne: it is "A short view of the prelatiall Church of England" (vol. i. p. xxvi), I presume that by Bernard, a west country rector, who seems to have taken from St. Bernard and given to Bunyan the idea of *The Holy War*. Nor is the editor a better compiler: want of method, redundancy, and incompleteness, are faults common to both: Robrough is written of in the Introduction (pp. xxi, lii, &c.) without a reference to "A sacred synodical decretall," by "Sir Symon Synod" (quarto, "Europe," 1645); not only the publications of the Camden Society, but Brand, Hone, and other popular composers, are laid under contribution. Now, an editor with any "intellectual conscience," or even with a dislike of "bookmaking," would have printed none of Wallington's copies which were not either those of m.ss. or those of lost or of unique printed books: much less would such an editor have gone on copying in the same way, and that when the reasons which Wallington had for doing so were at an end. As it is, we have two volumes instead of one. It is fair to say that the editor's transcripts, capriciously as they are chosen, and well as they are known to students, will often be quite new to the public. Thus, on a letter copied by Wallington (vol. i. p. 23), and describing "Ritualism" at

Peter House, Queen's, and King's, Cambridge, in 1635, we have (vol. ii. p. 289), not indeed quotations such as those given by Mr. Mayor (*Baker*, pp. 584, 629-31, 639), but *inter alia* this:—the Cambridge vice-chancellor in a public commencement speaking to the young scholars and wishing them to take heed of being Puritans, said, "What can you get in that way? you shall live poorly; perhaps you may have some three half-penny benefice in following them: but come to be children of the Church, and then you may be sure of good benefices, you may come to be prebends (*sic*), to be deans, to be bishops." Thus he persuaded the young scholars to take heed of Puritanism. There is mighty strength in this argument upon the hearts of most.

The portion which is Wallington's record of the gossip of the hour is to a certain extent important. A decent, virtuous, and inquisitive London tradesman (there, I fear, his resemblance to Izaak Walton ceases), born the year before Cromwell, and, it is likely, dying, as he died, in 1658, though he cannot be called "an actor in the scenes" which he describes, had at least great opportunities of hearing news, and of these Wallington availed himself pretty well. He did not indeed hear much as to which we have not better evidence than his, yet the details he gives may one day add point to a picture. We get accounts of his falling a prey to some pettifogger (vol. i. p. xxix), of his figuring before the Star Chamber for possessing works such as Prynne's (*ib.* pp. xxxvii foll.), of the burning of London Bridge (*ib.* pp. 16 foll.), of what I may call "the trade of petitioning" (vol. ii. pp. 1 foll.), and many paragraphs about the war; of many of these last, as, for instance, that describing the Irish in the neighbourhood of Bristol (*ib.* p. 215), I doubt the truth. The statistics as to deaths from the plague, again, may be useful (vol. i. pp. 6, 7), and, no doubt, the constant references to the feelings of the middle class, still in its infancy, about ecclesiastical matters, will be very useful indeed. I am not sure that similar remarks made by any one in Wallington's position have yet been printed. Then, as his passion for copying political pamphlets is interesting, so also is his gross superstition. Vulgar and unintelligent declamations against "popery" are broken up by old wives' tales of deliverances, judgments, mercies, and warnings. It is superstitious to use organs, painted windows, images, the sign of the Cross; it is pious to believe that any evil which befalls those who use them is a visitation. This, of course, is nothing new; but it is right that we should see the stuff of which the mass was made which gave the Parliamentary party so much of its momentum, that we should see that the Puritans had their Lauds, and that the great body of them hated free thought as much as they hated Catholicism. But all this we might have seen in a shorter compass. The editor should have abridged this good man's rhapsodies, in vol. ii. p. 218 they have been abridged, (not for the duenna's reason given in vol. i. p. xxvi, that "the altered manners of the age require" their abridgement, but) because to read so much of them is waste of time. There must be reams of literature of this kind. Must it all be printed? Must, for example, the documents at Ushaw College about missionary priests mentioned by the Commission on Historical m.ss. (Rep. I. pp. 91-2) appear in full as a pendant to *Wallington*? and, if so, by whom is it all to be printed? by private people? or, if not by a royal commission, at least by learned bodies, like the Camden Society? *Bramston* is worth *Wallington* many times over; and *Wallington* would have been worth more if his m.ss. in the Museum and at Guildhall had been entrusted to better hands: printed in this way he does little more than glut the market and stand in the way of his betters.

R. ROBINSON.

A History of Wales, derived from authentic Sources, by Jane Williams (Ysgafell), author of *A Memoir of the Rev. Thomas Price*, and editor of his literary remains. 8vo. London: Longmans, Green, and Co., 1869.

If a writer should begin a History of France with a chapter on "The Frenchmen of Ancient Gaul," the confusion would be nearly the same as in Miss Williams' book, where the first chapters bear titles like these, "The Cymry of Ancient Britain," "The Cymry and the Romans," and so on. Now, any person who pretends to write on Welsh history should be aware that the name of "Cymry," applied to the remnant of the ancient British population which inhabit Wales, originated in the struggle of the Britons against the Saxons. *Cymro*, pl. *Cymry*, is a compound of *cyn*, "with," "in common," and *bro*, "land"; it means "having a common country," "countrymen," as opposed to foreign invaders. Thus had the "Confederates" been successful, in the late American war, their name would probably have become a national one, and would have stuck to them as "Cymry" did to the descendants of the ancient Britons. The word "Cymry" is as little known in ancient British history as that of "Lloegrwys"; and the distinction between "Cymrŷ" (Wales) and "Lloegyry" (England) in pre-Saxon times, nay, in pre-Roman times, has no historical foundation whatever. Miss Williams, nevertheless, asserts it (p. 2) on the authority of the "Historical Triads"! The fact is, these "Triads" are anything but historical. We commend to Miss Williams' attention a remarkable essay by Mr. Th. Stephens (published in the *Beirniad* for 1864 and 1865), in which the learned author of the *Literature of the Cymry* clearly shows that these Triads are not contemporary documents at all, but merely the historical views of mediæval writers.

As soon as we come to more historical times, Miss Williams' work becomes more trustworthy, and the author exhibits a sound and accurate knowledge of the Cambrian records and of the printed sources of Welsh history, &c. We should have been glad, however, of fuller information on the religious, social, and intellectual state of the Principality at different periods. The author has departed only once from her chronological narrative to give a *résumé* of the Laws of Howell Dda (Howell the Good); but when she says: "The duties, privileges, and perquisites assigned by these laws to the great officers of the royal household afford a curious insight into the manners of the early (!) and mediæval Cymry" (p. 41), she overlooks the fact that these laws exhibit rather King Howell's intentions than the actual state of things. There is no advantage, moreover, in encumbering a book intended for English readers with Welsh words, such as *Effeiryat Tenlu*, *Meddyg*, *Dryswawr*, instead of their English equivalents, domestic chaplain, physician, porter, &c.

The glossary at the end of the volume should contain all the Welsh words which are scattered up and down the book. The arrangement of the index, too, is far from perfect; and there are some misprints in the Latin words and names.

H. GAIDOZ.

Vestiges of the Historic Anglo-Hebrews in East Anglia.—By the Rev. M. Margoliouth, LL.D., Ph.D., &c. &c. Longmans, 1870.

THIS little book is a summary of part of the author's *History of the Jews in Great Britain*, published in 1851 in 3 volumes, and is an endeavour to find traces of a Jewish population in England, in the interval between the Roman domination and the time of Edward the Confessor. This view is mainly based upon five documents which mention the existence of Jews in this country. Two are Jewish—the Yosippon or Pseudo-Josephus of Joseph ben Gorion (9-10th cent.), the

Zemah-David of R. David Gans (16th cent.), the testimony of either of whom for the time of Augustus is about as trustworthy as that of the Talmud that Rome was founded in the time of Solomon by the Angel Gabriel, or the details of the life of Aristotle by Avicenna or Alfarabi. The three remaining documents are English: (1) The charter given to Croyland Abbey by Whitglaff, (*sic*) King of the Mercians (A.D. 833). This charter, as given by Ingulphus, has been shown to be spurious (Kemble's *Codex Diplomaticus Aevi Saxonici*, i. p. 301). (2) The edicts of Ecgbright (*sic*), Abp. of York (740), and the statement of Bede that the British monks kept Easter on the 14th day after the full moon of March, "cum Judæis," *i.e.* on the same day with Jews, are, to say the least, doubtful. Ecgbright (*sic*) published a series of "Canonicæ Excerptiones," including selections from the *Canon Laodicensis* and *Canon Sanctorum*, in which Jews (but Oriental not English Jews) are mentioned. The question is, was the coincidence of the times of keeping Easter in imitation of the Jews, or of the Eastern Church, which kept the Jewish Easter? and whether a quotation from laws framed under certain circumstances in the East, necessarily proves that like circumstances had arisen in England.

The first real documents which speak of the Jews in England are the laws (so-called) of Edward the Confessor, which place the Jews under royal protection. Any real history of the Jews does not begin before that time. In treating of the history of the Jews after this epoch, Dr. Margoliouth has omitted to mention their Chronicles and liturgies alluding to times of persecution, *e.g.*, those of Ephraim of Bonn. Several pages (pp. 47-54) of the book are devoted to a description of the brass vessel, with a Hebrew inscription, found about two hundred years ago by a fisherman in the County of Suffolk, and now in the Bodleian Library. Dr. Margoliouth has apparently only seen a facsimile of the sketch of this curious utensil preserved among the MSS. of the British Museum. We have examined the vessel itself with care, and agree with the author's translation of the inscription, except in one passage where he reads בכתב דת יקותיאל "with the writing Dath Yekuthiel," and understands the last two words as the title of a book. The original has ככת ברת יקותיאל "as it is written in the law of Yequthiel" (a name of Solomon, who is called, Prov. xxx., Yaqeh and Ithiel). The next passage which Dr. Margoliouth translates, "and may righteousness deliver from death," should then be rendered as a quotation of Solomon's words (Prov. x. 2) "and righteousness delivers (indicative) from death." בכתב cannot mean a manuscript or a book. For this the word ספר is used. The vessel itself was probably not employed as a receptacle for alms in the synagogues, as the author supposes; the shape of these boxes is quite different, and in that case it would bear the inscription of מתן בסתר (Prov. xxi. 14), common both in ancient and modern synagogues. We think that this vessel was given by Joseph ben Yehiel for the purpose of pouring water on the corpse before burial, and that allusion is made to this in the quotation, "righteousness delivers from death."

Whether this Yehiel is the learned Rabbi of Paris, who had the controversies with Donin, or a descendant of his; whether this vessel belonged to the synagogue of St. Edmund or not, we cannot decide. As to the Hebrew characters of the inscription, we think they are of the 15th century. On each side of the handle of the vessel is a lily, and on the three feet there is an animal, possibly a hare, a bird, and a flower, emblems of which we can offer no explanation; they may be those of some noble family from whom Joseph ben Yehiel bought the pot. In conclusion, the appendices of the pamphlet are very interesting. But "an apropos essay"

(p. 85-106) is very mal-apropos, and contains a perfectly needless attack upon the Dean of Westminster.

AD. NEUBAUER.

FIRST REPORT OF THE COMMISSION ON
HISTORICAL MSS.

ELEVEN commissioners, among them Lord Stanhope, the President of Maynooth, Dr. Dasent, and Sir T. D. Hardy, were appointed in 1869 to discover m.s.s. relating to "History, Constitutional Law, Science, and General Literature," whether in "institutions" or belonging to "private families." They employed excellent inspectors, Mr. Horwood and Mr. Riley for England, Dr. Stuart for Scotland, and Mr. Gilbert for Ireland: and, thanks to the diligence, delicacy, and address natural to them, and indeed required from them by the terms of their commission, they have succeeded in ten months in getting an amount of information which, considering the suspicious nature of our countrymen, we cannot help regarding as marvellous.

The Report consists of 13 pp., and an Appendix, consisting of 133 pp., is made up of the relations of the inspectors, of an account given by Lord E. Fitzmaurice, a member of the commission, of m.s.s. at Heidelberg, and of other accounts given by Mr. Stevenson of papers in the hands of English and of Scottish Roman Catholics.

The work is of great value, though it sadly wants an index. It is sold at the nominal price of eightpence.

Heidelberg has few m.s.s. of importance about England (p. 132). Enquiries at other places of education might bear more fruit; as for instance (to pass over Rome and Paris) Padua, a place suggested by the description of the English students there in the first half of the 17th century, preserved at King's, Cambr. (p. 67), must surely contain evidence of Cromwell's having been or not been there (as Papadopoulos says he was) in 1618.

The Irish m.s.s. mentioned (pp. 126-32) are Lord Charlemont's (as to which Mr. Prendergast must have something to say), Lord Rosse's, those belonging to Lord Talbot de Malahide, one of the commissioners, Mr. Bayly, Mr. Hewitt, Dr. Caulfield, Mr. Lenihan, and to the Corporations of Cork, Dublin, Kilkenny, Limerick, and Waterford. Lord Charlemont's papers and those of Dublin and of Kilkenny seem the most valuable; his lordship's as materials for the history of Ireland in the last century, the others for the light they throw upon the Middle Ages: Kilkenny has a deed by which a Bishop of Ossory grants to the Kilkenny Dominicans a supply of water from a well of his—the pipe not to be larger at his end than his ring (which still hangs from the deed) nor at theirs than the tip of a man's biggest finger; it has also curious records of its *sovereigns* (*i.g.* mayors), *etc.* The price lists (1652-96) and the political documents (1626-94, 1767-1806) belonging to Lord Rosse, a Jacobite poem in Latin on Ireland under James II. belonging to Lord Talbot de Malahide, Dr. Caulfield's Visitation-books of Cork and of Cloyne, the commercial documents at Waterford, are all remarkable. Mr. Gilbert will have next to report on Abp. King's correspondence (1682-1727), dealing not only with Irish questions, but with such as that of Sacheverell (p. xiii). Mr. Lefroy's interesting collection of seventeenth century letters seems to be in England (p. 56). We may hope to find in Ireland information as to the endeavours of Archbishops John Lech and Alexander Bicknor, of the Desmonds, of Perrot, and again under the Commonwealth, to improve Irish education, information which now, alas! Dr. Todd can no longer give us.

Of Scottish m.s.s., as compared with Irish, many have been printed. Dr. Stuart's account of the rest is full and judicious (pp. 118-26). He reports on the collections of the Dukes of Hamilton and of Richmond, of Lords Lothian and Dalhousie, of the Advocates' Library and the University Library at Edinburgh, of the Corporations of Edinburgh, of Glasgow, and of Aberdeen. Mr. Stevenson reports on those of the late Bishop Kyle and on those in the hands of Bishop Strain. There remain those of Lords Glasgow, Strathmore, Airlie (one of the commissioners), and Cawdor: more of Bishop Kyle's: those of the old Scottish House of St. James's, Ratisbon, now at Blair's College, Aberdeen: those relating to the Jacobites and Nonjurors at Trinity College, Glenalmond; and those of Aberdeen University—the last exhausted, I should have thought, by Mr. Cosmo Innes: Dr. Stuart suggests also many possible sources. The Hamilton and the Gordon (*i.e.* the Duke of Richmond's) Papers include bonds of "man-rent," "maintenance," "friendship," and "alliance," rentals, and other monuments of Scottish feudalism: the former include also twelve precious volumes illustrating the relations of England and Scotland under James V. and Mary, many papers concerning the later Stuarts, the Massacre of Glencoe, *etc.*, the original copy of Bishop Burnet's "Memoirs" of Dukes James and William, with m.s. variations from the printed readings: a published portion of the Gordon Papers discloses the double-dealing of the Protector Somerset with the Romanists and their opponents; perhaps the best of the unpublished parts of them are those about the '45. Lord Dalhousie's treasures include a scheme for a Protestant convent, like Ferrars's and Wheeler's and Miss Astell's, framed about 1700, a fine copy of Fordun's Chronicle, Jacobite letters, and notes of continental travel: Lord Lothian's letters (1637-52)

are important. Bishop Kyle's collection contains 26 unpublished letters of Mary Queen of Scots, materials for a history of Romanism in Scotland, papers as to the colleges for British Romanists at Valladolid, Ratisbon, Rome, Douay, Rheims, and Pont-à-Musson; that in the hands of Bishop Strain is graced by an early and authentic drawing in Indian ink of Queen Mary. Of the Edinburgh m.s. those in the Advocates' Library are the most striking; whilst the Aberdeen m.s. are more striking than those of Glasgow, or, indeed, of any Scottish burgh, and throw great light on municipal history and on that of the Flemings in Scotland.

The English papers reported on are in the keeping of the Duke of Rutland, the Duke of Manchester, Lord Lothian, Lord Winchelsea (the Hatton Collection), Lord Macclesfield, Lord Zetland, Lord Herries, Mr. Hope Scott and Mr. Serjeant Bellasis (the Shrewsbury Papers), Lord St. Germans, Lord de Tabley, Sir J. S. Trelawny, Sir T. Winnington, Mr. Almack (Melford), Mr. Luttrell (Dunster Castle), Col. Napier, Mr. Phelipps (Montacute House), Mr. Tollemache (Helmingham), Mr. Whitgreave (Burton Manor), Mr. Harvey (Ickwell Bury and Finningley), and Mr. Meadley: the Corporations of Abingdon, Bridgewater, Cambridge, Coventry, Glastonbury, Norwich, Nottingham, Wells, and York: the University and some of the Colleges of Cambridge: Oscott and Ushaw Colleges: the Churches of York, Bristol, Wells, and Norwich: Westminster Abbey: the House of Lords.

First in interest are those in the Lords' keeping; and chief of them are fifteen (?eighteen) letters out of at least fifty-seven (the rest will doubtless be discovered too), which were left by Charles on Naseby Field, and *not* published by the Houses in "The King's Cabinet Opened;" the declaration and the letter sent by the second Charles from Breda to the Lords, and the Prayer-Book of 1636, with m.s. additions and the m.s. Prayer-Book once attached to the Statute 13 and 14 Cha. II. c. 4 (pp. 1-10). Sion College is in a fair way to regain those of its papers which the fire of 1834 is said to have destroyed. The fifteen (?eighteen) Naseby letters, printed by the commission, comprise a petition (17th March, 1641), from the people of a parish, praying the Peers to have a certain man presented to the living, and a petition (24th March, 1641) from Laud, promising to present the man, but praying the Peers to send him to be examined first; a letter (11th May, 1641) from Charles to the Lords, asking them to approve the commutation of the sentence of death passed on Strafford for one of imprisonment for life; and fifteen (1641, 1643, 1644, 1645, the latest 8th June, 1645), from Charles to Henrietta, and from her to him, from Nicholas and from Jermy to Charles, *etc.* Had these letters been published in 1645, they would have made an impression favourable to Charles, though they do not seem to contradict those which were published.

Passing over the m.s. of Westminster Abbey (pp. 94-7), of York, and of Bristol (p. 97), the episcopal and capitular registries at Wells (pp. 92-4), the registers, ledger-books, account-books, and chapter-books of Norwich—the last, dating from 1566, throw light upon the ecclesiastical usages of that dark age (pp. 87-9), the books and documents at Oscott and at Ushaw—the latter including letters of Alexander Pope's and accounts of the persecutions of Roman Catholics, the former wealthy in medieval m.s. (pp. 89-93), we come to Cambridge University.

A book for Cambridge, such as Mr. Anstey's *Munimenta Academiae* is for Oxford, one may hope to have soon. Though the University has no written monuments of history older than the fifteenth century (except a charter of 1266), its proctors' books, the lists of its privileges, the records of its judicial decisions, its legislation, its "public economy," its matriculations, its tests, and the state papers, royal mandates, and inventories which are in its hands, abound of course in interesting detail: and, besides Peter House, Pembroke, Corpus, King's, Queens', Christ's, St. John's, and Trinity, reported on here, Clare, Caius, Trinity Hall, Magdalene, Emmanuel, and Sidney, perhaps the rest also, own much that is in various ways important. Peter House (founded 1284), of which it seems Cardinal Beaufort was a member, is famous for its bursars' rolls, part of which Mr. Riley gives. It has also journals relating to its history (1645-57, 1663-5) (pp. 77-82). "Family history" is a strong point in the Pembroke m.s. also, and, happily, its late master has a worthy successor (pp. 69-72). The Hatton Collection includes a paper of interest to this society (p. 32). Corpus has much material which Lamb did not use for his edition of *Masters*, and which bears on the history of English society (pp. 64-7), and King's has much of the same kind (pp. 67-9). The Queens' papers are to a certain extent known through Mr. Searle (pp. 72-3): they comprise much concerning amateur theatricals. At Christ's there should be more than there seems to be of value (p. 63). At St. John's, besides what Mr. Mayor has published, is a mortuary roll of the end of the thirteenth century, signed by members of 363 religious houses in England, each of which was to pray for the dead prioress in question, and much else that is precious (pp. 74-7). Trinity has, *inter alia*, its copious accounts, and the accounts of King's Hall (founded 1337), its original statutes, modelled on those given by Richard II. to King's

Hall, and promulgated by order of Edward VI., but, like the statutes of Philip and Mary, which it also has, never printed. King's Hall, called, from its many sun-chambers, "Solers (Sollars) Hall," was perhaps the place of Chaucer's education: the watermarks in its "Books of Commons" seem to be as curious as those at Merton, from which Prof. Rogers made copies, copies which he gave to the Bodleian; the same books show that knives and wine were gifts often used by collegians to bribe great men (pp. 82-6).

Coventry (pp. 100-2), and Norwich (102-4), seem most noteworthy of the Corporations: of Abingdon Mr. Stevenson has told us something before (pp. 98-9): the accounts of the Churchwardens of St. Mary's, Bridgewater, supply facts for a history of the language of the West Country from, at latest, 1368 (p. 99). The others are Cambridge (pp. 99-100), Glastonbury (102), Nottingham (pp. 105-6), Wells (106-8), York (108-10).

The Duke of Rutland's papers consist chiefly of deeds relating to Belvoir Priory, Croxton Abbey, and other estates, of household books, bills, inventories (pp. 10-12). The Duke of Manchester's are full of interest, especially the fourteen volumes relating to Lord Manchester's embassies to Venice (1697) and to Paris (pp. 12-13). Lord Lothian's include letters from Lord Buckinghamshire (1762-5), Ambassador at St. Petersburg, describing Katharine II., the murder of Ivan, *etc.* (p. 14). The Hatton Collection fills thirteen chests, and embraces many charters older than the Conquest, deeds of the Empress Matilda, of David Earl of Huntingdon, of St. Hugh of Lincoln, bulls, letters—a kalendar of which is printed here—and many other papers, chiefly parliamentary and legal (pp. viii, 14-34). Lord Keeper Coventry's papers are also chiefly legal (p. 34). Mr. Kemble's book, "State Papers and Correspondence" (1686-1716), comes mainly from Hanover and the British Museum: a noble addition to it would be the Stepney Correspondence at Lord Macclesfield's, and Cresset's letters: in the Record Office (pp. 34-41). Lord Zetland's m.s. are of little public interest: Lord Middleton's, of which some have been printed, are of greater (p. 44): Lord St. Germans's, which Mr. Forster's industry has not exhausted, are of very great interest indeed; among them are letters from Gibbon about his parliamentary career (pp. 41-44). Lord Mostyn's are singular, as including news-letters (1673-92), compiled by a newsman, independently of other such publications, from surreptitious notes supplied by the Clerks of the Parliaments, from coffee-house conversation, from country correspondence (pp. 44-5). The Shrewsbury Papers are distinguished by Sir Gilbert Talbot's letters about Perkin Warbeck (p. 50). Lord Herries has remarkable religious books (pp. 45-6). Lord de Tabley gives us, besides valuable materials for political history, Sir P. Leicester's materials for a history of Cheshire, which are very full (pp. 43-50). Passing by Sir J. S. Trelawny's collection, in which are documents relating to that Trelawny who was one of the seven bishops—and to Atterbury (pp. 50-3), and Sir T. Winnington's (pp. 53-5), excellent as it is, we come to the Phelipps papers. Among these are m.s. (one of which, a deposition, worthless as evidence, is printed here) relating to the Gunpowder Plot, the Spanish Marriage (an interesting diary relating to which is also printed), the parliamentary and legal history of England in the 17th century (pp. 57-60). Then we have Mr. Luttrell's, some of which were Prynne's (pp. 56-7), Mr. Almack's (p. 55), Mr. Tollemache's (pp. 60-1), Mr. Whitgreave's, including a narrative of a journey made in 1622 by a dozen English students from St. Omer's to Seville (pp. 61-2), Mr. Harvey's (pp. 62-3), Colonel Napier's (p. 57), and Mr. Meadley's (p. 110), of which all but the last two contain what is of importance. From these particulars a notion may be formed of the variety of matter disclosed by the Commission. Much more has been offered to them (p. viii), and much remains for places like Oxford and Bristol—to say nothing of persons—to offer still.

Intelligence.

Mr. B. Orridge reports to the committee of the Corporation of London that the Index No. 2, and Calendar No. 2, referring to the part taken by the City in the Great Civil War, and to its treatment by James II., should be published. He notices also a series of facts concerning the Shrievalty.

The last part of Teuffel's *Geschichte der römischen Litteratur* will appear at Easter.

The *Trajan's Column* of W. Fröhner will give an explanation of the plates contained in five folio volumes. The plates are printed by a new process from photographic copper stereoscopes by Gustave Arosa, at St. Cloud. The old representations of the column are very imperfect.

Dr. Bachofen, well known as the joint author of a *Römische Geschichte*, and by his *Gräbersymbolik*, and *Mutterrecht*, has just published a work on the influence exercised by the East upon ancient Italy, in which, however, he has confined himself chiefly to a full discussion of the story of *Tanaquil* and its Eastern parallels (*Die Sage von Tanaquil*; Heidelberg, 1870). How much Italy received from Asia, and to what extent it has transformed what it has received, is a problem

the solution of which is of the greatest importance to the study of ancient history in all its branches.

The Rev. C. P. Meehan, M.R.I.A., is about to publish a new edition of the *Flight of the Earls* (of Tyrone and Tirconnell). The interest imparted to the previous edition by the publication, for the first time, of documents from the State Paper Office, throwing unexpected light on the causes which led to the flight of the Earls, will not be wanting from the second edition, which will also contain newly discovered materials.

M. Ossokine has just presented for his doctor's degree at the University of Kazan a history of the Albigenes in Russia down to the death of Innocent III. He is preparing a second volume, which will treat of the relations between the French Albigeois and the Cathari, &c., of Bulgaria. At Agram, Canon Raczki is also preparing a history of the Bogomiles.

The Literary Society of Belgrade has just published vols. 25 and 26 of their *Memoirs*; containing (*inter alia*) a large number of unedited documents relating to the history of the Servian Monasteries of the middle ages, and a study on the literature of the Mahometan Serbs of Bosnia. The latter vol. also contains a bibliography of Servian and Croatian books published in 1868, as well as foreign books about the South Slavonic peoples. The same society has also issued, under the editorship of M. Stojan Novakovitch, a bibliography of Servian publications between 1741 and 1867.

Two old Russian poems, *The Song of Igor and Zadonshtina*, have just been brought out at Prag (GREGR), with notes and Czech translation.

Selected Articles.

Revue Archéologique, March, 1870.—*Inscriptions cariennes inédites*, by F. Lenormant.—M. Lenormant discovered, during his travels in Egypt, four Carian inscriptions in the great temple of Abydos. Only nine inscriptions in this language were previously known, only one of which is in Caria itself. Five are signatures of the mercenaries in Psammetichus' army, on a colossus at Ipsambul, in Ethiopia. All but three of the thirteen read from right to left, like the earliest Greek writing, following of course the pattern set by this inventors of the Phœnician alphabet. Most of the letters, too, are like the archaic Greek forms. The new inscriptions come from Bubastis and Memphis. Carian mercenaries were largely employed by Psammetichus (*Herodotus*, 2, 154), and hence the occurrence of these inscriptions in Egypt. No bilingual text has yet been found, and the language is still in want of an interpreter. We already know something of Lycian; and this group of languages in Asia Minor forms an important and independent branch of the Aryan tongue, possibly tinged by contact with Semitic tribes.—*Inscription grecque trouvée à Memphis*, by E. Miller. A fragment of a stele, mentioning the erection of a shrine to Apollo and Zeus (and perhaps Hephaestus) on behalf of one of the Ptolemies, contains the names of many of the subscribers, with their fathers' names added. About 80 are legible, out of perhaps 270. M. Miller examines into the character of these names, which are mostly either Greek or Phœnician; in the latter the name of the god "El" is a frequent element. The other Semitic names M. Renan has promised to report on. M. Miller's method of filling up the lacunæ is ingenious.

Hermes 4, part 3, p. 295. Cornelius Tacitus und Cluvius Rufus. (Th. Mommsen).—On comparing the lives of Galba and Otho by Plutarch with the early part of the *Histories* of Tacitus, we find a remarkable similarity, not merely in the idea, but also in the wording, of many of the sentences. Now, as the *Liexs* and the *Histories* were published almost contemporaneously, and it is very improbable that either author copied from the other, it follows that they must have been following some common source of information. This was probably Cluvius Rufus, whom Tacitus mentions several times, especially noticing that only he and Silius Italicus witnessed the secret compact between Vitellius and Vespasian's unfortunate brother (*Hist.* 3. 65). He was a man, says Tacitus (1. 8) "eloquentiâ clarus," and we probably have a good specimen of his eloquence in the highly-coloured account of the death of Otho, as Tacitus represents it. The *Histories* were Tacitus' earlier work, and by the time he wrote the *Annals* he had worked himself clear of the tone of romance, and no longer made Cluvius Rufus his model.—Mommsen also has a notice on the fragment of the 20th book of Livy quoted in a Paris MS. of Justinian's *Codex*. The fragment is clearly not in Livy's language, but may express his meaning. It refers to a patrician marrying within the seventh degree of relationship. The sixth degree is in our language a second cousin, and the nomenclature proper to the different degrees stops here (Justinian, *Institutes*, III. 6. 6) for this very reason, this being the limit of cognation. This is confirmed by Tac. *Annal.* 12. 6, "conjugia sobrinorum diu ignorata," and by the curious remark of Plutarch, *Q. R.* 6, about the right of salutation by a kiss among near relations, which extended to second cousins, but was only lawful for those who could not marry.—C. Curtius publishes an Attic inscription found in the wall built at the east end of the Parthenon in Christian times. It refers to the period after the Peloponnesian war,

when Athens had recovered her hold on the Thracian Chersonese, so important to her always, as giving her the command of the corn trade from the Black Sea, for which reason also the whole stress of the struggle at the end of the Peloponnesian war lay in this region.

Bulletino dell' Inst. de Corresp. Archeologica, March 15, 1870, contains notices of some new inscriptions discovered at Antium and Portus. One of the latter adds another to the list of guilds already known, that of the "Stuppatores," the oakum being employed, of course, for caulking the seams of ships, &c.; another mentions the "cohors V. Ulpia Petreorum," raised at the time when Trajan made much of Arabia subject, and Petra was held by a Roman garrison. Another notice relates to the circular temple of Feronia ("Vesune" in the Italian dialects), the remains of which have been discovered (if the identification may be accepted) on the hill of S. Antinio, near Nazzano. The site certainly corresponds to the indications in the text of Livy.

Journal des Savans, Février 1870.—A. Maury, *Histoire des Guerres du Calvinisme et de la Ligue*. [The great religious war of France has also a provincial history, which differs in each province. The provinces were not yet fused into that complete unity which exists in the later periods of the French annals. Hence a complication of causes in each district comes in to modify the general religious aspect of the war. Nowhere was there more bitterness than in the country round Sens and Auxerre, the old borderland between Burgundy and Champagne. Theodore Beza was born there, Condé and Coligny had lands there as well as the Guises; and nowhere were the abuses more flagrant. In such a country Protestantism took root and flourished; and the action and reaction of opinion, always so violent in France, was especially manifest here. The "massacre of Vassy," perpetrated by Guise, was only the occasion, not the real cause, of the civil war. It did but set fire to a large mass of inflammable material that had been long accumulating. We see more clearly in a detailed description of individual fortunes and local feeling the true character of such a crisis than in the most eloquent general narrative, which by summarising the causes deprives them of the vivid impressions of reality.]

Revue des Questions Historiques, Quatrième Année, 15^e Livraisons, Paris 1870.—I. L'Art chrétien pendant les trois premiers Siècles, par le Comte Desbassigny Richemont. [From the early date of many of the Christian monuments in the Catacombs, the writer concludes that this pictorial symbolism emanates from the teaching of the Apostles themselves.]—II. Gerbert et le Changement de Dynastie, par Marius Sepet. [A sketch of the civil and military events occurring in France from A.D. 987 to 991, especially of the part borne in the diplomacy of that period by Gerbert, then titular Abbot of Bobbio, afterwards Pope Silvester II.]—III. La Communion de Marie-Antoinette à la Conciergerie. [An examination of the evidence that the Queen confessed, heard mass, and received the communion shortly before her death; the proofs of this are pronounced satisfactory.]—MÉLANGES: I. Le Sainte-Suaire de Cadouin à propos d'un Livre de M. le V^e de Gourgues. [The proofs of the genuineness of this relique collected by the V^e de Gourgues are discussed, and pronounced sufficient. Yet the most ancient testimony respecting the Suaire reaches no farther back than A.D. 670, and the relique is not noticed again till A.D. 1118.]—IV. Les Manuscrits nationaux d'Angleterre.—V. Trois Lettres inédites de Marguerite de Valois.—VI. Les derniers Travaux sur le Masque de Fer. [Of the two latest works upon this subject published in France, that by M. Topin sets forth that this personage was no other than Mattioli, minister of Charles IV., Duke of Mantua. M. Loiseleur, the author of the other, calls in question this solution of the mystery, and with good reason, as it seems to the writer, M. Bagenault de Puchesse.]

New Publications.

- BEULÉ. Titus et sa dynastie. Paris: Michel.
 BRENTANO, L. On the History and Development of Guilds, and the Origin of Trade-Unions. London: Trübner and Co.
 BRUE, BENJ. Journal de la Campagne que le Grand-Vesir Ali Pacha a faite en 1715 pour la Conquête de la Morée. Paris: Thorin.
 CHARAS, F. Le Calendrier de l'Année égyptienne. Paris: Maisonneuve.
 CHAMPAGNY, COMTE DE. Les Césars du 3^{ème} Siècle. Bray.
 CONESTABILE G. C. Dei monumenti di Perugia etrusca et Romana della letteratura e biografia perugina. 4 vol. con atlante. Perugia, 1855-70.
 CROISADES, Recueil des Historiens des, publié par l'Académie des Sciences et des Belles-Lettres. Documens arméniens. Tom. I. Paris: Imp. Impériale.
 DIARI della Città di Palermo dal Secolo XVI al XIX pubblicati dei Manoscritti della Bibliotheca comunale.
 DURUY, V. Histoire des Romains depuis les temps les plus reculés jusqu'à la fin du règne des Antonins. Vol. I. Paris: Hachette.

- EBELING, F. W. Fried. Ferd. Graf v. Beust : Sein Leben, &c. 1. Band. Leipzig : Wöller.
- FARAGGIANA T. Sulle origini dei comuni Italiani nel medio evo. Sondrio ; Brughera ed Ardizzi.
- FRENCH, B. H. Historical Selections of Louisiana and Florida, including translations and original manuscripts relating to their discovery and settlement. New York : Sabin and Sons.
- LANGLOIS, VICTOR. Collection des Historiens anciens et modernes de l'Arménie, publiée en français. Tom. II. Paris : Didot.
- MARKHAM, CLEMENTS R. Life of the Great Lord Fairfax : Macmillan.
- MERCER, GEN. C. Journal of the Waterloo Campaign. 2 vols. Blackwood.
- PERTZ, G. H. Das Leben des Feldmarschalls Grafen Neithardt von Gneisenau. 3. Band. Berlin : Reimer.
- PETER, H. Der Krieg des grossen Kurfürsten gegen Frankreich, 1672-5. Halle : Buchh. des Waisenhauses.
- RUSCH, J. B. Landbuch Appenzellisches vom J. 1409. Aeltestes Landbuch der Schweizer Denisekirchen. Zürich : Schulthers.
- SCHULRING, JULIUS. Historische Topographie von Akragas in Sicilien während der klassischen Zeit, mit zwei unedirten Karten. Leipzig : Engelmann.
- TAFEL, G. L. F. Komnenen u. Normannen. Beiträge zur Erforschung ihrer Geschichte in verdeutschten u. erläut. Urkunden d. 12. u. 13. Jahrh. 2. Ausgabe. Stuttgart : Fischhaber.
- VOLGNARSEN, CHR. AUG. Untersuchungen über die Quellen der Griechischen und Sicilischen Geschichten bei Diodor. Buch xi.-xvi. Kiel : Schwer.
- WINKELMANN, EDUARD. Bibliotheca Livoniae historica. Systematisches Verzeichniss der Quellen und Hilfsmittel zur Geschichte Estlands, Livlands und Kurlands. Petersburg.

Oriental and Comparative Philology.

Introductio in Talmud Hierosolymitanum. [*Mebho hay- Yerushalmi*] auctore Z. Frankel. Vratislaviae : 1870. 8vo. pp. viii. 158.

DR. FRANKEL, the director of the Rabbinical school at Breslau, and the author of a series of publications on the Septuagint and the Talmudic law, of numerous articles in the periodical edited by him since 1846, and, finally, of an introduction to the Mishnah, at length has given us his valuable and long expected researches on the Talmud of Jerusalem. The book before us is written entirely in Hebrew, and hence appeals, like his "hodegetica in Mishnam," to none but experienced Talmudical scholars. The task which Dr. Frankel has undertaken is, in many respects, more difficult than his former work on the Mishnah. The latter, which is a collection of decisions of the doctors on points of ceremonial, is a work of considerably greater logical precision than the Talmud, which though intended as a commentary upon it, includes besides a great quantity of heterogeneous matter. The idiom in which the Talmud of Jerusalem is written may be regarded as the vernacular of the Jews in Palestine, especially in Galilee, about 100 B.C., and is a good deal interspersed with Greek words, vulgar as well as classical, which are scarcely recognisable, owing to the inaccurate transcription of the copyist. When R. Shimon-ben-Lakish (end of the 3rd cent. A.D.), alluding to the passage, Job vi. 14, says that *למאס*, *lamas*, signifies in Greek "a dog," we look in vain for this word, and are obliged to conjecture the word *λιμός*, "hunger;" or *λαίμαργος*, "greedy, voracious," one of the qualities of the dog.

A further difficulty arises from the fact that the study of the Talmud of Jerusalem was quite thrown into the shade by the study of that of Babylon. This Talmud is first mentioned by R. Saadya (10th century), and owing to this neglect but few copies were made, whilst no old commentary of this singular book is in existence. Besides this several treatises are no longer extant. In the time of Maimonides (12th century) the Talmud of Jerusalem existed on

five parts of the Mishnah, whilst our editions contain commentaries only on four parts and on *Niddah*, all very incomplete.

The copyist, moreover, introduced a great number of mistakes, which we have no means of correcting by MSS., as only one, that of Leyden, remains; and there is little doubt that in some passages whole lines are omitted, as may be seen by comparing parallel passages of the Talmud of Babylon or the *Midrash Jalkut*. Considering all these difficulties, we must be thankful to Dr. Frankel for his *Introductio*. This book is divided into five chapters, of which the first treats of the state of the Jews at the time when the Talmud of Jerusalem was commenced (beginning of 3rd century) until it was finished (middle of 5th century), and the cities in which the principal Rabbinical schools were established, a subject which has been already treated by a variety of scholars. In the second chapter the author discusses the pronunciation of the Jews in Palestine as compared with that of the Jews in Babylon, and the difference of style between the Jerusalem Talmud and the Babylonian. These points are of the highest interest, and we should have been glad if Dr. Frankel had given us more detailed information on this subject. Besides the well-known Talmudical passages, from which we learn that the Galileans were unable to distinguish the gutturals, Dr. Frankel adds some more examples, which prove that the Jews in Palestine had a softer pronunciation for some letters than the Babylonians. Thus *b* becomes in the mouth of the Jew in Palestine *v*, and where the Talmud of Babylon has the *b* with *dagesh* the Talmud of Jerusalem has two *vavs*: (A)bba becomes (a)Va. Contractions are more frequent in the text of the Talmud of Jerusalem than in that of the other Talmud; thus whilst we find Rabbi Abba in the latter, we have Rabbi Va in the former, and so two words often become one; Rabbi Abmari is thus equivalent to Rabbi Abba Mari. Dr. Frankel then gives an alphabetic list of peculiar particles and phrases employed in the Talmud of Jerusalem, which will be of great use to Semitic philologists. One of the most interesting points connected with the Talmud of Jerusalem is the history of its composition, and its method as compared with that of its brother of Babylon. Both are based upon the Mishnah, *i.e.* upon the dogmatic and ethical sentences of the doctors from the time of the "Great Synagogue" (temp. Ezra) to the beginning of the 3rd century A.D.; both quote sentences and discussions of Halachic and Aggadic matters of the *Sifra*, *Sifri*, *Mekhiltha*, *Tosiftha*, and the Apocryphical collections, called *B'raithoth*; and finally the object of both is the further explanation of the ceremonies commanded in the Old Testament. In short, the aim of both Talmuds is identical, and the school of both countries approaches the study of the Law in the same spirit; though at the same time there are considerable differences between the two, which are minutely pointed out in the third chapter. Without entering into these, we may observe that the doctors of the Talmud of Jerusalem content themselves with giving the opinions of their predecessors and their own without the discussions by which they are arrived at; whilst the Talmud of Babylon has folios of puerile questions and answers, showing how Biblical passages were tortured in order to attain a particular result. The Aggadah (that is, the miscellaneous as opposed to the ceremonial commentary) occupies far less room in the Talmud of Jerusalem than in that of Babylon, and the latter is four times as voluminous as the former.

As to the date of the composition of the Talmud of Jerusalem, the Rabbis, as Maimonides, &c., combine in naming R. Yohanan (end of the 3rd cent. A.D.) as the author, or at

least collector of it, but we find doctors mentioned in this Talmud who lived as late as the beginning of the 5th century; and Dr. Frankel is right in regarding R. Yohanan as merely the first collector of the sayings of his predecessors and contemporaries, the collection being continued by his followers, thus forming the Talmud of which we now possess several editions. The same process of accretion is observable in the Talmud of Babylon, the collector of which was R. Ashi (end of the 5th century), but in which we find sayings of doctors who lived at least a century later. The difference again between the doctors who are quoted as authorities in the two Talmuds is worthy of notice; even the same passages of the Mishnah are quoted in different and sometimes even contradictory words, which seems to prove that the words of the Mishnah were handed down by oral tradition to the 4th century. This point is extremely well treated in Abraham Krochmal's book, called *Yerushalaim hab-B'nuyah*, of the existence of which Dr. Frankel seems not to be aware. The Talmud of Jerusalem was undoubtedly finished not later than 430-40, and it is remarkable that the Talmud of Babylon, the collection of which was finished 200 years later, never quotes it, although it often mentions the sayings of Palestinian doctors, just as the Talmud of Jerusalem mentions those of the doctors of Babylon. It is inconceivable, with the great communication which existed between the schools of Palestine and Babylonia, that the Talmud of Jerusalem should not have come over to Babylon as early as the end of the 5th century. The reason why it is not quoted can only be that the idiom of this Talmud was not perfectly intelligible to the Babylonian doctors, or, what is most probable, because the latter had no great value for mere results, apart from the paradoxical and puerile discussion which Abbaye and Rabba had introduced into the Babylonian schools. We regret not to find in Dr. Frankel's excellent book a more explicit account of his opinion of the method on which this confused collection which we call the Talmud was carried out.

In a fourth chapter Dr. Frankel gives an account, in alphabetical order, of all doctors belonging to the schools of Palestine who are quoted in the Talmud of Jerusalem. The minute accuracy of this chapter is admirable, and we should be only too glad to possess an equally exhaustive account of the Talmud of Babylon. An enumeration of the commentaries on the different parts of the Talmud of Jerusalem, of the different editions of this Talmud, and a description of the Leyden MS., occupies the fifth and last chapter. The work concludes with valuable *additamenta*. Dr. Frankel states that he is about to publish his commentary on the first part of the Talmud of Jerusalem, a work for which he no doubt possesses special qualifications.

We wish we were not compelled to add the complaint that considerations of Jewish orthodoxy should have prevented Dr. Frankel from making use of the valuable researches of some of the first Talmudical scholars of the day, such as Zunz, Geiger, Derenbourg, Krochmal, and others.

AD. NEUBAUER.

A Comparative Grammar of Sanskrit, Greek and Latin.—By William Hugh Ferrar, M.A., Fellow and Tutor of Trinity College, Dublin. Vol. I. London: Longmans.

THIS is a special grammar of three languages on the comparative method, with a general introduction. The general comparative grammar of the Indo-European peoples has not been re-written by any one since Bopp: his views have indeed frequently been corrected (as is shewn by Mr. Ferrar's frequently-recurring phrase "according to Bopp," on points where he disagrees): but in the main the work was done once for all. Mr. Ferrar here gives us the results

achieved by the comparative method in particular languages; and he has taken the Sanskrit, Greek, and Latin. His choice needs little justification. Sanskrit, in most cases, is sufficient to explain the processes of Greek and Latin; where further light is needed, Mr. Ferrar does not hesitate to borrow it from Teutonic, Keltic, or Lithuanian; while to the philologists who have travelled beyond Greek and Latin, Sanskrit is more generally known than any other language; indeed none other could have been equally useful. The most systematic labourers in the special study of these languages have been Benfey, Curtius and Leo Meyer, Corssen and Bücheler; to all of whom Mr. Ferrar acknowledges his obligations. To say that the form and arrangement of his work are due to Schleicher is no disparagement to Mr. Ferrar, the work could not have been done better than it is, and Mr. Ferrar is no mere copyist, he exerts everywhere an independent judgment. He begins with a physiological account of a general alphabet, which perhaps is hardly needed. The Indo-European alphabet was certainly not so extensive. The development of many of these sounds is historically traceable in particular languages, e.g. of the Sanskrit cerebrals; they did not enter into the common alphabet from which particular ones are derived. Indeed the Indo-European alphabet and language are described in the next chapter, and then comes an account of the regular changes which pass over the special languages. This distinction (which is due to Curtius) of regular changes which affect a whole language, e.g. the corruption of the spirants in Greek, from those which only affect particular dialects, e.g. the change of κ to π , &c., is very important for philology. Only one of these regular changes is dwelt upon—the *Lautverschiebung* of Grimm. The operation of this law, and the real and apparent exceptions to it, are so well stated, that one feels less inclined to complain that Mr. Ferrar should have chosen for especial attention a change which is important in contrasting the classic and Teutonic languages, rather than one which separates the languages of which he is specially treating; e.g. the splitting of a into a , e , o , which marks off at once the full vocalism of the Greek and old Latin from the undeveloped vowel-system of the Hindus.

Next Mr. Ferrar gives the phonetic laws of the three languages, where he agrees in the main with Schleicher. Sometimes where he differs we lean to the authorities whom he attacks. Thus he thinks (p. 59) that Curtius' theory of the origin of the Greek aspirates is "perfectly untenable." Yet no other hypothesis—Mr. Ferrar gives none—seems to explain the difficult change of soft into hard aspirates: and it is surely a very slight transition to the spirant h from the breath which was so difficult to sound, that it seems to have been kept unchanged only by the Hindus. At page 65 he denies that $a\omega$ can be as Schleicher said, a strengthened form of us , because Sanskrit ush (I.-E. us to burn, Lat. uro) is from an older form vas ; but though us may be weakened from vas , yet it must have been weakened before the separation of the peoples, in order to account for the numerous derivatives in the separate languages (See Curtius, *Gr. Etym.* pp. 356-8): so that $a\omega$, &c., may be from us after all. Mr. Ferrar agrees with Schleicher in calling \bar{a} the guna of o . But the only example they give is the fem. of adjectives, e.g. $v\bar{e}a$ from $v\bar{e}o$ -s. It seems more probable, judging by analogy, that the feminine here should be formed by a new suffix, and the o dropped. The terms *guna* and *vridhhi*, thus employed, are Mr. Ferrar's, not Schleicher's; and we think it a pity that he has used them at all, as they are apt to confuse distinct stages in the history of languages: thus ϵ and o may indeed be employed to intensify the idea expressed by a root containing a ; yet in their origin at least they are quite distinct from ϵ and o , which are equally called the "guna and

vridhi of *ι*;" *ε* and *ο* were originally weakenings of *α*: *ει* and *οι* were always strengthenings of *ι*, while in Sanskrit Mr. Ferrar is led by the analogy of Greek and Latin to call *ā* the guna of *α*, which would horrify Indian grammarians, though natural enough on a wider view of the nature of these changes. We should differ also from Mr. Ferrar on one or two minor points; e.g. that *d* may stand for *y* in *tendo*, on the analogy of *τείνω* (*τεν-γω*). So considerable a transgression of the rule that phonetic change is from the stronger to the weaker sound, should surely be supported by good reasons. It is highly probable (as Curtius holds) that *δ* was developed in Greek before *y*, and then supplanted by it; e.g. that *δῆ* = *yā*; but is there a trace of a similar process in the Latin? And indeed there seems no reason why the suffix in *tendo* and *τεν-γω* need be the same: the *do* in this and similar verbs might fairly be explained as equivalent to I.-E. *dha*, on Pott's theory of the combination of roots, a theory which we by no means wish to apply as widely as its author. This, however, is fairly open to doubt: but surely some Nemesis on Mr. Ferrar's usually sound judgment must have driven him to say (p. 144) that "the old derivation of *ἐλεύθερος*, *παρὰ τὸ ἐλεύθερον ὅπου ἐρᾷ* is probably correct." Are then all Greek adjectives in *-ερον* connected with *ἐρᾷ*?

In an excellent preliminary chapter on roots and stems Mr. Ferrar wisely abstains from analysing roots which contain several consonants into simpler forms. It is no doubt highly probable that all roots originally consisted of one vowel, or a consonant and vowel: but to resolve the actual roots into their possible elements is as deceptive as it is easy. He then comes to his main subject—the formative system in Sanskrit, Greek, and Latin. The case-terminations of the nouns and pronouns (the verbs will follow in another volume) are traced up to their Indo-European forms. The results do not often differ from Schleicher's: Mr. Ferrar may be right (p. 288) in calling *uoci*, *ferenti*, &c., datives rather than locatives, as Schleicher does: the long vowel points more naturally to the I.-E. *ai* of the dative rather than the locative *i*; yet the long *i* of *rurī*, &c., has to be explained by the addition to the stem of *i*, as *rus + i + i* and *uoci* may be the same. The locative suffix indeed was most Protean if it was as Mr. Ferrar says (p. 282) first *am* then *an* then *in*; and then presumably *i*. We must confess to an uncomfortable feeling in meeting with such transformations. It is not that they contradict any law of sound; but there seems no sufficient evidence for them; and the different forms require so many inserted letters to bring them into harmony with the supposed original. Is it not at least as likely that this variety of forms in a case-suffix results from original difference rather than original unity? The perfectly general meaning of these suffixes (when it can be ascertained) suits this theory; they are so general that there can have been little selection of those best fitted for the purpose; any of them might have been used almost indifferently. In truth the history of the inflectional suffixes must be the weakest part of etymology. Phonetic laws which hold everywhere else are useless here. Thus *ματέρον* is said to be (and very likely is) for *ματερο-φον*: but in other parts of a Greek word there is no tendency whatever to drop a *φ*. It may be said that the disproportionate weakening of terminations arises of necessity from the wear of constant use, and the imperious need of easy forms. Quite true: but it is well to see that, if so, this must be an exceptional province of the etymological field, where we must work by guess rather than by rule, because there is no sufficiency of examples to prove certain laws. We can but compare case with case in a few languages: all the examples of any one case in the same language amount but to one instance. This difficulty in determining the original forms is still less than that of determining their meaning. Thus it is

commonly held that the ablative suffix *-at* is connected (Mr. Ferrar only says "probably connected") with the pronominal stem *ta*. This identification, however, rests only on the theory that these suffixes were pronominal: as to form, *-at* might represent a hundred other ideas just as well. We get at best only one requisite for a satisfactory derivation: there may be (though we think there is not) a necessary connection of meaning, but there is none of form. Such etymologies therefore should always be given with reserve, as Mr. Ferrar always gives them: we could only have wished that he had pointed out clearly that the evidence for them is essentially inferior to that which is to be had when we are comparing the radical portions of words. JOHN PEILE.

THE MOABITE STONE.

M. Clermont-Ganneau, in the March number of the *Revue Archéologique*, has published a fresh transcription of the Moabite Inscription, in which some lacunæ are supplied, and several readings are corrected. His translation does not differ materially from that published already through the medium of M. de Vogüé. He entertains no doubt on the occurrence of YHVH (Jehovah). The transcription is accompanied with the first part of a dissertation on the historical, palæographical, and linguistic bearing of the inscription. Passing over M. Ganneau's Biblical criticism, which is of the *amateur* order, we select from the linguistic section a few of the more characteristic grammatical forms. Such are the pronoun *אני* for the Hebrew *אניכי*, the article *ה*, the relative pronoun *אשר*, the apocope of aorists of weak verbs, when preceded by *var*, "conversive," the dual and plural in *ן*, the use of the "status constructus," and the particle *אח*, as in Hebrew, and, above all, a conjugation analogous to the Arabic *eighth* (ألتحکم). The first connected translation is due to M. Ad. Neubauer, of Paris, now resident in Oxford. His version was published, without notes, in the *Times* of March 29; but we refrain from expressing any opinion on its accuracy until the appearance of his promised dissertation. Two important corrections of M. Ganneau's readings have also been made by Mr. Deutsch of the British Museum, viz., *Karhah* and *Nabah* (Nebo).

Since writing the above we have received a communication from M. Neubauer respecting a Pamphlet by Prof. Schlottmann of Halle called *Die Siegessäule Mesas, König der Moabiter*. The author has only seen M. Ganneau's first transcript.

"Prof. Schlottmann has really in several places divined the original words, and has ingeniously supplied *lacunæ* not supplied in M. Ganneau's second transcript. I must, however, confine myself to a few remarks on the passages which are not yet restored by M. Ganneau. At the end of line 3, Prof. Schlottmann reads *בנמת מ*, contrary to the rules of Semitic construction; better would be *בנלל הישע*, 'on account of the assistance.' In line 17, he takes *Ashthor-Chemosh* to be a name of *Ashtaroth*; we prefer to render, 'for Chemosh devoted to *Ashtor*.' Dr. S. adds several more towns to those mentioned in the inscription, some of which do not occur in the Bible: e.g. *Bikran* (l. 29), where we prefer, *וואנך מלנאתי אח כל המלנאת בקרן*, 'and I constructed fortresses in the towns which I added to my land'; *מלא* is generally used in this sense in the Bible. M. Ganneau's new transcript makes it impossible to take *קר* (l. 11) as a proper name; it = 'the town,' a word which is used for Moabitic towns, and equivalent to *ער*. If *Horonaim* is situated in the south, which is not proved at all, then we must read (l. 31) *והורוינן ישב בה בנכי* [אח] [אח] [אח]; I have myself taken it for a northern town and supplied 'the children of Reuben.' But the chief and most difficult point is to ascertain whether we have to read *עמרי* 'Omri,' at the end of the fourth line. The construction would require a verb before *Omri*, for which there is scarcely room. If *מלך* were a verb, the inscription would have run *על ישראל מלך*. The sixth line says, 'his son succeeded him, and he also said, I will oppress Moab.' If, as Prof. Schlottmann thinks, *Mesha* is the Biblical king, and set up this monument after the death of *Ahab*, he ought to say: 'and his son also oppressed Moab;' the expression, 'a long time' (l. 5), is certainly more applicable to the reign of 22 years of *Ahab* than to the 12 years of *Omri*. The 7th and 8th line: 'Omri took [the plain? of] *Madhebha*, and dwelt in it, . . . built 40 . . .' according to my translation, is rendered by Prof. Schlottmann: 'Und es bemächtigte sich *Omri* [der Stadt] *Medeba* und sass darinnen [und

sie bedrückten Moab, er und] sein Sohn, vierzig Jahre." Several objections may be made to the identification of Omri with the King of Israel, as Omri and Ahab reigned together 34 years, and we should have to take the number 40 as a vague approximation, instead of an exact date as we should expect in an inscription. The form TW for 'year' is neither Hebrew, Phœnician, Arabic, nor Chaldee. There seems no reason why the inscription should mention Medba more than Yahaz or any other town nearer to Moab. It is almost certain that we have to read (end of l. 9 and bg. of 10) '[and dwelt] Chemosh there in my days,' Medbha having been probably conquered by Mesha or by his ally or general: it is then difficult to see why he should not speak of it as he does of other cities in the inscription. Finally, with the word TW (l. 6) begins the relation of Mesha's victory, which should not be interrupted by the oppression of Omri. Prof. Schlottmann thinks, too, that the Israelites never recovered the boundary of the Arnon, because Isaiah (xv. and xvi.) speaks of Moab as possessing this land. Here, again, it seems more natural to regard the xvi. chapter as a prophecy of earlier date, and to apply the last verse to the two years of Ahaziah's reign, and the one year of Jehoram, when the King of Moab was besieged by the allies in his capital. A great number of very valuable geographical and philological remarks are to be found in Prof. Schlottmann's pamphlet, to which we shall have to recur."

Professor Rawlinson is also about to bring out a monograph on the Stone, in its bearing on palæography.

Intelligence.

Dr. Thorbecke's edition of the *Durrat-ul-Haurās* of al-Hariri, and Professor Flügel's edition of the *Fihrist-ul-'olām*, are passing through the press. Part of the expenses of the latter will be defrayed by the German Oriental Society.

Many forthcoming Oriental works will be delayed by the fire which destroyed Mr. Watts's printing-office on the evening of March 19. The sheets of the fourth volume of Lane's Arabic Dictionary have perished entirely; also the first half of Dr. Wright's catalogue of the Syriac MSS. in the British Museum: and about 35 sheets of Dr. Rieu's catalogue of the Arabic MSS. Of Dr. Wright's new work, the *Acta Apost. apocryph.* in Syriac, the first five sheets perished, and all that was in type of Mr. Clarke's edition of the history of the *Latrocinium Ephesinum* from a Syriac MS. in the British Museum. A Burmese Grammar perished, with the manuscript and type; as did Mr. Platt's edition of Sadi's *Gulistān*, and his new translation of the *Bagh-o-Bahār*. Also half the stock of Dr. Wright's *Aphraates*, and the same quantity of Dr. Phillips's work on Syriac accents, &c.

The Viceroy of Egypt has presented the University of Oxford with a complete collection of Oriental books printed at Boulak, amounting to 74 distinct works in 140 vols.

Selected Articles.

Lenormant's Manual of Oriental History, by Prof. Rawlinson, in the *Contemporary*, April. [Favourable, but with many qualifications.]

History of the building of the temple at Edfu, with the hieroglyphic text, by Dümichen, in *Zeitschr. für ägyptische Sprache*, Jan.

Notice of Dr. Haug's Essay on the Pahlavi language, in *Trübner's Record*, March.

Essais sur les mots assyriens de la Sainte-Écriture, par M. Harkavy, in *Rev. Israélite*, Nos. 6, 8, 9.

J. Rödiger "de nominibus verborum arabicis," rev. by H. Derenbourg, in *Rev. Critique*, March 12.

On Syriac Literature, by Dr. Bickell, in *Literarischer Handweiser*, No. 88. [This is the seventh article of the series. It treats of the liturgies of the eastern Syrians, the norm of which is the Liturgy of the Apostles (Addæus and Mares) which was closely imitated by Theodore of Mopsuestia, Nestorius, Narses, Barsaumā, &c. Dr. Bickell takes occasion to notice, and describes at some length, what is probably the oldest liturgical document in existence, a Syriac fragment of two leaves, belonging to the sixth century, Add. MS. 14,669, foll. 20 and 21.

On the so-called Moabite inscription, by A. Neubauer in *Frankel's Monatschrift* for April. [Contains restoration of some lacunæ in the text, with translation and notes.]

Contents of the Journals.

Beiträge zur vergleichenden Sprachforschung. Ed. A. Kuhn. Vol. vi. pt. 3.—Pott: on the particles, Sanscrit gha ghā ha hi, Zend zi, Greek γα γε, Lith. -gi, Slav. že, &c. [There is a remarkable

agreement in the use of these words as enclitics, especially with pronouns, conjunctions, and negative particles. Much remains uncertain; e.g., whether one or more original forms are to be assumed, and whether Old Norse -gi, Slav. -zi, Goth. k. in mik, thik, are to be connected with the same group. The interest consists in finding that words so slight and volatile in their character can be traced back to the remotest antiquity.]—L. Malinowski: On the phonology of the borrowed words in Polish. [Treats of the consonants, and is followed by some interesting examples of "popular etymology."]—REVIEWS: Bosnisch-türkische Sprachdenkmäler, gesammelt, &c., von Dr. Otto Blau; rev. by Pott. [The work consists of glossaries, collections of proverbs, &c., made at various times to facilitate intercourse between the Slavonic and Turkish parts of the population of Bosnia. After some remarks on the complicated problems presented by the *collocies* of nations and languages in the lower valley of the Danube, Prof. Pott devotes his space chiefly to the etymology of names of plants. In many cases, as he shews, they prove or illustrate the historical relations of different nations.]—August Schleicher und die slavischen Consonantengruppen, von M. Hattala; rev. by Wenzel Burda. [A warm reply to an attack upon Schleicher.]—Indogermanische Chrestomathie, &c., herausg. von Aug. Schleicher; rev. [briefly] by A. Kuhn.—MISCELLANIES: Vṛitra-verethra, vṛitraghna-verethraghna, by Fr. Spiegel. [Shews that along with the demon Vṛitra we find vṛitra in the Vedas meaning "enemy," and that verethra means "victory," hence argues against the originally mythological sense of verethra and the identification of Vṛitra with "Ὀφίον."—Frä, fran, φραγρη, by the same.—An example of the formation of the present-stem by means of ta in Slavonic, by Wenzel Burda.

New Publications.

COURTEILLE, P. de. Dictionnaire turc-oriental. Paris: Imp. imp. HARIRI. The Assemblies of Hariri, transl. from the Arabic with introd. and notes, by T. Chenery. Vol. I.: new ed. Williams and Norgate.

LAO-TSE. Táo-tí-king. Der Weg zur Tugend. Aus dem Chines. übersetzt u. erklärt von R. v. Pläncker. Leipzig: Brockhaus.

Classical and Modern Philology.

The *Antigone, Philoctetes, and Ajax*, of Sophocles. Edited by Maurice Seyffert. Berlin: Weidmann, 1865-7. [*Sophoclis Antigona, Philoctetes, Ajax. Ad novissimam optimi codicis conlationem recensuit et brevi annotatione instruxit Mauricius Seyffertus.*]

It is now three years since M. Seyffert's edition of the *Ajax*, following his editions of the *Antigone* and the *Philoctetes*, was published at Berlin; but his work has hitherto received in England less attention than it deserves. Among recent editors of Sophocles M. Seyffert holds a peculiar place; in his editions he has had a special purpose. In order to understand what this purpose is, it is necessary to bear in mind some facts in the history of the Laurentian MS. of Sophocles, as traced by M. Dindorf in the preface to his edition of 1861.

The manuscript is believed to have been written in the 11th century by two persons, one of whom copied the seven extant plays of Sophocles and the *Persæ* to v. 705; the other, the rest of Æschylus. When the transcriber of Sophocles had finished his task, he compared his copy with its archetype throughout, supplying in the margin verses which he had omitted and correcting faults by erasure or by writing the true letter or word above the line. In the same century another and more careful reviser again compared the MS. with its original; copied *scholia* into the margin from some other book; and added several corrections and variants—some certain, and perhaps due to his closer examination of the archetype, some doubtful, and many worthless. This reviser is called by M. Dindorf the 'diorthotes'; and, since he was also the transcriber of the *scholia*, is designated by him in his notes as S. In the 12th and 13th centuries at least three other correctors tried their hands upon the MS. They appear to have compared it neither with its original nor with any other

MS. older than itself, but to have relied on conjecture only. Lastly, some more recent readers—the latest of whom belonged probably to the 16th century—have recorded their guesses in the margin.

Now M. Dindorf's Sophoclean criticism rests upon the principle that the Laurentian MS. is of unique authority. All other existing MSS. have, he believes, come from it, and may therefore be called 'apographa.' Of these the most important is 'Paris A,' no. 2712 in the Imperial Library. This MS., which is of the 13th century, was imperfectly collated by Brunck, and has been thoroughly examined for M. Dindorf by M. Fr. Dübner. The result satisfies M. Dindorf that, since it corrects many small errors of the Laurentian, but nowhere solves a great difficulty, it is not due to a distinct source, but is merely an emended copy of the Laurentian itself. Until a complete collation of this MS. has been made as generally accessible as M. Dindorf has made the readings of the Laurentian, the question of their relation to each other will not be generally regarded as settled beyond dispute. A satisfactory explanation has still to be found for facts such as that which Professor L. Campbell lately noticed in these columns—the occurrence in Par. A, and in other so-called 'apographa,' of a verse, *Oed. Tyr.* 800, which there is no reason to suspect, but which the Laurentian has only in the margin and from a recent hand. In the meanwhile, however, there is a general tendency, of which the recent edition of Sophocles by M. Tournier is another proof, to accept M. Dindorf's conclusion—to believe that the Laurentian MS. is the prime source of all our knowledge of the text, and that a closer study of its peculiarities affords the best hope for emendation.

M. Seyffert shares this belief, and has made a contribution to this closer study. At the end of the *Antigone*, of the *Philoctetes* and of the *Ajax* he gives a classified list of the errors, certain or probable, which the Laurentian MS. exhibits in each play. By referring to these lists the reader can see at a glance whether, in these three plays, there is an instance of certain letters or syllables having been lost or confused, and is thus assisted in judging of the probability of any proposed emendation. Some, indeed, of the errors which M. Seyffert imputes to the MS. are errors only on the assumption that his own conjectures are correct. But, on the whole, his indices are safe and useful guides. They have been drawn up in view of his special objects as editor. These are—first, to defend the original text of the Laurentian from needless alteration, whether by later hands in the MS. itself or by the writers of the 'apographa;' secondly, to amend, with special regard to the peculiarities of the manuscript, what appears indefensible.

The limits of a notice such as this forbid a detailed criticism of the manner in which M. Seyffert has done his work. We will only refer to the following passages of the *Antigone* as examples of what appears to us his success in vindicating the first hand of the Laur. MS.: *Ant.* 30, 71, 267, 292, 340, 551, 605. Not seldom, however, he defends it at the cost of a strained interpretation (e.g. *Ant.* 4, 368); or of a verse which it is difficult to believe that the poet could have written (*ib.* 29). The number of conjectural emendations which he has made is very large. All of them have this special characteristic, that they have been made in view of certain known peculiarities of the MS. Few, on the other hand, have a degree of probability which can justify their admission into the text; and it is surprising to find an editor whose special object is to protest against rash departure from the best MS. himself deserting it so frequently for conjecture. As examples of M. Seyffert's boldness in this respect we may instance *Ant.* 392, *ἄτομος* for *ἐκτός*;

586, *Προποντίδος* for *ὄστε ποντίας*; v. 648, *χὺθ* (*χυτά*, 'temere'), for *ὕθ*; 1301, *δέυπληκτος* . . *φουίαν ἀπρίξ* for *δέυθηκτος* . . *βωμία πέριξ*. But, in the same play, two of his emendations are probable, iv. 241, 941; and two brilliant, viz. 578, *εὐ δετὰς δέ* for *ἐκ δὲ τᾶσδε*, and v. 1097, *ἐν δευοῦ πέρα* for *ἐν δευῶ πάρα*. In selecting or combining the best suggestions of other critics, M. Seyffert usually shows good judgment; as in taking Lobeck's *ἔπαυλα* and Bergk's *εὐνώμαι* in *Ai.* 600 (where, however, he ought to have completed the remedy with Hermann's *μηγῶν* for *μήλων*); and in substituting *αἰνεῖν*, suggested by Hermann, for *ἀντί* in *Phil.* 1100, where *φρονῆσαι* ought perhaps to be *κυρῆσαι*.

A large part of the preface to the *Antigone* is devoted to a severe criticism on M. Dindorf; and in the preface to each of the other two plays he is censured. The charges brought against him are chiefly two:—that he has used the Laur. MS. without due care or discrimination; and that he has allowed himself extreme licence in conjecture and in the omission of suspected verses. As regards the first charge, some of the instances adduced by M. Seyffert support it; e.g. *Ant.* 151, 341, 367, 519; *Ai.* 301; *Phil.* 32, 271, 371, 631. On the other hand, few will question that M. Dindorf was right in taking from the 'apographa,' or from a later hand in the Laur. MS. itself, some of the corrections of which M. Seyffert complains; e.g. *Ant.* 1232, *εἴφους* for *[ὄ]λως*; *Phil.* 457, *δειλός* for *δενός*; *Ai.* 656, *ἐξαλύσωμαι* for *ἐξαλεύσωμαι*. When, again, M. Dindorf is blamed for adhering to the first hand of the Laurentian instead of correcting it, we concur in the criticism as regards (e.g.) *Ant.* 320, 608, *Ai.* 70; but dissent from it as regards (e.g.) *Ant.* 231, 527. M. Seyffert's second complaint is that M. Dindorf has taken too much licence in conjecturing or omitting. Here the accuser has a strong case. Let any student of Sophocles examine the grounds on which M. Dindorf has written (e.g.) *ἐκτός ὀμυλῶν* in *Ant.* 796, and *θηρός δόοντα* in *Trach.* 838, and he will acknowledge that the charge of audacity in conjecturing is not unfounded. As to the omitting of words or passages rashly suspected, the tendency to discover an interpolation whenever there is a dull verse or a free construction has been growing on German scholarship of late, and is not peculiar to M. Dindorf; though, in the case of Sophocles, he carries it very far. If M. Seyffert's defence of the passages thus rejected is not always convincing, the reaction which he represents is likely to be useful. Illustrative, as distinguished from critical, comment has been called by M. Dindorf (*Praef. ad Soph.* p. xviii.) an *ἀναγκαῖον κακόν*: and so, in one sense, it doubtless is. Yet the study of the subject-matter which such comment aims at helping is of direct service to the study of the text. A critic who has tried to enter thoroughly into his author's mind is less likely to reject hastily any part of his genuine work. The note in which M. Seyffert, following Döderlein, vindicates *Phil.* 671-3, verses which M. Dindorf has expunged, well illustrates the direct critical value of such sympathy.

R. C. JEBB.

The Poems of Catullus. [*Catull's Gedichte in ihrem geschichtlichen Zusammenhange*, übersetzt und erläutert von Rudolph Westphal.] Zweite Ausgabe. Breslau, 1870.

THIS book first appeared in 1867, and it says much for the interest which Catullus never fails to awake, that a second edition has already been called for. Not the slightest change, however, has been made, although much has been published in the interim. Such of the theories as seemed less extravagant than the rest, e.g. the account of the derangement which seems to have taken place in the archetype between c. 75 and c. 87, the partition of c. 29, c. 42, c. 45. the subdivisions of the little epic, *The Nuptials of*

Peleus and Thetis, the view that the *Epistle to Mallius* (c. 68) is really an Encomion composed on the type of a Nome, and as such contains the metrical divisions assigned to nomes by Pollux (*Onomast.* iv. 66, ed. Bekker), I have already discussed at length in my larger edition of *Catullus* (Oxford, 1867). If M. Westphal had examined that work, he would hardly have contented himself with quoting as authoritative the inaccurate collation often of inferior MSS. which poorly furnished forth the apparatus-table of Catullian scholars up to the publication of Rossbach's second small edition. Even Schwabe's edition of the text published in 1866, and containing a complete collation of the Germanensis, Colbertinus, and Hamburgensis, in addition to the D and L of Lachmann, would, though inadequate to represent the *whole* state of the text as exhibited by the MSS., have been sufficient to shake M. Westphal's belief in the authority of the Silligian collation.

In spite, or perhaps as part and parcel, of this indifference to the minute investigation of the MSS. tradition, the book is written in a genial and unpedantic, though at times extravagant, style; the freedom of the translation, occasionally even of the discussions, is much beyond anything of the same kind in English, and will not fail to recommend the book to those who care for everything that concerns the life of the poet. It is fair to add that some of the theories as to the personal history of Catullus are romantic and improbable; and that in the judgment of those better qualified than ourselves to pronounce on a question of German, the translations are not altogether felicitous.

R. ELLIS.

An English-Latin Dictionary. By William Smith and Theophilus Hall. London: John Murray. 1870.

CONSIDERING the toil as well as skill evinced in every page of this work, we are not surprised to find that its compilation has been the labour of fifteen years. Among its chief characteristics, the first place is due to that careful classification of the different senses of the English words, which enables the student to find without difficulty what he wants. This is a point of vast importance, and its attainment is promoted by the clearness and variety of the type. Another distinctive feature of the work, which in this respect may be favourably contrasted with the French-Latin Dictionary of Quicherat, is this: with the exception of the first part, which was commenced on a different plan, exact references, capable of immediate verification, have been given to the Latin authors cited. The advantages of this plan are so evident that we trust the anomaly which now marks the system of citation in the earlier and later portions of the book, will be removed in a future edition. A comparison between this Dictionary and its Latin-English predecessor shows that, while there are frequent points of contact between them, the present work is far from being a mere inversion of its counterpart. We think, too, that the style of its execution justifies the editor in describing it as a phraseological dictionary: that is, as one professing to deal not only with English words considered by themselves, but with those words occurring in their most frequent combinations with other words, and especially in characteristic and idiomatic phrases (Pref. p. vi.). It is, of course, impossible that so vast a design should be completely carried out in a first edition; and if we mention a few cases in which our search for idioms or phrases has been disappointed, it is rather with the view of suggesting hints than of noting blemishes. Under the word "weasel" a proverbial phrase from Plautus has been quoted, but the Latin equivalent of the vernacular expression "to catch the weasels napping,"

"cornicum oculos configere" (Cic. *Mur.* 11, 25), is conspicuous by its absence. Under the word "to-morrow," the Latin correlative of our polite invitation to a dun to "call to-morrow," "vel nunc pete vel cras," would have figured well; and, instead of rendering the, alas! too common English phrase "to catch cold" by "perfrigesco," on the authority of Varro and Celsus, the Ciceronian "cohorresco" (*de Orat.* iii. 2, 6), and the Horatian "frigus colligere" (*Epist.* i. 2, 13), should have been cited. Under the word "storm" we look in vain for the Ciceronian representative, "fluctus in simpulo" (*de Legg.* iii. 16, 36), of the British Minister's description of a disturbance in the Isle of Man, as "a storm in a teapot:" under "shine," we are not told how to render the elegant idiom "to take the shine out of a fellow," by the Terentian "fastum hominis terere;" and again, while the various phases of the word "principle" are well represented, we miss the classic counterpart of the English expression, "these principles of political life," supplied by Cic. *pro Sext.* c. 48, in the term, "hæc ratio reipublicæ capessendæ." We have also to refer to c. 47 of the same speech to find the correlative of our phrase "at the eleventh hour," in the Latin "ad extremam;" and to c. 49 to recognise in the term "delecti" a better counterpart of our word "representative," used in a parliamentary sense, than the Dictionary supplies in the word "vicarius."

H. MUSGRAVE WILKINS.

P. Terenti Comoediae.—Edidit et apparatus critico instruxit Franciscus Umpfenbach. Berlin, 1870. pp. lxxix and 510.

A CRITICAL edition of *Terence*, with a satisfactory and well-digested "apparatus criticus," has been a desideratum for so many years that we cannot but welcome an edition which promises to satisfy an urgent want of the students of Latin literature and philology in general, and of archaic Latin in particular. A critical edition of this kind was, in some respects, a laborious task, and yet in others comparatively easy—easier at all events than an edition of Plautus, where mastering and digesting the literature which has grown around this author during the last thirty years, and which is growing daily, is alone an almost Herculean labour. In *Terence* the work to be done was to give an accurate collation of the principal MSS., to collect the citations of Terentian passages in the ancient grammarians, and to utilise the results of these in the text.

Dr. Umpfenbach, if we understand him rightly (p. lxxviii.), claims to have attained the first two of these objects, but seems to decline all responsibility for his text. Nor have I been able to discover any leading principle in the readings chosen or rejected by him. But of this below.

Professor Ritschl, when collating the Plautine MSS. in Italy, had also bestowed considerable attention on those of Terence. The Bembine MS., being both one of the oldest Latin MSS. in existence, and the oldest MS. of Terence, was collated by him with much care, and this collation was subsequently revised by O. Ribbeck. Ritschl also collated the *Basilicanus*, but was unable to discover the *Victorianus* and *Decurtatus*. On his return to Germany, he published in 1838 the now very scarce treatise *De emendatione fabularum Terentianarum*, in which it was established that a future editor would have to follow the Bembine MS. as his chief guide, and that nearly all other MSS. exhibited the text according to the constitution of an otherwise unknown grammarian, Calliopius. Not knowing the Vict. and Dec. in a satisfactory manner, Ritschl was obliged to draw his inferences from the readings mentioned by Faërnus, and hence he came to the conclusion that these two MSS., the Vict. certainly and the Dec. in all probability, belonged to the

same class as the Bemb. But since Dr. Umpfenbach has found the Victorianus again in the Laurentian Library at Florence, and the Decurtatus in the Vatican, it is now certain that even these two MSS. belong to the Calliopian class (p. xix. and xxii.). The new edition exhibits the readings of these MSS., and also of the MS. 7899 at Paris (erroneously 7859 in the pref. p. xxiv.), the so-called *Basilicanus*, *Vaticanus*, an Ambrosian MS. at Milan, and the *Riccardianus*, all of them of the Calliopian class.

The editor is confident that his collation of the Bemb. MS. is in all respects exhaustive, and I am quite willing to think that it is accurate; yet there are passages where there may be doubts as to the readings reported by him. In Ad. 191, J. Krauss states (*Rhein. Mus.* viii. 558) from Ritschl's collation, that the Bemb. reads LOQUAERES instead of *quae res*, and on this he finds his emendation *loqueris* (adopted by Fleckeisen and myself); but Umpfenbach reports IDQUAERES, and though I am far from denying the possibility that this may be the reading of the Bemb., I think it was the duty of an editor, with Krauss's express statement before him, to allay all doubts by shewing that he knew that another collator had read the MS. differently. As it is, one cannot help suspecting that Umpfenbach had never seen Krauss's statement. This suspicion is strengthened by observing that three lines before, v. 188, Umpfenbach adopts a transposition in his text which he ascribes to Fleckeisen, but which in reality is by Krauss, as may be read in the same page of the *Rhein. Mus.* as quoted above. Again, I am far from assuming that Politian's collation of the Bemb. must of necessity be more trustworthy than Umpfenbach's, but Politian has the reputation of an accurate collator (see Bernhardt, *Grundriss*, p. 111, fourth ed.), and it is very curious that in the very place to which I have alluded there are no fewer than two readings expressly reported by Politian (a transcript of whose collation, kindly copied for me by Mr. Cruttwell, is among the Dorville books of the Bodleian Library, x. 2, 6, 29); viz., v. 190, *occepisti* instead of *coepisti*, and 192, *tibi* is said to be wanting; but of this there is no trace in Umpfenbach's critical notes. The original collation of Politian is in the Magliabecchian Library at Florence (see Umpf. pref. vi.), and it would be interesting to know how far the Oxford transcript agrees with it. At all events, Mr. Umpfenbach ought to have compared his collation with that of Politian, as I may in general observe that the two collations disagree in more than one place. It is to be hoped that either Ritschl himself or one of his pupils will take the trouble of comparing Umpfenbach's readings with those of Ritschl and Ribbeck.

With regard to his collations of the other MSS., the editor himself speaks with less confidence, and in fact of the *Basilicanus* and *Victorianus* with extreme diffidence. I feel, however, bound to declare, that wherever I made notes from Ritschl's collation of the *Basilicanus* in 1863, I find that Umpfenbach's collation agrees with Ritschl's. In one passage, however, I have observed an omission: "Andr." 129, the *Basil.* is reported to read *in igne iposita est*, by A. Klette, *Rhein. Mus.* xxiv. p. 138, a reading of some importance in as far as it leads to the emendation *in igni* (or *ignei*) *positast*: but Umpfenbach says nothing of this. The Paris MS. was collated for Umpfenbach by A. Fritsche, who, as he says himself, "parum exercitatus Parisinum excutiendum suscepit." Having compared the collation of Fritsche with that which I made myself, in 1866, of the "Eunuchus" and "Andria" in the same MS., I soon became convinced that my own was far more accurate than the one given by Umpfenbach. I shall confine myself to a few instances, though I might easily quote many more. In "Andr." 65, Umpf. does not state that the MS. reads *aut*

instead of *ita*; before *aut* there is an abbreviation which it is needless to transcribe here: in the same place the Paris MS. reads *facillime*. *Ib.* 79, the MS. has *dehinc* in the place of *dein*, *dehinc* being also given by the *Cod. Reg.* 15. A. xii. in the British Museum. *Ib.* 122, it agrees with G (Decurt.) in putting the line in the margin, though as it seemed to me, by the first hand. *Ib.* 175 and 176 are written in one line, while 184 is divided in two. 230, The MS. has *committas* (*sic*). 251 and 252 are written as one verse. It might have been hoped that in the continuation of his task, Fritsche would have become more practised in reading the MS.; I will, therefore, subjoin a few examples from the "Eunuchus:" prol. 18, the MS. has either *lidere* or *ledere*, the first probably corrected into the latter. *Ib.* 19, there is an erasure after *nunc*, which leads me to the conclusion that the original reading was *facturi* instead of *acturi*. *Ib.* 22, it has *adessent* (as Umpfenbach states), but the *n* is erased. *Ib.* 36, *dis* is added above the line and in pale ink before *currentes*, thereby changing it to *discurrentes* (a reading found in many MSS.). *Ib.* 44, the MS. has *adattendite u animaduertite*.

These instances may suffice to prove that it is by no means unjust to say that Dr. Umpfenbach's collation of the Paris MS. should be used with caution, and cannot be relied on implicitly. The present edition, in fact, contains a valuable collation of the Bembine MS., and collations of a number of other inferior MSS. which the editor himself is far from asserting to be perfect, and one of which can be proved to be inaccurate.

As to the text and the spellings of the new edition, though Mr. Umpfenbach professes to follow the Bembine MS. as his chief guide, he deserts it in numerous instances without any cogent reason. In support of this charge, the reader is requested to compare in the *Adelphoe Per.*, v. 6; then v. 4, 136, 144, 206, 375, 395, 421, 604, 820; while in other passages he adheres to its reading contrary to the ascertained usage of Terence and the other comic poets; see v. 37, 82, 217 (cf. also 375, and on the other hand 465), 287 (cf. the variations of the MSS. in v. 756), 322, 353, 603, 607. On most of these passages Umpfenbach's notes report nothing as to the readings proposed by other scholars. In some passages this omission amounts to real carelessness: e. g. on v. 666, where Fleckeisen's reading is in the text, Lachmann on *Lucr.* iv. 297 ought to have been quoted, and 577, Fleckeisen's reading ought to have been mentioned. But I am afraid that this is fighting with shadows, as Mr. Umpfenbach roundly declares in his preface, p. lxxviii, "amotam enim a me hanc opinionem velim, quasi omnia, quae vel intacta reliqui vel aliorum iudicium secutus admisi, mihi probarentur," adding that he has many emendations and theories of his own in reserve: "sed haec alio loco expromam; fastidiosius auribus in editione minore quam paro aliquanto plus concedetur." It would have been better if Mr. Umpfenbach had published his collations alone, adapted to one of the current texts, say Fleckeisen's, with the addition of a "libellus coniecturarum or emendationum Terentianarum."

The spellings of this edition are just as arbitrary as the text. To the uninitiated it may look very learned to see a book with *it* instead of *id* (*Ad.* prol. 5; on the other hand comp. *Eun.* prol. 29), and *quod* instead of *quot* (*Ad.* 92, 555); but then why not also *ad* for *at* (*ib.* 687), and *siid* (104) with the authority of the MSS.? *Ganneum* (359) may be right or wrong, but *mercenarium* (541) is certainly wrong, and must be *mercennarium*, even against the authority of the MSS. in that passage. Again, 571, we find *diminuctur tibi quidem iam cerebrum* in the text, but as the word is here equal to *diminuere*, we are surprised to see the corrected spelling of the MS. B neglected: *diminuetur*. To give

another instance of inconsistency (for this is Mr. Umpfenbach's worst fault), the excellent spelling *dirrumpor* instead of *disrumpor* in the Bemb. is not admitted. But it would be tedious to dwell much on these "minutiæ," and I will end by observing that the spelling *suspicio* (the noun) is justly adopted by M. Umpfenbach throughout his edition; and the observations of M. Haupt in the *Hermes* (iv. p. 147) have led me also to prefer it.

In laying down this new edition of *Terence*, I cannot help regretting that the editor should have voluntarily condemned himself to the part of a mere reporter of MS. readings, without attempting to further the criticism of his author by original thought, and himself to make use of the treasures which he offers to others. The materials he has collected, however, will certainly be turned to good account by the scholars now working in the field of Latin literature.

W. WAGNER.

Intelligence.

Among Messrs. Teubner's announcements of forthcoming books are *Callimachea*, ed. Otto Schneider, in 2 vols.; Max Büdinger's *Untersuchungen zur römischen Kaisergeschichte*, III. Band, and the second part of Riese's *Anthologia Latina*.

The third section of Otto Jahn's library, containing works on Archæology, Inscriptions, etc., is to be sold very shortly. The catalogue has just arrived. His collection of classical authors, dispersed in February last, fully justified the reputation which Jahn's library enjoyed in Germany; the copies of rare or curious books were, to judge by our own experience, in superb condition, and such as might satisfy the most fastidious of even English amateurs.

M. F. Malinowski has lately published at Posen the two first numbers of his critical and comparative grammar of the Polish language. The first treats of Polish orthography, the second of Polish pronunciation. Both are very thorough, and they have an exceptional interest, as the author, after elaborate preparation, has lost his eyesight, and has been obliged to employ his niece as an amanuensis.

Contents of the Journals.

Hermes, Vol. iv. Part 3.—Haupt: Varia. [With an appendix containing some conjectures of Schrader's on Silius Italicus.]—E. L. Hicks: *Inscriptio attica donariorum enumerationem continens*. [A reconstruction, with facsimile, of an interesting but unpublished inscription in the British Museum].—Th. Mommsen: *Carmen codicis parisini 8084*. [The text is given at length as reconstituted by M. Haupt, with the aid in places of a new collation of the MS. by P. Krüger: Mommsen's contribution relates principally to the occasion on which the poem was written.]—Mommsen: *The Praefecti frumenti dandi*.—Mommsen: *Inscription on a bracelet from South Russia*. [Deals chiefly with the metrological questions suggested by the inscription.]—H. Heydemann: *On a rock-inscription on the Acropolis of Athens*.—B. Müller: *On a transposition of pages in Plutarch*. [In the treatise *περὶ τῆς ἐν Τιμαίῳ ψυχολογίας*.]—Miscellanea by Hübner. [On the way in which double consonants were indicated in Latin writings of the classical period]; R. Neubauer; H. van Herwerden. [Emendations on Thucydides, with some corrections, &c., of the writer's *Studia Thucydidea*].—Kirchhoff, Waddington, Hercher, H. Schiller, M. Haupt.

Zeitschrift für Völkerpsychologie und Sprachwissenschaft. Herausg. von M. Lazarus und H. Steintal, VII. 1.—Homer, with especial reference to the *Odyssey*, by H. Steintal. [Reviews at considerable length Kirchhoff's recent volume of collected dissertations, and Gerland's essay on the mythology of the *Odyssey*. The first part of the paper is devoted to an estimate of the results of Lachmann's criticism, and a defence of it against Friedländer. Dr. Steintal dwells on the method of Kirchhoff's enquiry, which he regards as marking a great advance in scientific accuracy. On the other hand he holds that Lachmann's view of the nature of the popular Epic (*gesungene Sage* as he sums it up) is substantially the true one. In the space devoted to Gerland's interesting book, he shews the necessity of comparative mythology as a preparation for understanding the growth of Epic literature, and applies some of Gerland's observations to control Kirchhoff's theory of the *Odyssey*. The style is lively and popular, though occasionally burdened with metaphysical terminology.]—REVIEWS: R.

Forster, *Quæstiones de Attractione enuntiationum relativarum*; rev. by Holzmann.—S. Nagel, *Französisch-englisches etymologisches Wörterbuch*.—M. Weishaupt, *Sammlung von französischen Wörtern und Redensarten*.—Jurgen Bona-Meyer, *Kant's Psychologie*; rev. by Steintal.—G. v. d. Gabelenz, *On a peculiarity of the Japanese numeral*.

Revue Critique, March 5.—C. Thurot: *Heitz's Fragmenta Aristotelis*. [Duly recognizes the merits of M. Heitz's valuable book; a number of critical suggestions are appended.]—March 12. M. Bréal, *On Curtius' Grundzüge der griechischen Etymologie*, ed. 3.—March 19. *Études sur l'origine des Basques*, par Bladé. [A most elaborate critique, occupying 14 pp. in this and 9 pp. in the next number; the anonymous reviewer is very severe on M. Bladé, whose book is pronounced to be too large, too partisan, and too much indebted to an injudicious use of second-hand materials.]—March 26. L. Leger, *On H. F. Tozer's Researches in the Highlands of Turkey*. [A very favourable notice.]

Ebert's Jahrbuch für Romanische und Englische Literatur, herausgegeben von Dr. Ludw. Lemcke. 1870. Bd. 11. Hft. 1. Contents:—Karl Bartsch: *Contributions to Provençal and Catalan literature*. [On the Provençal MSS. in Italian libraries, correcting very often Grützmacher's accounts in Herrig's *Archiv*, Jahrg. 32-35: the MSS. of the Chigi library, &c., including a hitherto unknown little Catalan poem by Raymond Lully.]—A. Rochat: *Essay on the ten-syllabic verse in the French poetry of the Middle Ages*. [The author is apparently unaware of Dr. ten Brink's *Conjectanea rei metricæ franco-gallicæ* (Bonn, 1864).]—Julius Brakelmann: *Lost Manuscripts*. [*Inter alia*, Contents of a MS. of the Bibl. imper., with unknown Old French songs.]—Dr. Carl Schröder, *Christmas songs in the popular dialect of Bearn*.—SUPPLEMENT: Two controversial letters of Narducci and Mussafia.

Revue des Langues Romanes, publiée par la Société pour l'Étude des Langues romanes. Tome premier. 1^{re} livraison. Montpellier et Paris, 1870. This review, to which we give a hearty welcome, is a protest against the scientific centralisation with which France is often reproached. It is published at Montpellier, and written mainly by members of the Montpellier Society of Romanist scholars. This first number is excellent, and has the special feature of containing, besides editions in mediæval dialects, poems of living Languedoc poets, and dissertations on the orthography, dialects, and writers of modern Provence. It is to be regretted that M. René Taillandier has not been able to write his promised introduction. *Ancient dialects*.—Ch. de Tourtoulon: *The Surgery of Albucais*, translated into the Toulousian dialect of the 14th cent. [This translation is not from an Arabic, but from a Latin text, and the dialect in which it is written is different from the language of the Troubadours. First part of the text is given.]—A. Boucherie: *The Passion of Christ*, a poem, written in the Franco-Venetian dialect of the 14th cent. [Published here for the first time from a MS. of the Library of St. Mark in Venice. Some words in the many Latin phrases in this poem are intended to be spoken according to the vulgar or the classical pronunciation, as the metre requires.]—*Modern dialects*.—Achille Montel: *On the Orthography which the Society intends to adopt*. [A compromise between etymological and phonetic spelling].—Notes on the Provençal Dialects and Sub-Dialects [Italian influence on inflections, &c.].—Fréd. Mistral: *La Princesso Clemenco*; a modern Provençal poem with a translation in prose.—Théod. Aubanel: *A l'Am go que n'ai jamai visto*. [Poem (with prose translation) by the first of living Provençal poets.]—Ant. Glaize: *Contemporary Writers in the Langue d'oc*: Albert Arnavielle. [Favourable].—Necrology, Reviews, Provençal Bibliography for 1869, &c.

New Books.

- DIONYSI HALICARNASENSIS antiquitatum Romanarum quae supersunt. rec. A. Kiessling. Vol. iv. Leipzig: Teubner.
- MALINOWSKI, FR. Krytyczno-porównacza Gramatyka Tezyka polskiego, &c. [Critical and Comparative Grammar of the Polish Language. Part I.] Posen.
- ΝΙΚΟΛΑΟΥ ΣΟΦΙΑΝΟΥ ΓΡΑΜΜΑΤΙΚΗ, Grammaire de la Langue grecque vulgaire, publ. par E. Legrand. (Collection de Monuments pour servir à l'étude de la Langue néo-hellénique.) 100 copies. Athens and Paris.
- PLINI SECUNDI, C., *Naturalis Hist. libb. xxxvii. rec. L. Janus*. Vol. I. Ed. altera. Teubner.
- RISI PETRUS: *Animadversionum in recensionem virgilianam O. Ribbeckii Specimen primum*. (Senis; ap. Bargellinum.)
- STANGER, J. *Ueber Umarbeitung einziger Aristophanischen Komödien*. Teubner.
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<i>Poems by Dante Gabriel Rossetti</i>	199	Charles' <i>La Logique de Port Royal</i>
Disraeli's <i>Lothair</i>	200	Heinrich Gustav Magnus
Notes and Intelligence, Contents of the Journals, Selected Articles, New Publications	201	Scientific Notes, Selected Articles, New Publications
THEOLOGY :—		HISTORY :—
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Poems by Dante Gabriel Rossetti. London: Ellis, 1870.

TEN years ago with the publication of his beautiful and scholarly volume of translations from the early Italian poets, Mr. Rossetti announced the preparation of a volume of original poems. This book, so eagerly looked for by those who knew the author by his great works in painting, has now been given to the public; nor is it easy to exaggerate the value and importance of that gift, for the book is complete and satisfactory from end to end; and in spite of the intimate connection between one art and another, it is certainly to be wondered at, that a master in the supremely difficult art of painting should have qualities which enable him to deal with the other supremely difficult one of poetry: and to do this not only with the utmost depth of feeling and thought, but also with the most complete and unflinching mastery over its material; that he should find in its limitations and special conditions, not stumbling-blocks or fetters, but just so many pleasures, so much whetting of invention and imagination. In no poems is the spontaneous and habitual interpenetration of matter and manner, which is the essence of poetry, more complete than in these. An original and subtle beauty of execution expresses the deep mysticism of thought, which in some form and degree is not wanting certainly to any poets of the modern school, but which in Mr. Rossetti's work is both great in degree and passionate in kind; nor in him has it any tendency to lose itself amid allegory or abstractions; indeed, instead of turning human life into symbols of things vague and not understood, it rather gives to the very symbols the personal life and variety of mankind. No poem in this book is without the circle of this realizing mysticism, which deals wonderingly with all real things that can have poetic life given them by passion, and refuses to have to do with any invisible things that in the wide scope of its imagination cannot be made perfectly distinct and poetically real. Of all turns of mind this must be the fittest to give the concentration and intensity necessary for lyrical works, and the corresponding patience and untiring energy to carry them out: nothing but this could have given us the magnificent collection of sonnets at the end of this volume, which, though there are some among upwards of eighty that are not free from obscurity, the besetting vice of sonnets, are nevertheless unexampled in the English language since Shakespeare's for depth of thought, and skill and felicity of execution. A mediocre sonnet is more hateful to gods and men than any other versified mediocrity, a crabbed one is harder to read than any other form of crabbed verse; and complete success is not common even when the thought is not over deep; but to express some deep piece of thought or feeling completely and with beauty in the narrow limits of fourteen lines, and in such a way that no line should be useless or barren of some reflex of the main idea; to leave the due impression of the whole thought on the mind by the weight and beauty of the ending; and

to do all this without losing simplicity, without affectation of any kind, and with exquisite choiceness of diction and rhyme, is as surely a very great achievement, and among the things most worth doing, as it is exceedingly rare to find done. But few of these sonnets fall short of this highest standard; and they seem withal the most natural and purest expression of the peculiar mysticism spoken of above. Two poems are to be named here, as having in them much of the feeling of the strongest of the sonnets, with a sweetness and simplicity of their own, "A Little While," and "The Sea Limits;" the completeness with which the thought is grasped, amid its delicate flux and reflux from stanza to stanza is very characteristic of Mr. Rossetti's best work. "Love's Nocturn" classes itself with these and the sonnets also. It is a very beautiful and finished piece of work, and full of subtle melody, but sometimes obscure with more than the obscurity of the dreamy subject, and sometimes with a certain sense of over labour in it. Both these faults may be predicated also of a poem of the same class, "The Stream's Secret," which nevertheless is wonderfully finished, and has very high musical qualities, and a certain stateliness of movement about it which coming among its real and deep feeling makes it very telling and impressive.

Among pieces where the mystical feeling is by necessity of subject most simple and most on the surface, "The Blessed Damsel" should be noticed, a poem in which wild longing, and the shame of life, and despair of separation, and the worship of love, are wrought into a palpable dream, in which the heaven that exists as if for the sake of the beloved is as real as the earthly things about the lover, while these are scarcely less strange or less pervaded with a sense of his passion, than the things his imagination has made. The poem is as profoundly sweet and touching and natural as any in the book, that is to say, as any in the whole range of modern poetry. At first sight the leap from this poem to the "Jenny" may seem very great, but there is in fact no break in the unity of the mind that imagined both these poems; rather one is the necessary complement to the other. The subject is difficult for a modern poet to deal with, but necessary for a man to think of; it is thought of here with the utmost depths of feeling, pity, and insight, with no mawkishness on the one hand, no coarseness on the other: and carried out with perfect simplicity and beauty. It is so strong, unforced, and full of nature, that I think it the poem of the whole book that would be most missed if it were away. With all this, its very simplicity and directness make it hard to say much about it: but it may be noticed, as leading to the consideration of one side of Mr. Rossetti's powers, how perfectly the *dramatic* character of the soliloquy is kept: his pity, his protest against the hardness of nature and chance never make him didactic, or more or less than a man of the world, any more than his "Shame of his own shame" makes him brutal, though in the inevitable flux and reflux of feeling and habit and pleasure he is always seeming on the verge of touching one or other of these extremes. How admirably, too, the conclusion is managed with that dramatic breaking of day, and the effect that it gives to the chilling of enthusiasm and remorse, which it half produces and is half typical of; coming after the grand passage about lust that brings to a climax the musings over so much beauty and so many good things apparently thrown away causelessly.

The dramatic quality of Mr. Rossetti's work has just been mentioned, which brings one to saying that, though it seemed necessary to dwell so strongly on the mystical and intensely lyrical side of his poems, they bear with them signs of the highest dramatic power, whatever its future application may be. This is shewn not merely in the vivid

picturing of external scenes—as that of the return of the humbled exiles to Florence in the noble poem of “Dante at Verona”—but more conclusively still in the steady purpose running through all those poems in which character or action, however lyrical, is dealt with; in ripeness of plan, and in the congruity of detail with which they are wrought out; all this, of course, in addition to their imaginative qualities. This is well seen in “Sister Helen,” which is, in fact, a ballad (the form of poem of all others in which, when it is complete, the lyrical and dramatic sides of art are most closely connected), and in which the wild and picturesque surroundings, and the growing force of the tremendous burden, work up surely and most impressively to the expected but still startling end, the effect of which, as almost always in Mr. Rossetti's poems, is not injured by a word too much. As widely different as it may be in character of execution to this, there is the same dramatic force amidst the magnificent verses of “Eden Bower,” where the strangest and remotest of subjects is wonderfully realized by the strength and truth of its passion, though the actors in it add supernatural characteristics to the human qualities that make it a fit subject for poetry. The “Last Confession,” whose subject connects itself somewhat with these two last, is the poem in the book whose form is the least characteristic of Mr. Rossetti's work, the most like what is expected of a poet with strong dramatic tendencies; it is, however, most complete and satisfactory, and the character of the man is admirably imagined and developed, so as both to make the catastrophe likely, and to prevent it from becoming unpoetical, and just merely shocking: a character, elevated and tender and sensitive, but brooding, and made narrow both naturally and by the force of the continual tragedy of oppression surrounding his life; wrought upon by the necessary but unreasonable sense of wrong that his unreturned love brings him, till despair and madness, but never hate, comes from it. Well befitting such a character, but also indicating the inevitable mystical tendency of the author, as small as the indication may be, is the omen of the broken toy of Love that sheds the first blood, and that other typical incident of the altars of the two Madonnas. In speaking of a book where the poems are so singularly equal in merit as this, it has been scarcely possible to do more than name the most important, and several even must remain unnamed; but it is something of a satisfaction to finish with mentioning the “Song of the Bower,” so full of passion and melody, and more like a song to be sung than any modern piece I know. To conclude, I think these lyrics, with all their other merits, the most complete of their time; no difficulty is avoided in them—no subject is treated vaguely, languidly, or heartlessly: as there is no commonplace or second-hand thought left in them to be atoned for by beauty of execution, so no thought is allowed to overshadow that beauty of art which compels a real poet to speak in verse and not in prose. Nor do I know what lyrics of any time are to be called *great* if we are to deny that title to these. WILLIAM MORRIS.

Lothair. By the Right Honourable B. Disraeli. London: Longmans, Green, and Co., 1870.

THE eagerness with which Mr. Disraeli's last work has been expected would have been greater still but for a natural doubt whether the author of *Vivian Grey* and *Coningsby*, of *Tancred* and of *Contarini Fleming*, was likely in his later years to strike out an entirely new theory of the knowledge indispensable to youth. The hopes raised by the motto to *Lothair* are not entirely satisfied by the work itself. As is customary with the author, we move behind the hidden springs of political action, amongst dukes and princes,

gifted foreigners, and women of superhuman loveliness, marvellous villas, and miraculous banquets; and the hero of the tale is an ingenuous youth whose sublime candour fully takes the place of originality. But, unlike most novels, in Mr. Disraeli's the moral is by no means the least interesting part of the work, and this in *Lothair* is entirely negative. That young gentlemen of high rank and large means ought not to join the Church of Rome, and that to marry a duke's daughter is better even than to philander after a divinely handsome Garibaldian, are conclusions which a less able pen than that of the late Premier might enforce, if, indeed, they need enforcing at all; and all the cleverness with which cardinals, patriots, and the domestic virtues are represented in contest for the soul and body of Lothair, all the candour with which the strongest arguments of each side are admitted, even the insight with which the defeated party is idealized rather than caricatured, only serve, together with the easy triumph at last of unargumentative common sense, to cast a doubt upon the earnestness with which the author sets himself to contemplate or to solve the religious difficulties of the day.

A glance at his political career, or better still, at his other novels, shows that, like Mr. Taper, his life has been sacrificed to the want of “a good cry,” but he has never before taken one at second-hand. *Tancred*, *Sybil*, and *Coningsby*, are sincere expressions of a very versatile mind, least popular, naturally, where most spontaneous, as in the Oriental dreamland of the last published. *Coningsby*, the best known, is throughout an attempt to find a standpoint of political independence and originality, and the author satirizes its failure by commemorating the success of “Down with the Venetian Constitution” as an election cry. *Sybil*, the best of the three as a novel, discusses the condition of the people with as much zeal as *Alton Locke*, and as much knowledge as *Mary Barton*, and though social questions are as far as religious ones from absorbing the whole of the writer's sympathies, his subdued aspirations after a free monarchy, that is a monarch free to carry out the counsels of a talented Premier, are absolutely sincere. In contrast with these three works, composed in the prime of life and with matured experience, *Vivian Grey*, *The Young Duke*, and *Contarini Fleming*, shew an enthusiastic superiority to ordinary illusions, and abound in touches of cynicism the imprudence of which only experience could demonstrate. The author of the *Young Duke* writes in 1831 of the two current styles of parliamentary eloquence: “I intend, in the course of my career, if I have time, to give a specimen of both. In the Lower House, *Don Juan* may perhaps be our model; in the Upper House, *Paradise Lost*.” Had Mr. Disraeli published *Lothair* on his elevation to the peerage, there would have been some malice in this quotation; as it is we may be allowed to regret the wanton cleverness, the disinterested pessimism which in *Contarini Fleming* and *Vivian Grey* atone for their not less real faults of taste and judgment. Of all the author's works, *Lothair* is the one which contains the least of himself, and this is a considerable loss. The theme most really congenial to him is mind—a young, unfettered mind seeking a field and instruments of action, and driven by the united force of nature and circumstance to choose between the barren successes of a Beckendorff, the blank failure of Vivian and Contarini, or, if the fates have so decreed, placid succession to an hereditary peerage. There is something conventional in the position of Lothair as a matrimonial prize to be scrambled for by the friends of Rome or of revolution, and ultimately rescued by the claims of good society and the Church of England. The most loving labour has been spent upon the character of Cardinal Grandison, and, if we allow for the

exaggeration without which the plot could not be carried on, the scene between him and Lothair when the latter disclaims all knowledge of the supposed miracle is simply admirable. Those who care to read *Lothair* only as a novel will find a good deal of clever drawing, and if less satire than usual, still occasionally a happy touch like Mr. Phœbus' praise of our aristocracy, "who most resemble the old Hellenic race; excelling in athletic sports, speaking no other language than their own, and never reading." A better parallel than Mr. Arnold's, as the parties who would have most right to complain of the comparison are not the survivors.

H. LAWRENNY.

Notes and Intelligence.

Discovery of Art Treasures in Italy.—The *Gazzetta di Mantua* of March gives details of some very important fresco paintings just discovered in and near Asola. Those in S. Erasmo are partly late Byzantine; those in S. Rocco are, from their style and beauty, attributed to Pordenone. But the most important is a fresco of the Last Supper, in the manner of Leonardo da Vinci, discovered in the church of S. Croce, about three quarters of a mile from Asola. In the draperies, distribution of viands on the table, and in the background, there are divergences of detail from the great fresco of Leonardo. Researches are now being made for documents throwing light upon the history of these frescoes.—The *Persveranza* of Milan (April 25th) reports that, in the execution of some sewage works in the Piazza del Duomo, the remains of a beautiful construction, with *tesserie* of coloured marbles, have been found, corresponding to the descriptions given of a magnificent palace, with circus and baths, which Nerva is said to have constructed on this spot. A large number of human bones have also been found at different depths, and among these some fine and very ancient spurs.—The *Monitore di Bologna* of the 23rd April, 1870, says that the excavations at the Certosa of Bologna have lately brought to light a large cista, and a fourth tumulus containing bones and ashes, with which were mixed fragments of figured vases and cups, one of them an elegant piece of workmanship in bronze. The most interesting object is a large cippus, just dug up in almost perfect preservation. Its form is a truncated oval. It is covered with three rows of bas-reliefs: in the uppermost of which is a serpent and a sea-horse; in the middle one a *biga* with figures; and in the lowest a figure and a winged *genius*. It is considered unique of its kind.—We learn further from the *Adige* of Verona (5th April) the discovery of some beautiful frescoes under the whitewash on the walls of the cathedral of that city. Nearly the whole of one wall has been now uncovered, which contains a very valuable painting by Falconetto. The other walls contain pictures by the same Falconetto, and by Cavazzola, Mantegna, Morone, Liberale, and Benaglio. The discoverer, Sig. Nanin, is writing a description of them.

Professor Simrock, of Bonn, has entirely rewritten his *Quellen des Shakespeare*, publ. at Berlin in 1831. The first vol. is nearly ready, and contains some entirely new views of the poet's sources. The professor has also just finished a new translation of Sebastian Brand's *Narrenschiff*, which will be published shortly.

The Count de Puymaigre's new book, *La Cour littéraire de Don Juan II*, is in the press. On his last work, *The Victorial*, &c., see an article in *Edinb. Rev.*, Oct. 1869.

Prof. Chr. Asbjörnson, of Christiania, is preparing the third edition, in one vol., of his *Haldre-ventyr og Folkesagn* (Popular Tales and Traditions); to which he will add, in a second vol., the well-known collection, *Norske Folke-ventyr*, formerly published by him conjointly with Gørgen Moe.

A work of some interest to readers of Fairy Legends and Mythology, under the title of *Old Folk-Lore, or Traditions and Superstitions of Ireland*, is just about to issue from the press of Messrs. Cameron and Ferguson, Glasgow. The book, which is from the pen of a well-known popular Irish writer, "Laginiensis," includes various details of Irish historic, traditional, and legendary matter, of a nature hitherto neglected and unexplored. The localisation of the legends and myths will impart a scientific character to the work.

The opening scene of Dickens' new novel, *The Mystery of Edwin Drood*, looks very like a reminiscence of Bracebridge Hemming's *Visit to Blugate Fields*, in Mayhew's *London Labour and the London Poor*, extra vol. pp. 231-2 (1862). Both scenes are laid in wretched tenements in the neighbourhood of the London Docks; in both are a Lascar and an emaciated woman lying stupefied on a bed; and, as if to complete the coincidence, in both the woman is blowing at a half-emptied pipe of opium.

Paul Heyse's "Novelle," in *Dahcim*, has come to a conclusion, after running through four numbers.

In the *Gartenlaube* (No. 15), Berthold Auerbach begins a "Novelle," entitled *Der Fels der Ehrenlegion*; finished in No. 19.

A long series of unpublished letters of Charlotte Brontë is to appear in *Hours at Home*, a New York magazine.

Contents of the Journals.

Les Églises du Mont Janicule, par M. Émile Montégut (on Sebastiano del Piombo and Pinturicchio). *Revue des Deux Mondes*, April 15.

Juvenal et son Temps, par M. Gaston Boissier. [Interesting, but incomplete: the theory is that Juvenal, having failed to get into society by his talents, lived with other disappointed hangers-on of grandees, and turned his talents to satire on the death of Domitian.] In the same, May 1.

The Mediæval Theatre in Paris. Cornhill.

The Legend of Jubal, by George Eliot, in *Macmillan*. [Remarkable, as showing the influence of Mr. Morris in the versification.]

Early Authorship of Shakespeare. *North British Review*. [Fixing the date of several plays, by their allusions to contemporary politics.]

Jane Austen. *North British Review*. In the same.

Selected Articles.

Responsio Shelleiana, by J. J. M. [Chaste, vigorous, and striking.] In *Fraser* for May.

Rossetti's Poems, by Shirley. Same.

Songs with Refrains, by Jean Ingelow. [Very characteristic imitations.] *Good Words*.

Unpublished letters written by S. T. Coleridge. [First instalment of a series addressed to Dr. Brabant: of much literary and some political interest.] *Westminster Review*.

Imperial Library of Paris. [Accurate statement of its improvement since 1848, and its present defects. Inconvenient division of the departments of MSS., maps, engravings, and printed books; absence of MS. catalogue of the last, &c.] In the same.

New Publications.

ARNOLD, M. S. Paul and Protestantism. Smith, Elder, and Co.

CHAFFERS, W. Marks and Monograms on Pottery and Porcelain, augmented to 786 pages. J. Davy and Sons.

MANDEVILLE, SIR JOHN. Edited by J. O. Halliwell. F. S. Ellis.

MORRIS, W., and MAGNUSON, E. The Story of the Niblungs and Volsungs, with Songs from the elder Edda. F. S. Ellis.

ROSETTI, C. G. Commonplace and other short Stories.

Theology.

The History of Israel, by Heinrich Ewald.—Edited by Russell Martin. New Edition, in two volumes. [To the commencement of the Monarchy.] London: Longman and Co., 1869.

FOR nearly half a century the name of Ewald has been one of authority in matters connected with Oriental, and, in particular, with Hebrew antiquity. The fields of grammar and exegesis have been shared by other scholars of no inconsiderable repute, but few competent critics will dispute the classical importance of the *History of the People of Israel*. When the first volume of this work appeared twenty-seven years ago, it at once effected a scientific revolution. The rationalistic method, which, whilst in other respects closely following the Biblical narrative, explained the miracles on naturalistic principles, and subjected the character of the personages to a sort of chemical analysis,—the sceptical, which rejected all notices respecting the early ages as myths, and was peculiarly prone to reverse a Biblical estimate of character, or discover an evidence of sacerdotal fraud and tyranny,—and the harmonistic, which, despising all criticism of the authorities, declared the so-called discrepancies to be fictitious or merely apparent, and confined itself to the simplest reproduction of the Bible with geographical and antiquarian illustrations,—all these methods of investigating

Jewish history were at once rendered obsolete. Without, or almost without, controversial digressions, Dr. Ewald took up for the first time a purely historical position. He regarded the records of the Old Testament, not as modern documentary material, not as the fruits of deep and thorough research, not as being verbally inspired, but as the natural products of historical recollections, to be studied in their relation to the culture of the times and the peculiar character of the Jewish race.

By a comparison, for which his previous studies peculiarly qualified him, he shewed that the Biblical records are so far above the similar writings of the Arabs, Egyptians, and Babylonians, that the supposition of a supernatural element is not necessary in order to understand them. The method pursued throughout is the exhibition of results; we are seldom permitted to witness the process of investigation. The simple statement of truth is assumed to be of such convincing force that arguments are all but unnecessary; a bold assumption, yet in great measure justified by the result. The introduction at once reveals the hand of a master. Starting from the conviction that no report can possibly reproduce an event with *absolute* accuracy, he aims at a precise estimate of the extent of this necessary deviation from the facts embodied in the manifold forms of traditions. He sketches with great delicacy the primitive form of the Hebrew tradition, and traces it through all its phases to its present literary shape. He gives us, so to speak, a natural history of the oral tradition, shewing how the popular recollections of antiquity gradually grew indistinct; how they then attached themselves to monuments, songs, proverbs, names of persons and localities; how, at last, various interests combined to revive this gradually-fading tradition, partly from the theocratic and legal point of view, and partly from the purely prophetic. The supposition that the Hebrew narrative was a sort of continuous diary, and not merely a collection of occasional and local records, is ignored by Dr. Ewald as incredible; for the tendency to combine such records into a comprehensive history arises at a much later period, and expresses itself in a variety of ways. Within the narrow dimensions of the Jewish nationality, this tendency alone could have kept the local records from gradually perishing. The early narratives are continually recast in altered forms, thus forming a sort of historical stratification, of which Dr. Ewald gives us a transverse section. But we need scarcely retrace the whole of this masterly description, which is now for the first time opened to the English reader. We regard it as one of the most distinguished productions of the author, though perhaps a greater conciseness would have made the exhibition of his results still more impressive.

In the second part, which contains the literary history of the historical books of the Old Testament, we cannot help regretting the almost complete silence of Dr. Ewald as to the evidence in support of his theories. In the long period which elapsed between his first and his third edition, he might conceivably have found leisure to justify in detail the critical results at which he has arrived, especially since up to this time no scholar of reputation has entirely adopted the position he maintains. To adduce one instance of this. In the question as to the composition of the Pentateuch, he is distinguished from all other critics by his almost total disregard of the peculiar alternation between Elohim and Jahveh. His principal guides in the analysis of the records are (1) the archaic character of a passage, (2) the connection, (3) the linguistic usage. The first of these criteria is to a very large extent matter of individual appreciation, although this is not incompatible with the attainment of accurate results. It is surprising that he applauds the theory

of Tuch (viz., that the basis of the Pentateuch is formed by a single record, which was supplemented by a single editor), whilst he decidedly rejects those of Hupfeld and Knobel, though his own position has a ten times greater similarity to the results of the latter than to those of the former. In the important question of chronology Dr. Ewald is very conservative. He is of opinion, that as in Egypt calculations were made by the years of the reigning king, so in Israel they were made by those of the High Priest, his only argument being derived from the law of vengeance in Num. xxxv. 25, 28, which can scarcely be of any great antiquity. He even thinks that the priests already possessed comprehensive chronological tables, basing this theory on the assumption that the years of jubilee were faithfully observed, in spite of the total silence of our authorities on this point. He not only holds to the 430 years of the Israelitish sojourn in Egypt in spite of the objections of Lipsius, Bunsen, and others, but also to the 480 said to have elapsed between Moses and Solomon, although this number is evidently equivalent to twelve generations. It is true that he compares the Egyptian and Assyrian chronology, but the results of his Biblical calculations undergo no modification in consequence.

These are the foundations upon which Ewald's history reposes. It begins with a survey of the land of Canaan, not in the vain hope of developing the entire national history from the nature of the land, but merely to render many peculiarities of the national character and of the events which happened in Canaan, more intelligible. A fruitful oasis, surrounded by deserts, and yet exposed to frequent and serious catastrophes, the land of Canaan offered many inducements to religious contemplation, while at the same time it never allowed the practical energy of its inhabitants to languish. In the description of the Canaanitish aborigines, and of the relations with adjacent countries, the author reveals throughout subtle powers of combination, profound and yet never wearisome erudition, and frequently a remarkable penetration, though many points of detail will for a long time remain more or less doubtful. The assumption of a double immigration of the Philistines explains to Ewald the sudden development of their power in the age of the Judges, though on the entrance of the Israelites scarcely any mention of them is made in the records. Dr. Ebers, in his well-known recent work, has placed the land of Caphtor in northern Egypt; we doubt whether Ewald will be prepared to follow him, though he has reviewed the work of this scholar in favourable terms. It is singular that the excellent investigations of Buthrau on the aboriginal races of Palestine, and those of Knobel on the Table of Races (Gen. x.) are entirely passed over, whilst far less important works by French scholars are not only noticed but criticised.

The last portion of the first volume introduces us to the "preliminary history of Israel." The author is of opinion that the Hebrew historians, like the Indian and the Greek, employed "the four ages of the world" as a framework for the earliest traditions, the first of these ages reaching down to Noah, the second to Terah, the third to Moses. But this way of looking at the past did not acquire the consistency of a theory until long afterwards among the Parsees in India; no importance is attached to it in Genesis, whether in the original record, which contains the chronological divisions on which this view is mainly based, or in the modifications of the early history introduced at a later period.

Dr. Ewald thinks too that he can throw some light on the early course of the religion and the migration of the Hebrews by an ingenious interpretation of the names in the genealogies. He regards Enoch, Lamech, Methuselah, Mahalalel,

Jared, as ancient names of deities, but rightly explains several of the descendants of Shem as personations of geographical regions. Even Shem, Ham, and Japheth are, according to him, names of gods, though on this point we should have been glad of more definite evidence. In the patriarchs of the third age of the world he traces a group of twelve types, a kind of heroic age under the form of a Pantheon. Here Ewald has evidently been influenced by the heroic poetry of Greece and India—a somewhat dangerous inference if we consider the essential difference in character between the Semitic and the Aryan races. This theory has not yet been generally accepted; it is difficult to believe that the legendary tradition ever regarded Sarah, Hagar, Rebecca, Deborah, Leah as heroines, unless we attribute to the term "heroine" a sense which it has not hitherto borne. At the same time Dr. Ewald is far from denying that Abraham, Isaac, and Jacob are really historical personages, and leaders of the Hebrew migration. A proof that not merely families, but tribes, are represented by them, is furnished by Gen. xiv., which Ewald holds to be not only genuine history, but even a quotation from some Canaanitish or Phœnician chronicle. The appellation "Hyksos" he considers to be a collective name including a number of larger or smaller Semitic tribes which at various times came to Egypt. Among these tribes were the Israelites, whose immigration took place during the sway of the Hyksos in Lower Egypt. Hence, he thinks, arises the confusion observable in the Egyptian accounts.

In the second volume Dr. Ewald relates the history of Moses and the Judges. This was the period of the pure Theocracy, which he divides into three parts: its formation in Egypt, its age of splendour under Moses and Joshua, and its decline and fall in the time of the Judges. Whether the condition of the Israelites in Egypt was such as to warrant us in supposing the Theocracy to have arisen there, may perhaps be doubtful. Dr. Ewald's object is to disengage the historical kernel, and then to shew how this was variously described and illustrated by later writers. He willingly recognises an element of truth even where the narrative by no means gives a faithful picture of what actually took place, the facts being overshadowed by a dominant idea. In order to explain the Exodus, he supposes the whole people to have been seized by an overpowering enthusiasm; though he appeals ultimately to the intellectual and moral greatness of Moses, in whom the power of "the true religion" and of ancient prophecy was exhibited in the most signal manner. He is far from denying a divine origin to this prophetic elevation, though he lays most stress on the personal energies of the chief actors in the crisis. He explains the plagues of Egypt as natural phenomena; indeed throughout, he avoids the recognition of physical miracles. Not unfrequently the reader will feel uncertain in what light he is to regard an event. For the author takes great delight in giving a full account of motives and effects, and is apt to be too concise in historical description. Thus we have to refer to the notes for the information that the passage of the Red Sea was accomplished at an ebb-tide, and that the seditious Korahites and princes of Reuben were probably put to death by the faithful Levites. The mention of the twelve stones on the crossing of the Jordan is taken as an indication that a bridge was built. That the sudden flowering of Aaron's rod is in the author's opinion merely a poetical symbol, can only be conjectured from his actual statements.

A greater clearness in these matters would have been desirable. The want of it accounts for Ewald's conservative attitude with regard to the numbers of the people. He adheres to the common opinion that the Israelites were more than 2,000,000 in number, if not when they left Egypt,

at any rate during their abode in the wilderness—a numerical estimate which even Milman, who scarcely indulges in any documentary criticism, cannot prevail upon himself to defend. At any rate, the population supported in this region at the present day does not exceed 6000 at most. In defence of his own view, Ewald appeals to the fact that, the peninsula of Sinai was ~~once~~ much more fertile than it is now. This of course cannot be denied, but the many insuperable difficulties which arise out of this high number and the multitude of allusions in the narrative itself, which can only refer to a far smaller population, entirely escape the author's observation. Even supposing the peninsula of Sinai to have been then four hundred times as fertile as it is at present, the sojourn for many years of so large a nation requires to be supported by two further hypotheses: (1) that the Israelites were scattered over the whole region, and (2) that no other race contested with them the occupation of the country. Against the first of these it must be urged that the Israelites journeyed in a body; against the second, that the peninsula was not only peopled by Midianites and Kenites, and in the mining districts by a population subject to Egypt, but also by the Amalekites, who were nearly equal in strength to the Israelites. The Egyptian and Greek notices of the Exodus, however, are sifted with accuracy and indeed with remarkable acuteness.

The Mosaic legislation is described with great completeness. Dr. Ewald not only considers the Ten Commandments in the longer as well as in the original shorter form to be Mosaic, but also a number of other laws. He has much to say of the influence exercised by the true religion on the great mass of the people, and regards the episodes of the golden calf and Baal Peor as exceptional in their character, without informing us in what particulars this religious influence was displayed, and without a sufficient explanation of the passages in Amos, Jeremiah, and Ezekiel, which draw a very different picture of the years spent in the wilderness. Another difficulty is that connected with the conquest of Canaan. The Biblical narratives admit a double construction: (1) that Joshua gained possession of the whole country in a few campaigns, and (2) that the conquest was a very gradual one, and was in fact the work of centuries. Dr. Ewald attempts to unite both these representations, the successes of Joshua being in his view historical, but for a great part of the territory of only transient duration.

All these difficult questions, belonging as they do to the most obscure period of Jewish history, will continue to be answered in very different ways. But this should not blind us to the brilliancy of the solution of these problems offered by Ewald. At its first appearance, his work created an epoch in criticism, and on this account is still indispensable to every historian and theologian.

L. DIESTEL.

Intelligence.

On May 7th the Convocation of Canterbury definitely pledged itself to a revision of the Authorised Version. One point of view, however, seems to have found no exponent in its debates; we mean that of pure Hebrew philology. The most influential of our scholars take no part in the reconstruction of Hebrew grammar and lexicography which is now in progress on the Continent, and, so far as can be judged from their publications, are more or less distrustful of the principles on which this is being pursued. We cannot but regret this isolation, which appears to render any alteration of the received English text at this moment eminently undesirable. If competent scholars of all philological schools were to publish editions of the most important books of the Old Testament, with versions based, but in no servile manner, on the dignified English of the old translation, the minds of the laity would be in no danger of being misled by the appearance of an authoritative revision, of which some of our best philologists would not approve.

Selected Articles.

Professor Max Müller's second lecture on the Science of Religion, in Fraser, May. [A survey of the materials for this study, followed by a criticism of previous classifications of religions.]

Dr. Newman's Grammar of Assent. By the Rev. F. D. Maurice. Contemp. Rev. [A protest of mysticism against rational religion.]

On the same. By J. A. Froude. In Fraser. [Able and vigorous: appreciative of the art, but inappreciative of the arguments, of Dr. Newman's book.]

Prophecy in the Critical Schools of the Continent, in Brit. Quarterly, April. [Able; chiefly a defence of Ewald's orthodoxy, and an attack on Kueneke.]

On the Record of the Stations of the Israelites, Num. xxxiii. 1-49, by J. G. Vaihinger, in Studien u. Kritiken, No. 3.

Sargon and Shalmaneser according to the Assyrian Monuments, by D. Schrader, in the same. [A defence of Rawlinson's view distinguishing these two kings.]

Roorda's Commentary on Micah, rev. by M. J. De Goeje, in De Gids, No. 4. [Highly favourable.]

Möller's Life of Osiander, rev. by A. Ritschl, in Jahrbücher für deutsche Theologie, No. 2. [Developes the importance of Osiander for the history of doctrine.]

Gnosticism and the New Testament, by A. Hilgenfeld, in Zeitsch. für wissensch. Theologie, No. 3. [Discusses the apparent references to Gnosticism in the various N. T. writings.]

On Rom. viii. 3, by E. Zeller, in the same. [The word *δουλωμα* designedly chosen to imply that Christ's flesh resembled "the flesh of sin" only so far as this was flesh, not so far as it was sinful.]

Criticisms on the Text of Exodus, by C. Egli, in the same.

The Pand Nâmah, or Book of Counsels, translated in Trübner's Record, April 25. [Maxims of Parsi morality.]

New Publications.

BARUCH prophetae liber. [Copticæ.] Romæ.

BLEEK, F. Introduction to New Testament. Vol. II. Clark.

DESBAISSAYES DE RICHEMONT, Nouvelles études sur les Catacombes Romaines; précédées d'une lettre par M. de Rossi. Paris: Ponsielgue.

DILTHEY, W. Leben Schleiermachers. Band I. Berlin: Reimer.

HAMBURGER, J. Real-Encyclopädie für Bibel u. Talmud. Heft IV. Opfer—Weisheit. Strelitz.

HERSHON, P. I. The Pentateuch according to the Talmud. Part I. London: Bagster. [A useful summary of Aggadic passages from the Babylonian Talmud, arranged under the respective verses of the first two chapters of Genesis.]

HITZIG, F. Zur Kritik Paulinischer Briefe. Leipzig: Hirzel. pp. 36.

KEIL, C. F. Introduction to Old Testament. Vol. II. Clark.

STEINTHAL, H. Mythos und Religion. Berlin: Lüderitz.

Science and Philosophy.

Life and Letters of Faraday.—By Dr. Bence Jones. 2 vols. 8vo. Longmans, 1869.

UNDERTAKEN and executed in a reverent and loving spirit, this work makes Faraday the virtual writer of his own life; his letters, lectures, and the extracts from his journals, being arranged and united so as to form a repertory of exceeding interest and importance, by Dr. Bence Jones.

Everybody now knows the story of Faraday's birth: that his father was a smith; that he was born at Newington Butts in 1791; that he slid along the London pavements, a bright-eyed errand boy, with a load of brown curls upon his head and a packet of newspapers under his arm; that the lad's master was a bookseller and bookbinder,—a kindly man, who became attached to the little fellow and in due time made him his apprentice without fee; that during his apprenticeship he found his appetite for knowledge provoked and strengthened by the books he stitched and covered. Thus he grew in wisdom and stature to his year of legal manhood, when he appears in the volumes before us as a writer of letters, which reveal his occupation, acquirements, and tone of mind. His correspondent was a

Mr. Abbott, a member of the Society of Friends, who, with a forecast of his friend's greatness, preserved his letters and produced them at the proper time.

In later years Faraday always carried in his pocket a blank card on which he jotted down in pencil his thoughts and memoranda. He made his notes in the laboratory, in the theatre, and in the streets. This distrust of his memory reveals itself in his first letter to Abbott. To a proposition that no new inquiry should be started between them before the old one had been exhaustively discussed, Faraday objects. "Your notion," he says, "I can hardly allow, for the following reason: ideas and thoughts spring up in my mind which are irrevocably lost for want of noting at the time." Gentle as he seemed, he wished to have his own way, and he had it throughout his life. Differences of opinion sometimes arise between the two friends, and then they resolutely face each other. "I accept your offer to fight it out with joy, and shall in the battle of experience cause not pain, but, I hope, pleasure." Faraday notes his own impetuosity, and incessantly checks it. There is at times something mechanical in his self-restraint. In another nature it would have hardened into mere "correctness" of conduct; but his overflowing affections prevented this in his case. The habit became a second nature to him at last, and lent serenity to his later years.

In October 1812 he was engaged by a Mr. De la Roche as a journeyman bookbinder; but the situation did not suit him. His master appears to have been an austere and passionate man, and Faraday was to the last degree sensitive. All his life he continued so. He suffered at times from dejection; and a certain grimness, too, pervaded his moods. "At present," he writes to Abbott, "I am as serious as you can be, and would not scruple to speak a truth to any human being, whatever repugnance it might give rise to. Being in this state of mind I should have refrained from writing to you, did I not conceive from the general tenor of your letters that your mind is, at proper times, occupied upon serious subjects to the exclusion of those that are frivolous." Plainly he had fallen into that stern puritan mood, which not only crucifies the flesh, affections, and lusts of him who harbours it, but is often a cause of disturbed digestion to his friends.

About three months after his engagement with De la Roche, Faraday quitted him and bookbinding together. He had heard Davy, copied his lectures, and written to him entreating to be released from Trade which he hated and enabled to pursue Science. Davy recognised the merit of his correspondent, kept his eye upon him, and, when occasion offered, drove to his door and sent in a letter offering him the post of assistant in the laboratory of the Royal Institution. He was engaged upon the 1st of March, 1812, and on the 8th we find him extracting the sugar from beet-root. He joined the City Philosophical Society, which had been founded by Mr. Tatum in 1808. "The discipline was very sturdy, the remarks very plain, and the results most valuable." Faraday derived great profit from this little association. In the laboratory he had a discipline sturdier still. Both Davy and himself were at this time cut and bruised by explosions of chloride of nitrogen. One explosion was so rapid "as to blow my hand open, tear away a part of one nail, and make my fingers so sore that I cannot use them easily." In another experiment "the tube and receiver were blown to pieces, I got a cut on the head, and Sir Humphrey a bruise on his hand." And again speaking of the same substance, he says, "when put in the pump and exhausted, it stood for a moment, and then exploded with a fearful noise. Both Sir H. and I had masks on, but I escaped this time the best. Sir H. had his face cut in two-

places about the chin, and a violent blow on the forehead struck through a considerable thickness of silk and leather." It was this same substance that blew out the eye of Dulong.

Over and over again, even at this early date, we can discern the quality which, compounded with his rare intellectual power, made him a great experimental philosopher. This was his desire to see facts, and not to rest contented with the descriptions of them. He frequently pits the eye against the ear, and affirms the enormous superiority of the organ of vision. Late in life I have heard him say that he could never fully understand an experiment unless he had seen it. But he did not confine himself to experiment. He is seriously considering the most effective methods of scientific exposition. "A lecturer," he observes, "should appear easy and collected, undaunted and unconcerned," still "his whole behaviour should evince respect for his audience." These recommendations were afterwards in great part embodied by himself. I doubt his unconcern, but his fearlessness was often manifested. It used to rise within him as a wave, which carried both him and his audience along with it. On rare occasions also, when he felt himself and his subject hopelessly unintelligible, he suddenly evoked a certain recklessness of thought, and without halting to extricate his bewildered followers, he would dash alone through the jungle into which he had unwittingly led them; thus saving them from ennui by the exhibition of a vigour, which, for the time being, they could neither share nor comprehend.

In October, 1813, he quitted England with Sir Humphrey and Lady Davy. During his absence he kept a journal, from which copious and interesting extracts have been made by Dr. Bence Jones. Davy was considerate, preferring at times to be his own servant rather than impose on Faraday duties which he disliked. But Lady Davy was the reverse. She treated him as an underling; he chafed under the treatment, and was often on the point of returning home. They halted at Geneva. De la Rive the elder had known Davy in 1799, and by his writings in the *Bibliothèque Britannique* had been the first to make the English chemist's labours known abroad. He welcomed Davy to his country residence in 1814. Both were sportsmen, and they often went out shooting together. On these occasions Faraday charged Davy's gun; while De la Rive charged his own. Once the Genevese philosopher found himself by the side of Faraday, and in his frank and genial way entered into conversation with the young man. It was evident that a person possessing such a charm of manner and such high intelligence could be no mere servant. On inquiry De la Rive was somewhat shocked to find that the *soi-disant domestique* was really *préparateur* in the laboratory of the Royal Institution; and he immediately proposed that Faraday thenceforth should join the masters instead of the servants at their meals. To this Davy, probably out of weak deference to his wife, objected; but an arrangement was come to that Faraday thenceforward should have his food in his own room. Rumour states that a dinner in honour of Faraday was given by De la Rive. This is a delusion; there was no such banquet; but Faraday never forgot the kindness of the friend who saw his merit when he was a mere *garçon de laboratoire*.*

Faraday returned in 1815 to the Royal Institution. Here he helped Davy for years; he worked also for himself, and

* While confined last autumn at Geneva by the effects of a fall in the Alps, my friends, with a kindness I can never forget, did all that friendship could suggest to render my captivity pleasant to me. M. de la Rive then wrote out for me the full account, of which the foregoing is a condensed abstract. It was at the desire of Dr. Bence Jones that I asked him to do so. The rumour of a banquet at Geneva illustrates the tendency to substitute for the youth of 1814 the Faraday of later years.

lectured frequently at the City Philosophical Society. He took lessons in elocution, happily without damage to his natural force, earnestness, and grace of delivery. He was never pledged to theory, and he changed in opinion as knowledge advanced. With him life was growth. In those early lectures we hear him say, "In knowledge, that man only is to be contemned and despised who is not in a state of transition." And again—"Nothing is more difficult and requires more caution than philosophical deduction, nor is there anything more adverse to its accuracy than fixity of opinion." Not that he was wasted about by every wind of doctrine; but that he united flexibility with his strength. In strong contrast with this intellectual expansiveness is his fixity in religion, but this is a subject which cannot be discussed here.

Of all the letters published in these volumes none possess a greater charm than those of Faraday to his wife. Here, as Dr. Bence Jones truly remarks, "he laid open all his mind and the whole of his character, and what can be made known can scarcely fail to charm every one by its loveliness, its truthfulness, and its earnestness." Abbott and he sometimes swerved into word-play about love; but up to 1820, or thereabouts, the passion was potential merely. Faraday's journal indeed contains entries which shew that he took pleasure in the assertion of his contempt for love; but these very entries became links in his destiny. It was through them that he became acquainted with one who inspired him with a feeling which only ended with his life. His biographer has given us the means of tracing the varying moods which preceded his acceptance. They reveal more than the common alternations of light and gloom; at one moment he wishes that his flesh might melt and he become nothing; at another he is intoxicated with hope. The impetuosity of his character was then unchastened by the discipline to which it was subjected in after years. The very strength of his passion proved for a time a bar to its advance, suggesting as it did to the conscientious mind of Miss Barnard doubts of her capability to return it with adequate force. But they met again and again, and at each successive meeting he found his heaven clearer, until at length he was able to say, "Not a moment's alloy of this evening's happiness occurred. Everything was delightful to the last moment of my stay with my companion, because she was so." The turbulence of doubt subsided, and a calm and elevating confidence took its place. "What can I call myself," he writes to her in a subsequent letter, "to convey most perfectly my affection and love for you? Can I or can truth say more than that for this world I am yours?" Assuredly he made his profession good, and no fairer light falls upon his character than that which reveals his relations to his wife. Never, I believe, existed a manlier, purer, steadier love. Like a burning diamond, it continued to shed, for six-and-forty years, its white and smokeless glow.

Faraday was married on the 12th of June, 1821; and up to this date Davy appears throughout as his friend. Soon afterwards, however, disunion occurred between them which, while it lasted, must have given Faraday intense pain. It is impossible to doubt the honesty of conviction with which this subject has been treated by Dr. Bence Jones, and there may be facts known to him, but not appearing in these volumes, which justify his opinion that Davy in those days had become jealous of Faraday. This, which is the prevalent belief, is also reproduced in an excellent article in the March number of *Fraser's Magazine*. But the best analysis I can make of the data fails to present Davy in this light to me. The facts, as I regard them, are briefly these.

In 1820, Oersted of Copenhagen made the celebrated discovery which connects electricity with magnetism, and

immediately afterwards the acute mind of Wollaston perceived that a wire carrying a current ought to rotate round its own axis under the influence of a magnetic pole. In 1821 he tried, but failed, to realise this result in the laboratory of the Royal Institution. Faraday was not present at the moment, but he came in immediately afterwards, and heard the conversation of Wollaston and Davy about the experiment. He had also heard a rumour of a wager that Dr. Wollaston would eventually succeed.

This was in April. In the autumn of the same year Faraday wrote a history of electro-magnetism, and repeated for himself the experiments which he described. It was while thus instructing himself that he succeeded in causing a wire carrying an electric current to rotate round a magnetic pole. This was not the result sought by Wollaston, but it was closely related to it.

The strong tendency of Faraday's mind to look upon the reciprocal actions of natural forces gave birth to his greatest discoveries; and we, who know this, should be justified in concluding that, even had Wollaston not preceded him, the result would have been the same. But in judging Davy we ought to transport ourselves to his time, and carefully exclude from our thoughts and feelings that noble subsequent life which would render simply impossible the ascription to Faraday of anything unfair. It would be unjust to Davy to put our knowledge in the place of his, or to credit him with data which he could not have possessed. Rumour and fact had connected the name of Wollaston with these supposed interactions between magnets and currents. When, therefore, Faraday, in October, published his successful experiment without any allusion to Wollaston, general, though really ungrounded, criticism followed. I say ungrounded because Faraday had actually called upon Wollaston, and not finding him at home did not feel himself authorised to mention him. It should be remembered that Wollaston had *written* nothing which could be referred to publicly, and that Faraday's experiment was really different from his. In December he published a second paper on the same subject, from which, through a misapprehension, the name of Wollaston was also omitted. Warburton and others thereupon affirmed that Wollaston's ideas had been appropriated without acknowledgment, and it is plain that Wollaston himself, though cautious in his utterance, was also hurt. Censure grew till it became intolerable. "I hear," writes Faraday to his friend Stodart, "every day more and more of these sounds, which, though only whispers to me, are, I suspect, spoken aloud among scientific men." He might have written explanations and defences, but he went straighter to the point. He wished to see the principals face to face—to plead his cause before them personally. There is a certain vehemence in his desire to do this. He saw Wollaston, he saw Davy, he saw Warburton; and I am inclined to think that it was the irresistible candour and truth of character which these *vivâ voce* defences revealed, as much as the defences themselves, that disarmed resentment at the time.

As regards Davy, another cause of dissension arose in 1823. In the spring of that year Faraday analysed the hydrate of chlorine, a substance once believed to be the element chlorine, but proved by Davy to be a compound of that element and water. The analysis was looked over by Davy, who then and there suggested to Faraday to heat the hydrate in a closed glass tube. This was done, the substance was decomposed, and one of the products of decomposition was proved by Faraday to be chlorine liquefied by its own pressure. On the day of its discovery he communicated this result to Dr. Paris. Davy, on being informed of it, instantly liquefied another gas in the same way. Had he a right

to strike thus into Faraday's enquiry? I think not. Having done so, ought he not to have left the matter in Faraday's hands? I think he ought. But Davy, I submit, may be excused for thinking differently. A father is not always wise enough to see that his son has ceased to be a boy, and estrangement on this account is not rare; nor was Davy wise enough to discern that Faraday had passed the mere assistant stage and become a discoverer. It is now hard to avoid magnifying this error. But had Faraday died or ceased to work at this time, or had his subsequent life been devoted to money-getting instead of to research, would anybody now dream of ascribing jealousy to Davy? I think not. Why should he be jealous? His reputation at this time was almost without a parallel; his glory was without a cloud. He had added to his other discoveries that of Faraday, and after having been his teacher for seven years, his language to him was this: "It gives me great pleasure to hear that you are comfortable at the Royal Institution, and I trust that you will not only do something good and honourable for yourself, but also for science." This is not the language of jealousy, potential or actual. But the chlorine business introduced irritation and anger, to which, and not to any ignobler motive, Davy's opposition to the election of Faraday to the Royal Society is, I am persuaded, to be ascribed. Even from this point of view I agree with Dr. Bence Jones in thinking the affair a sad one.

These matters are touched upon with perfect candour and becoming consideration in the volumes of Dr. Bence Jones; but in "society" they are not always so handled. Here a name of noble intellectual associations is surrounded by injurious rumours which I would willingly scatter for ever. The pupil's magnitude and the splendour of his position are too great and absolute to need as a foil the humiliation of his master. Brothers in intellect, Davy and Faraday, however, could never have become brothers in feeling; their characters were too unlike. Davy loved the pomp and circumstance of fame; Faraday the inner consciousness that he had fairly won renown. They were both proud men. But with Davy pride projected itself into the outer world; while with Faraday it became a steady and dignifying inward force. In one great particular they agreed. Each of them could have turned his science to immense commercial profit, but neither of them did so. The noble excitement of research, and the delight of discovery, constituted their reward. I commend them to the reverence which great gifts greatly exercised ought to inspire. They were both ours; and through the coming centuries England will be able to point with just pride to the possession of such men.

The 29th of December 1827 marks an epoch in the history of the Royal Institution; for on that day Faraday delivered "the first of a course of six lectures adapted to a juvenile audience." Nowhere was the philosopher more at home than in the presence of the children. I have already written of him thus:—"To his range of character he owed his fascination. He was a sage among the sages and a youth among the young. In his juvenile lectures he did not descend to his audience by an act of voluntary condescension. Inspiration, rather than volition, was his motive power. He saw himself surrounded by joyous, hopeful, eager listeners, who acted upon him as one of his own magnets on a body susceptible of 'influence.' That portion of his large nature which belonged to boyhood was roused to sympathy, and out of the abundance of his heart his mouth spoke." The first lecture I ever heard Faraday give was one of those "juveniles." It was full of beauty both of intellect and soul. Sir Roderick Murchison once gave me a vivid account of his first lecture in the *laboratory* of the Institution. It was delivered without preparation, but with

enthusiastic applause. In April 1827 Faraday began his afternoon courses in the *theatre* of the Institution, where, to use the words of Dr. Bence Jones, he continued to lecture, as nobody else could lecture, for nearly thirty years. This brings us to the end of the first volume of a truly invaluable work.

JOHN TYNDALL.

(To be continued.)

La Logique de Port Royal.—Nouvelle édition, publiée avec des arguments, des notes et une table analytique, par Emile Charles, Professeur de Philosophie au Lycée Louis le Grand. Paris: Delagrave, 1869.

THE *Port Royal Logic*, composed by the two famous Jansenist theologians, Arnauld and Nicole, appeared in 1662. In France it remains a classic, and it deserves the esteem in which it is held. It is the clearest, exactest, and most judicious exposition in the French language of the ancient logic. M. E. Charles, who is already very favourably known by a work on Roger Bacon, full of original research (*Roger Bacon, sa vie, ses ouvrages, ses doctrines*; Paris, 1861), has given us a new school edition of the *Port Royal Logic*. He has reproduced the text of the fifth edition, published in 1683, and has added explanatory notes and comments. Though doubtless he did not consider it necessary that the words of authors whom he himself quotes, or who are quoted in his text, should be given with precision, yet such precision would not be superfluous even in a book intended for young scholars, for it serves to lead them on insensibly to the acquisition of some useful facts and ideas. Thus they might be informed where to find that note of Racine which attributes to Nicole the two preliminary discourses (p. 5, n. 1), the place where Galileo says that Aristotle reasons in a vicious circle that the centre of the earth is the centre of the universe, and the passage of Aristotle himself which contains this argument (p. 325). So also we should know the dates of the birth and death of the mathematician Stévin (p. 412), &c. In a school logic, too, it would be well to explain, as Trendelenburg (*Elementa Log. Arist.*, Berol. 1862) and Ueberweg (*System der Logik*; Bonn, 1868) have done, the meaning of all the technical terms.

M. Charles is usually accurate in the historical part of his commentary. He is wrong, however, when he says (p. 171, note 2) that "the theory of modality, developed in the middle ages, is found in germ in Aristotle." Aristotle passes in review, in his *Prior Analytics* (i. c. 8-22), all the arguments that can be drawn out from different combinations of possible contingent and necessary propositions. Again, p. 268, n. 4, "Blemmidas, patriarch of Constantinople," is represented as having copied in Greek the mnemonic lines "Barbara, celarent," &c. Blemmidas was neither patriarch of Constantinople nor the author of the Greek imitation of "Barbara, celarent," which is only found on the margin of late manuscripts of his *Epitome Logica*, belonging to the 15th century (published by Wegelin, Aug. Vindel.). See *Revue Archéologique*, 1864, p. 271.

Arnauld and Nicole were the first to develop and apply the principle that one of the premisses should contain the conclusion, and that the other should show that it does (part iii. ch. 9-11). It might have been noticed, by way of historical remark, that the German philosopher Beneke has built upon this principle a complete theory of the syllogism (*Lehrbuch der Logik*, 1832, pp. 110, follg.; *System der Logik*, 1842, i. pp. 201-245). See Ueberweg, *Logik*, p. 341.

The remarks of M. Charles on fundamental points of philosophy are distinguished by characteristic independence of thought. Very often he has good cause to depart from Arnauld and Nicole, who, as Cartesians, are usually unjust to Aristotle, whom they treat as the representative of

the school philosophy. M. Charles defends Aristotle with justice against the zeal of his critics. He might even have shown that the logical works of Aristotle were then known chiefly at second hand, and that scholars missed some deep truths, which in modern times they have been obliged to seek in the *Analytics*. We may instance the excellent remark (*Anal. post. ii. 2, 90 A 6*, Bekker) that in the "scientific syllogism" the middle term expresses the cause of the fact declared by the conclusion. M. Ueberweg (*Syst. der Logik*, 261, 262) has availed himself of this remark to controvert Mr. Mill's ingenious objections to the syllogism. The ill-founded disdain with which the rules of syllogism are treated by Arnauld and Nicole has prompted the apposite remark of M. Charles, that even were they absolutely useless, it would not be less interesting to know the conditions of a correct argument, and that the utility of a science is no measure of its importance.

CHARLES THUROT.

HEINRICH GUSTAV MAGNUS.

PROFESSOR MAGNUS died on the 4th of April in Berlin, the city which had been the scene of his whole life and labours. Born in 1802, he began his chemical and physical studies at an early age, and in 1825 published an investigation into the spontaneous inflammability of iron, nickel, and cobalt, when obtained in a finely divided state by reducing the oxides at a low temperature in a current of hydrogen gas. In 1827 he published a dissertation on Tellurium, when graduating as Doctor of Philosophy, and a number of other papers, upon different chemical subjects. In 1831 he became Privat-Docent, in 1834 Extraordinary, and in 1845 Ordinary, Professor of Physics and Technology in the University. He was also a member of the Berlin Academy of Sciences, and at his death was one of the vice-presidents of the flourishing "German Chemical Society," lately founded in Berlin.

His investigations are numerous, and embrace a large variety of topics. The earlier ones are chiefly devoted to chemistry; in addition to those referred to, may be mentioned analyses of minerals, researches on the solvent action of sulphuric acid, and at a considerably later date an examination of the allotropic varieties of sulphur. With Ammermüller, he discovered and described periodic acid. He made hardly any researches in organic chemistry, except into æthionic and isæthionic acids, prepared by acting on sulphuric anhydride with olefiant gas, but physiologists are indebted to him for one of the earliest determinations of the amount of the gases contained in the blood, and the quantity of oxygen absorbed by it; since that, however, improved methods and apparatus, and increased knowledge of the errors to be avoided, have caused his results to be superseded by those of other experimenters.

His principal work was devoted to physics, and in different departments was continuous and elaborate. It refers to electrolysis, magnetism, underground temperature, the effects of fusion upon the specific gravity of minerals, the expansion of gases by heat, the boiling points of saline solutions, and the temperature and tension of vapours from them, and from mixed fluids. For the last ten or twelve years of his life he worked almost entirely upon heat, more particularly its polarization and absorption by different media, gaseous and liquid.

All these investigations were executed with such precision, such insight, and such dexterity in the contrivance of mechanical appliances, that Magnus cannot be ranked as inferior to any physicist in the same field. He is, besides, known as the contriver of several instruments, a gyroscope, earth-thermometer, an apparatus for compressing gases, &c.

His numerous papers were communicated either to *Poggendorff's Annalen*, or to the Berlin Academy.

Scientific Notes.

Physiology.

The Music of Insects.—In the Proceedings of the Natural History Society of Rhenish Prussia and Westphalia (26^{ter} Jahrgang, 2^{te} Hälfte) is an interesting article on this subject by Dr. Landois. He divides the various sounds emitted by insects into three classes, which he calls noise, musical note, and voice. A voice is the sound produced by the organs of respiration, as in man. If the sound is produced mechanically by the friction of external parts of the body, it is called a note when musical, a noise when unmusical. The *Orthoptera* (crickets, &c.), possess the power of expressing sound only in the form of musical note, as in the case of the male grasshopper. Among *Coloptera* (the beetle class), we find both a note and a voice. Among *Diptera* (flies and gnats) the voice is quite common, especially with the smaller flies

and midges; but is often inappreciable to the human ear in consequence of its high pitch. Among *Lepidoptera* (butterflies and moths) the musical note is rarely found.

Corpuscles of Pacini.—M. Ciaccio gives, in Moleschott's *Untersuchungen zur Naturlehre* (Giessen, 1870), the following as the results of his protracted observations on the structure of the "Pacian bodies"—a term applied to numerous small-stalked whitish bodies, originally found in union with the filaments of the cutaneous nerves of the hand, but subsequently discovered on other nerves of the cerebral and spinal systems, and on the great sympathetic or internal ganglionic nerve: 1. All the Pacinian bodies of mammals and of birds consist essentially of the three following parts: an external sheath, which is non-composite, an internal bulb, and a nerve fibre. The sheath of these bodies in mammals differs in some respects from those of birds. In the former it is composed of a number of membranes or capsules, one enclosing the other, of which the external are always looser than the internal. In birds the capsules are much less numerous, and lie nearer to each other; and there is here a peculiar connective material between the capsules and the internal bulb. 3. Generally speaking, septa extend from one capsule to another, dividing each intercapsular space into a number of smaller loculi, which are normally filled with a clear albuminous fluid. 4. The bodies, usually termed nuclei of the capsule, are nothing but connective tissue corpuscles. 5. The so-called intercapsular band of mammals presents two forms: one consisting of a narrow canal containing one or two very fine blood-vessels, the other of a number of layers of septal membranes between the several capsules, mingled with ramified connective tissue corpuscles. 6. The internal bulb is composed of a delicate sheath and a homogeneous connective tissue. From the inner surface of the sheath numerous fibres are given off, which traverse the internal bulb, and form a kind of supporting framework in its interior. 7. The nuclei with which the internal bulb is provided lie between the outer sheath and the homogeneous substance. 8. The Pacinian bodies in birds are probably of simpler structure than those of mammals, and are especially poor in nuclei. 9. The internal bulb originates in a remarkable folding of the sheath which invests the nerve fibre running to the whole corpuscle. 10. Usually only a single fibre goes to each Pacinian body in mammals; the occurrence of two is rare; birds have never more than one. 11. The nerve fibre commonly loses its double contour suddenly at the point where it enters the internal bulb, but sometimes retains it for a short distance further. 12. In mammals a division of the nerve fibre within the bulb frequently, in birds rarely, occurs. 13. The fibre ends always in a cell, or in cells equal in number to its divisions. 14. With the exception of the medullary sheath, all the constituents of the double-bordered nerve fibres are found in the single nerves, which form an immediate continuation of them. 15. The fibre sometimes appears longitudinally striated, and some of the striæ can be traced into the nucleus of the terminal cell, an additional argument to others that have been advanced, tending to prove that the axis cylinder is composed of several fibrils proceeding from different nerve cells. 16. In man the Pacinian bodies of the hand, and especially of the foot, are abundantly supplied with blood-vessels which enter not only at the two poles but at any point of the circumference. 17. In the bodies of both regions in man a loop of a bloodvessel often runs towards the upper end of the internal bulb and sometimes reaches it. 18. The Pacinian bodies of the mesentery of the cat and those of the foot of the horse and ox are poorly supplied with vessels, which usually enter at the pole by which they are attached to the nervous system. 19. In the case of the Pacinian bodies of a variety of birds, especially of the pigeon, the bloodvessels derived from neighbouring parts, after reaching the body, wind around but do not penetrate the capsule. 20. The peduncle of the bodies consists of a medullated nerve fibre, which is invested by its own proper sheath of some longitudinal fibres of the connective tissue, and of one or several small arteries.

Temperature of Nerve.—In the third (Mai-Juin) part of M. Brown-Séquard's *Archives de Physiologie*, M. Schiff continues the interesting report of his experiments on the increase of temperature in the nerves and nervous centres resulting from sensorial and sensitive impressions, to which we drew attention in our last number. The present series of observations was chiefly made upon fowls. Thermo-electric piles of copper and bismuth, small and very carefully constructed, were inserted into the brains of these animals, and the wounds allowed to heal, which they were found to do completely by the third day. It was requisite that the fowls should be kept perfectly quiet during the experiment. Their legs were accordingly stretched out behind them, and the body was covered with a porcelain vessel, so that the head alone remained free. The wires issuing from each side of the head of the patient, and connected with the battery within the brain, were then attached to a most delicate galvanometer, special precautions being taken even against the slightest development of electrical current from the increased tension of one wire over the other, occasioned by a movement of the bird's head. When thus confined and at absolute rest, the exposed surfaces of the animal were slightly irritated by pinching or touching the crest or feet, or by pulling the tail feathers, the auditory centres were aroused by sudden noises, the visual perceptions were excited by moving a coloured

object in front of the eyes, and, in all instances, distinct evidence was obtained that the psychical activity was accompanied by an exaltation of temperature. The last-mentioned experiment was peculiarly valuable, since the psychical impression was twofold, and one portion could be eliminated. For on waving the coloured object the augmentation of temperature indicated was partly attributable to fear, and partly to the psychical operation involved in the perception of the visual impression; but after frequent repetitions of the experiment, the animal became accustomed to the movement, and no longer afraid of it; and this factor of fear being thus eliminated, the movement of the indicator of the galvanometer fell from twelve degrees to a constant of eight.

Blood and Life.—The numbers of the *Revue des Cours Scientifiques* for April 23rd and 30th, contain a résumé of the excellent lectures of Professor Bernard on the functions of the blood. If there be one proposition which appears to be more general and absolute in physiology and medicine than another, it is that the stoppage of the functions of the blood immediately occasions death. Yet it is not difficult to adduce exceptions, though, doubtless, only apparent exceptions to this statement. It is true that if one of the higher animals be suddenly deprived of its blood it will at once expire, for the blood nourishes the tissues and confers their special properties upon them; but their denutrition, *i.e.* the disappearance of their vital manifestations, may be more or less rapid, and, under certain circumstances, these manifestations may persist for a long time after the subtraction of the blood. This may be observed at any time in a cold-blooded animal, but especially during the cold season. A frog, for example, will preserve its vitality for as long as twenty-four hours after the withdrawal of its blood in winter, showing clearly that the vital attributes of an animal are resident in the tissues and not in the blood which bathes them. So again, if in a frog one of the abdominal veins be opened, and feebly-saline or sugared water be injected till all the blood is replaced by the solution, or even by mercury, the animal will still move, leap, and manifest all the ordinary signs of life for several days. If the web of the foot be now examined by the microscope, a fluid will be seen to circulate in it entirely destitute of globules, which, therefore, have been entirely removed without suspending the vital phenomena. The explanation of this is not far to seek. The red globules of the blood are necessary in proportion as the temperature is elevated, and the vital manifestations of the tissues are intensified. In winter their functions are almost abolished in consequence of the cold, and direct examination shows that the blood in the veins is almost as bright as in the arteries. Phenomena essentially similar in character and capable of an analogous explanation are afforded by the hibernation of animals, and in the cold or "algide" stage of cholera in man, during which, as Magendie showed long ago, the circulation may really completely cease, so that no blood shall flow if the radial or even if the axillary artery be opened, and yet all the ordinary manifestations of life continue. In both instances a considerable reduction of temperature is observed, and the functions of the red corpuscles are correspondingly reduced in activity.

Geology.

Fossil Flora of the Devonian Period.—In a paper read before the Royal Society, May 5th, Principal Dawson, of McGill College, Montreal, gave an interesting account of recent investigations of the Fossil Flora of the so-called "Erian," or pre-carboniferous rocks of Canada and New York, corresponding in age to the Devonian or Old Red Sandstone system of English geologists. The general features of the vegetation of this period agree closely with those of the carboniferous epoch, showing a very great preponderance of forms belonging to the classes *Coniferæ* and *Acrogens*, the *Lepidodendra* and other *Lycopodiaceæ* being especially numerous in the lower deposits. Tree-ferns are found as low down as the Hamilton group of the Erian series. The most remarkable discovery is that of the remains of the stem of a tree clearly belonging to the class of *Exogens* or *Dicotyledones* in a rock about the middle of the Erian formation, no indications of any vegetation of so highly organised a type having hitherto been found in strata of nearly so great antiquity.

New Discovery respecting Cocoliths.—Dr. Gümbel, of Munich, has recently, in a letter to *Nature*, No. 26, for April 28th, established the existence of cocoliths and coccospheres, almost identical in structure with those detected by Professor Huxley in recent deep-sea dredgings from the bed of the Atlantic, in the Trenton limestone and in a yellow limestone of the Potsdam series, much lower down than they have hitherto been discovered. He finds that the organic remains of these minute animals are left as a residuum after the matrix in which they occur has been heated with highly-diluted acetic or hydrochloric acid.

Prehistoric Congress at Bologna.—The *Gazzetta dell' Emilia* of April 26th publishes the programme for a Prehistorical Congress to be held at Bologna from the 1st to the 8th of October next, of which the following are the principal features:—The Anthropological Exhibition, &c., in the City will be open to the public during the Congress. Excursions will be made to Marabotto to visit the Necropolis, to Modena to study the *Terramare* of its environs, and to Ravenna to inspect its important monuments. The organizing Committee proposes the considera-

tion of the following questions:—1. The stone age in Italy; 2. The caverns on the Mediterranean shores, and those of Tuscany in particular, compared with those of the South of France; 3. The lake dwellings and *tourbières* of North Italy. Subscriptions of twelve liras are payable to the treasurer, Count A. Guidell, the President of the Chamber of Commerce at Bologna, by those desiring to take part. Many men of science have already accepted the invitation.

Botany.

Fertilization of Ferns.—In Pringsheim's *Jahrbuch für wissenschaftliche Botanik*, vol. vii. section 3, is an important paper on this subject by Dr. E. Strasburger, correcting certain errors of previous observers as to the manner in which fertilization is effected in cryptogams. He commences the account of his experiments by tracing, from their earliest condition, the development of the antheridia, or cells producing the spermatozoids, and states that the growth of their lateral cells presents the first example of annular cell-formation by division in the vegetable kingdom. After detailing, step by step, the growth of the cells, Dr. Strasburger observes that the new twin cells are distinguished from ordinary cells by the difference of their contents, the inner one being stuffed with annular protoplasm, the outer one containing at first an almost colourless sap with a single scarcely observable nucleus, and a few scattered grains of chlorophyll. The spermatozoids, after escaping from the antheridium, enter, by a very peculiar twisting motion, due to the action of the mucus of the germ-cell, into the central cell of the archegonium, where they meet with the germ. A large number of the spermatozoids will enter a single cell, forming a kind of chain, but fertilization appears to be effected by one only.

Vegetable Oils as preservatives from malaria.—The *Gazzetta Ufficiale del Regno d'Italia* of the 12th April reports that Professor Mantegazza has made a very interesting communication to the Lombard Institute of Science and Letters respecting his *experimental inquiries on the action of essential oils and emanations from flowers in the production of the atmospheric medium and their hygienic utility*. He seems to have ascertained that flowers exhale large quantities of ozone superior to that obtained from phosphorus, electricity, or the decomposition of permanganate of potash. For the most part the emanation takes place only under the direct action of the sunlight, and scarcely at all in the dark. In consequence of these experiments the cultivation of aromatic plants and the use of aromas is recommended particularly in marshy and malarious countries. The Professor recommends the rural population of marshy districts, especially those engaged in the cultivation of rice, to carry with them small quantities of spirits of turpentine and other cheap aromatic substances.

Chemistry.

Preparation of Pure Nitrogen.—M. Berthelot has communicated to the Chemical Society of Paris a simple process for preparing pure nitrogen without the aid of special apparatus. In a flask, having the capacity of from ten to fifteen litres, about 200 grammes of clean copper turnings are placed together, with a quantity of solution of ammonia leaving part of the metal uncovered. The flask is stopped by a cork provided with a safety-tube, and also with an ordinary delivery-tube which is temporarily closed by means of an indiarubber cap. The contents of the flask are allowed to react for a few days, being agitated from time to time. The oxygen of the air originally in the flask is thus completely absorbed, and also that of the air which enters by the safety-tube according to the variations of pressure and temperature. The nitrogen that remains may then be displaced by water which has been deprived of its dissolved oxygen by the aid of a little ammonia and copper turnings. Having been washed with concentrated sulphuric acid, the gas is then collected over water or mercury unless it is to be used directly in some reaction.

Detection of Organic Matter in Air.—Mr. E. T. Chapman, following a line of research indicated by Mr. Wanklyn, extends the "ammonia method" of water analysis to the estimation of the organic matter contained in air (*Journal Chem. Soc.*, April). By the aid of an aspirator he draws the air to be examined through a damp layer of powdered pumice which has previously been heated to redness. When sufficient air has thus been deprived of organic matter, he transfers the pumice to a retort containing water which has been freed from ammonia and organic matter. Having now communicated the organic impurities of the air to the water, he proceeds with the "ammonia method" of water analysis. Air collected from the neighbourhood of an untrapped sink, when examined in this way, will be found to contain notable quantities of volatile and non-volatile organic matter.

Archæological Chemistry.—Some years ago M. Delesse called attention to the fact that the bones found in post-pliocene deposits often contain notable quantities of ossein or bone-cartilage, and suggested that the relative ages of such fossils might sometimes be determined by chemical analysis. M. Scheurer-Kestner now sees an important sign of age in the condition of the retained nitrogenous matter.

The experiments recounted in his recent communication to the Paris Chemical Society prove that a great number of bones which have been buried for ages contain, besides ossein, a nitrogenous substance soluble in water. He supposes that ossein is transformed into this new substance during the slow decomposition of the bone. Running water gradually removes the modified ossein, and consequently the ancient bones found in loose pervious soils contain very little organic matter. On the other hand, bones buried in compact clay or loam may retain a large quantity of the soluble modified ossein. The rate of decomposition varies with the nature of the soil, its chemical composition, and its physical condition, so that a comparison of relics obtained from different soils is profitless. But the chemical constitution of bones found at the same depth in the same deposit throws much light on their relative age. M. Scheurer-Kestner has been led by his analyses to the conclusion that a human parietal bone, a portion of the skull of a deer, and the tibia of a mammoth, were all buried in a loam-bed at Eguisheim at the same geological epoch.

The Province of Mineral Chemistry.—Under this title an admirable paper by Dr. Kolbe, of Leipzig, is printed in the May number of the *Philosophical Magazine*. Comparing the mode of proceeding in the analysis of inorganic with that in the analysis of organic compounds, he refers to the splendid results which have followed from the method of separating the latter first of all into their proximate elements; and argues that if the same method were pursued in the case of such complicated inorganic bodies as felspar and other silicates, the present empirical formulæ for which are a mere jumble of symbols, important consequences would result for the cultivation of inorganic chemistry.

Absorption Spectra of Nitrous and Hyponitric Anhydrides.—Dr. Luck has re-investigated the absorption spectra of these substances, the effect of which on sunlight was described by Brewster nearly forty years ago. Having prepared the two anhydrides with special care, he found that the dark absorption lines given by the two correspond exactly. Two explanations of this phenomenon are possible. One is based upon the view that hyponitric anhydride is a mixture of nitrous and nitric anhydrides, that therefore the absorption spectrum of hyponitric anhydride is due to the nitrous anhydride into which it decomposes. The other, which is considered by the author as more correct, is founded on the fact that pure nitrous anhydride, when heated, decomposes into nitric oxide and hyponitric anhydride, and that the latter is the body which really causes the dark lines. Nitrous anhydride, consequently, is known only at low temperatures.

Physics.

A Cause of Error in Electroscopic Experiments.—Sir Charles Wheatstone has called the attention of the Royal Society to an electrical effect that may vitiate the indications of an electroscopie or electrometer. In the course of some experiments on conduction and induction he was frequently delayed by unforeseen results. Occasionally he found that he could not discharge the electrometer with his finger, and that it was necessary before commencing another experiment, to place himself in communication with a gas-pipe which entered the room. At first he could not explain how he had become charged with electricity, but a series of observations and experiments soon led him to the true solution. His body had become charged in walking across the room. When he first observed this fact, the weather was frosty, but he finds it repeated in all states of the weather provided the room be perfectly dry. The most essential condition of the production of these phenomena appears to be that the boot or shoe must have a thin sole and be perfectly dry. If the sole be polished by wear, the effects are intensified. By rubbing the sole against the carpet or rug, the electricities are separated; the carpet assumes the positive, the sole the negative state. The former, being a tolerably good insulator, prevents the positive electricity from running away to the earth; while the sole of the foot, being a much better conductor, readily allows the charge of negative electricity to pass into the body. So effective is the excitation that, if three persons hold each other by the hands, and the first rubs the carpet with his foot while the third touches the plate of the electrometer with his finger, a strong charge is communicated to the instrument.

Modifications of Smee's Battery.—In the *Journal de Pharmacie et de Chimie* for April, M. Figuier gives the results of his attempts to construct an inexpensive constant battery on Smee's principle. Instead of the costly plates of platinised platinum or platinised silver, he employs plates of gas-retort carbon coated with spongy platinum or silver, or even with a peculiar form of carbon. To obtain the coating of platinum, the plates are wetted with a moderately concentrated solution of platonic chloride applied by means of a brush, then dried over the flame of a Bunsen burner, and finally heated in the flame until the metal is reduced. The deposit of metallic silver is not so readily produced. The plates, having been wetted with a solution of silver nitrate, are exposed, while still moist, to the action of hydrochloric acid gas, in order that the nitrate may be converted into the insoluble chloride; they are then dried and heated until the chloride fuses and becomes firmly attached to the carbon. The plates need no further preparation, as the

silver will be reduced by the action of the hydrogen liberated in the cells of the battery. According to M. Figuier, carbon plates coated with platinum or silver by the processes indicated are more effective than the plates used by Smee. The innumerable fine points of the mossy metallic coverings facilitate the escape of hydrogen from the surfaces of the conducting plates, and thus promote the regular action of the battery. A vesicular surface of carbon from which the gas will pass off freely can be produced by the following method: An egg is beaten up with five or six times its volume of water and half its volume of honey or simple syrup, and the mixture thus obtained is applied to the carbon plates two or three times. After each application the plates are gently dried and then exposed to the flame of a Bunsen burner or spirit-lamp until the deposit ceases to give off smoke. The plates thus prepared must be well washed with a large quantity of water before they are used. Whether platinum, silver, or carbon be the surface material, the coated plates are connected with plates of zinc in vessels charged with diluted sulphuric acid. For a large battery the primitive form of trough, without divisions, may be adopted with advantage.

Professor Frazer, of Edinburgh, whose edition of the *Life and Works of Bishop Berkeley* will shortly be published, is at present in Ireland, collecting materials for a biography of the philosopher, respecting whom much information hitherto unpublished has come to light. The forthcoming edition will contain an additional tract, preserved in Berkeley's autograph in the library of Trinity College, Dublin, and hitherto unpublished.

Selected Articles.

On the Present State and Condition of Prehistoric Remains in the Channel Islands. By Lieut. Oliver. In the *Journal of the Ethnological Society* for April.

On Descartes' Discourse on the Method of Using the Reason Rightly. By Professor Huxley. *Macmillan's Mag.* May. [An able plea for the writer's philosophical faith. There is one philosophy, Idealism, and Materialism is its expression.]

Origin of Animal Worship, &c. By Herbert Spenser. *Fortnightly.* [Derived from the worship of ancestors whose nicknames—derived from animals, &c.—have ceased, by lapse of time, to be metaphorical.]

L'Instinct et l'Intelligence. By André Sanson. In *La Philosophie Positive* for May-June.

On Anthracene and Alizarine. By Graebe and Liebermann. In *Liebig's Annalen* for 1870. Supplementband vii. pp. 257-322. [An important article, describing the first instance of the artificial production of a natural vegetable colouring production.]

The Nature of the Chemical Elements as a Function of their Combining Weights. By L. Meyer. In *Liebig's Annalen* for 1870. Supplementband vii. pp. 354-364. [An extension to all the elements of the long-observed relations existing between the combining weights and properties in certain well-marked groups of the elements. A plate is appended.]

New Publications.

BLANFORD, W. J. *Observations on the Geology and Zoology of Abyssinia.* Macmillan.

DECKEN, BARON VON DER. *Reisen in Ost-Afrika. Die Vögel Ost-Afrikas.* Leipzig: Winter.

DONKIN, W. F. *Acoustics.* Pt. I. Theoretical. Clarendon Press.

MONGREDIEN, A. *Trees and Shrubs for English Plantations.* Murray.

PASTEUR, L. *Etudes sur la maladie des vers à soie.* Paris: Gauthiers-Villars.

PROCTOR, R. A. *Other Worlds than Ours: the Plurality of Worlds studied under the light of recent Scientific Researches.* Longmans.

ROBINSON, W. *Alpine Flowers for English Gardens.* Murray.

ROLLESTON, G. *Forms of Animal Life.* Oxford: Clarendon Press.

WALLACE, A. R. *Contributions to the Theory of Natural Selection.* Macmillan.

History.

History of the College of St. John the Evangelist, Cambridge, by Thomas Baker, B.D., Ejected Fellow. Edited for the Syndics of the University Press, by John E. B. Mayor, M.A., Fellow of St. John's College. 2 Parts. pp. lx. and 1235. Cambridge: at the University Press, 1869.

THIS book contains a history of St. John's House or Hospital, Cambridge, and of St. John's College, its successor. The history of the former is by Baker, a Fellow of St. John's College, ejected for not taking the oaths to George I.; and the history of the college is begun by him, continued by

Cole—a Tory also, and ended by Mr. Mayor. There are added lives of the Johnian bishops, by Baker and by Mr. Mayor, lists of the masters or priors of the house, and of the masters of the college, of the senior and other fellows of the latter, of its deans, treasurers, sacrists, subsacrists, lecturers, preachers, of some of its undergraduates, of benefactors to its library; and, lastly, specimens of oaths of qualification, and a kalendar of documents relating to the college, and now in its treasury. (A list of the other documents of the kind at St. John's, made by Mr. H. T. Riley, is printed by the Historical MSS. Commission, Rep. I. pp. 74-7.) The book is annotated partly by Baker and by Cole, but chiefly by Mr. Mayor. Serviceable though imperfect *indices* are subjoined. A life of Baker, which Masters cannot be said to have written, might have been prefixed.

The work displays very wide reading, and it will be of great use to members of the college and of the university, and, perhaps, of still greater use to students of English history, ecclesiastical, political, social, literary and academical, who have hitherto had to be content with "Dyer."

The history of St. John's House, indeed, is that of a little religious society, most likely of Austin Canons, first remarkable when it was blended, in the reign of Edward I., by Bp. Hugh of Balsham, into one body and one college with some secular students, to live "according to the rule of the scholars known as those of Merton," at Oxford. Merton College had ground at Cambridge near the castle, on which stood Pythagoras's School, now (I believe) a ruinous barn, and this St. John's House held. Little is known of the house as a place of education—it was no doubt rather an inn than a school—and, after being acknowledged by the king in 1500 to be a college, it was dissolved by a bull—"a very powerful one, for [Julius II.] was a son of thunder"—early in the reign of Henry VIII.

Its dissolution led Lady Margaret to think of founding St. John's College; but, as she had to leave to Wolsey the changing of St. Fridiswyde's at Oxford into a house of learning, so she had to leave to Fisher the accomplishment of her Cambridge plan. Its statutes were modelled on those of Christ's, Cambridge, and enlarged from those of Corpus Christi, Oxford, and from those of the Cardinal's College, afterwards King's, and now Christ Church.

Its chronicle takes the shape of a series of lives of its masters, from Shorton, appointed in 1511, to Tatham, who died in 1857; and it gives us a gallery of pictures, not of its own changes and chances only, but of the chief events in English history since its foundation—pictures, happily or unhappily, due to partisans.

We see at first the monasteries dissolved, and, rising on their ruins, the reformed Church and houses of the new learning. Then the new learning dwindles in the struggle between the reactionists and the advancing party, between Catholicity and Puritanism—"the controversies of religion" being "disputed openly in the chapel." Next Puritanism is in a great measure rooted out of the college, and "Papist" and "Puritan" cease to be terms of distinction. The Civil War follows: the endowments of the History Lecturer, of the Logic Lecturer, of the Metaphysical Lecture founded by Sandys, of the "Saxon" Lecture founded by Spelman, are "lost in the iniquity of the times;" Cromwell seizes on the master in chapel, carries him off to London, and lodges him in the Tower. But, because this does him too much honour, or costs too much, he is put on board a ship and clapped under deck, to be sent or sold to the plantations: meanwhile St. John's is robbed of its money, its coins, its altar-plate, and even turned into a jail. But, in the height of the Puritan ascendancy, under masters not perhaps so learned as their forerunners, but such good governors and

strict disciplinarians that learning flourished at St. John's no less than at Merton, there rise the Legitimists, and Puritanism crumbles. Then comes 1688: the late master is one of the Seven Bishops, and yet ends as a nonjuror, and the college, after opposing Popery, turns Jacobite. Under William and Mary, under Anne, under George I., the heads are Tories, and many of the fellows—our author, Baker, included—suffer for their Toryism. Then we have a Whig master at war with his fellows; but at last, after the '45, the feeling against the young Pretender, which made Oxford Hanoverian, prevailed also at St. John's. Then arise, curiously and even incomprehensibly connected, movements in favour of changing the round caps worn by undergraduates for square ones, of abolishing tests, of Methodism, of improving university education. Of these the first succeeds, the others are arrested by the hatred of Liberalism and of France which the Great Revolution caused. Lord Palmerston is an officer in the Johnian volunteers; Friend, whose trial is known to all acquainted with the life of Coleridge, is expelled for heresy; Dr. Craven, the Master of St. John's, who signs the decree for that expulsion, though "a Christian indeed in whom there was no guile," establishes lectures on Sunday evenings to keep his undergraduates from Simeon's church. The close of the history is, as courtesy demands that it should be, quiet and reticent even to monotony, but full of research and not devoid of interest.

The lives of the bishops are, no doubt, a large contribution, though a most unostentatious one, to that neglected subject, the history of the English Church. And yet, by giving, out of 1295 pp., 163 pp. to Dr. Marsh, and 66 pp. to Dr. Butler, Mr. Mayor has robbed himself of room in which he might have told us more about the position of the Altar in the last three centuries, about bowing towards it, about candles, about fasting, about daily services, about the Sacraments. Nor does he shew that Marsh introduced critical theology into England, as he aims at shewing, still less that Butler (a candidate in 1806 for the Head Mastership of Rugby) anticipated Arnold as a reformer of schools. As to Marsh, Mr. Mayor omits to quote the letter of George III. to Pitt, printed by Lord Stanhope (vol. iii. app. xix). It is a much more unhappy omission, when, adhering to his plan of not formally noticing any Johnians but fellows, he passes over Kirke White and Mason, and even the great name of Bentley.

It is a sign of the width of Mr. Mayor's subject, and by no means a reproach to him, that he now and then leaves out things of importance. Thus as to the celibacy of fellows (pp. 186, 563, 577, 604, 605, 1073), the case of Pilkington, who, in 1559, after his wife's death, was restored to his fellowship (p. 287), should have been compared with Abp. Cranmer's, and contrasted with that (p. 135) of Leaver; the attempt made about 1765 to enable fellows to marry should have been illustrated by the attempt made in 1798, and by such pamphlets as *A Letter on the Celibacy of Fellows* (1794), *Reflections* on that topic, Farish's *Toleration of Marriage* (c. 1800), and the *Ode to Trinity College, Cambridge* (1812). Again, quoting the case of a fellow's retaining his fellowship after a clandestine marriage, Mr. Mayor does not allude to the similar incident in *The Humours of Oxford*, nor to the history of Trinity College, Dublin, nor to the case in which such a marriage went far to create a presumption of a child's illegitimacy (Hylton's case, Vesey junior, vi. 295); and he refers to Oxford history without instancing in Peter Martyr's wife, in Mrs. Cox and Mrs. Fell at Christ Church, in Mrs. Spencer of Corpus Christi, in Mrs. English, in the Warden of Wadham, and without quoting Warton or Graves and *The Spiritual Quixote*.

Then as to plays and the observance of Sunday: if

Plautus's *Aulularia* was acted before Elizabeth in King's Chapel till late on Sunday night, and if the *prevaricator* harangued in Great St. Mary's (pp. 159, 573, 574, 583, 584, 616, 617), so at Oxford, even under the Puritans, and till 200 years ago, did the *Terræ Filii* recite in the University Church, and plays were acted at St. John's (as at the Inner Temple) on all festivals from All Souls' till Lent; lastly, the *Tripus* or *Tripus* (a corruption, perhaps, of *Terræ Filius*) and the "music-speaker" answered roughly to the Oxford "music-lecturer."

So reading of the use of tobacco, we miss not only illustrations from Oxford history but also a notice of the regret with which about 1750 the Cambridge authorities saw their pupils leave the pipe and the tankard for musical societies, and the story told by Gunning of the tutor's reflections on the smoking habits of the head of his house.

Then a note on the ages at which students matriculated, on the punishments inflicted on them, and on the amusements in which they indulged—matters of more than antiquarian interest—would have been acceptable. In 1565 we find them Protestants, and discarding their surplices: in 1601 they are patriotic, and engage with their "overthwart neighbours" at Trinity, as the Scotists and the Smigleccians did battle in Logic Lane, Oxford, or as the Templars fought with the students of Lincoln's Inn in Fleet Street: "amateur theatricals," which received more countenance from Universities and Colleges than they enjoy now, afforded the occasion, and the Trinity men were armed with clubs, stones, and water. The Johnians are forbidden in 1740 to get out of college at night by breaking open doors, scaling walls, leaping ditches, or any other way; forbidden to lounge in the courts or in the cloisters, and ordered to go to their rooms after "roll-call." In 1764 it is agreed firstly that if any undergraduate make any disturbance in the hall at the time when any other undergraduate is reading an acknowledgment of his offences, he shall be rusticated: and secondly, "to send Dr. Heberden" (a man opposed to tests) "a collar of brawn every Christmas."

The bursar's books at St. John's must be invaluable to a historian of prices. For the half century before 1582, when wheat and malt averages began to be taken every six months, there are no accounts kept by monasteries, and those kept by private persons are trivial. We must therefore go to colleges, and of these St. John's, which is said to have been singular in baking its own bread (it was not till about 1600 that Trinity began to do so), is, perhaps, the most important. The proclamations issued under Philip and Mary by the Oxford Vice-Chancellor, and printed by Mr. Lloyd, may be considered exceptional: I do not know whether the Eton books go back farther than 1595, or whether those of Winchester go back so far. Mr. Mayor gives us scattered hints as to corn rent (index s. v. rent), baking (pp. 430, 432, 439, 549, 551, 1075), beer (pp. 383, 549, 551, 1040), greens (p. 1038), capons (index l. c. and p. 1039), meat (pp. 1040, 1070-3, 1075, 1088), and "commons" (pp. 81, 99, 1075). Let us hope that when that evidence of the value of money, with which Professor Rogers could supply us from sources such as these, is made ready to our hand, Bp. Fleetwood's *Chronicon Pretiosum*, which might well be quoted by Lord Hardwicke in 1749, will not again be quoted, even in argument, as it was lately in the Queen's Bench.

The literary history of the college begins in the radiance of the new learning with the names of Croke, the first real public orator, of Cheke, the last real "Master of Glomery," and of Ascham: Cecil, afterwards Lord Burghley, as Mr. Mayor might have told us, having entered at 14, and read the Sophistic Lecture at 16, reads the Greek Lecture at 19, "as a gentleman, for his exercise, upon pleasure, without

pension," as Colet, returned from Italy, had lectured at Oxford on St. Paul's Epistles. But soon, to foster scholastic disputations, falling into disuse on account of the study of the classics, the students are directed to take one of their problems from Antonius Andreas, or Porphyry, or Aristotle, one from Buridan, or Petrus Tartaret, or Joannes de Magistris, the junior fellows to take theirs from Duns Scotus, the seniors from Plato or Aristotle (p. 343). So "Duns, with all the rabble of barbarous questionistes, dispossessed of their place and rowmes Aristotle, Plato, Tullie and Demosthenes, whom" Cheke and others "had brought to florish as notable at Cambrige as ever they did in Grece and in Italie" (p. 576). Hence about 1580, only two men at St. John's, Downs and his pupil Bois, knew the Greek tongue. The former restored it when almost lost and forgotten in that society: he was the correspondent of Casaubon and the admiration of Joseph Scaliger. The latter is famed for his notes on Chrysostom. A list of the college lectures in the latter half of the 16th century shews the germs of that desire for self-sufficiency, which led Whittaker to call St. John's an university (pp. 184, 507, 508). There were lectures in Hebrew (*and* Dialectic), Greek, Latin, Rhetoric, Logic, *etc.*, Philosophy, Physics, Mathematics; each lecture implied a lecturer, or sub-lecturer, or both, and an examiner. Lord Maynard's Lecturer in Logic was to have £60 a year, and to lecture twice a week. It does not appear when Duncan's "Elements" began to dispense collegially (as Sir W. Hamilton says) "a muddy scantling of metaphysics, psychology, *and* dialectic, in the university where Downam taught:" but the study of Logic seems to have declined in the earlier part of the present century, if, at least, St. John's was the one Cambridge college at which Mr. de Morgan found a logic lecturer to whom to send a logical work of his.

The "Master of Glomery" had presided in the Middle Ages over the study of grammar, but by this time his functions had, as it were, been distributed.

In 1775 and in 1782, when the educational reforms of Jebb and others had given to mathematical studies that *impetus* which "Oxymel Classic" deplored, the Johnian undergraduates had still their themes, or, as we should say, their essays to write for the Rhetoric Lecturer. As to college and university examinations see pp. 1058, 1059, 1066, 1067, 1071.

Lastly, the student of academical history will find the Jacobite Baker agreeing with the Whig view that the Crown should appoint the heads of houses (p. 199); he will see how Laud befriended foreign scholars (p. 635), how St. John's, in 1756 and in 1763, when English sympathies were at their narrowest, sent money to the colleges of Debreczin in Hungary, of Philadelphia, and of New York (pp. 1038, 1040); he will miss a full account, even an account as full as that in Wetherell's speech in 1834, and in Hamilton's *Discussions*, of the right of archbishops to visit the universities in their provinces (pp. 216, 505, 628), and he will miss other things, the want of which it is ungracious to notice, for, on the whole, the work is not only most interesting but such as no one but Mr. Mayor could have given us.

R. ROBINSON.

Old English History for Children.—By E. A. Freeman, M.A., late Fellow of Trinity College. London: Macmillan & Co., 1866.

FIVE hundred years ago a fine example was set to men of letters by Chaucer when he left the Squire's Tale half told to write for the benefit of his son Lewis, *Bred and mylke for children*. We count it no small gain for the rising generation of our own time that Mr. Freeman, following this precedent, should have paused in his great work on the Norman

Conquest to put together, as he tells us, "bit by bit for the use of my own children," this *Old English History*. The opening chapters of Mr. Freeman's book, are respectively entitled,— "Who first lived in Britain." "How Britain was a Roman Province." "How Britain became England;" and, "The Foundations of the English Kingdom." These are the work of a master whose own mind holds the subject with so firm a grasp that he can set it clearly, soundly, and thoroughly before the children, as it has never till now been presented to them. A high and special value is given to the book from its being written with certain aims, which Mr. Freeman explains in the preface. He has wished, "to teach children from the very first to distinguish true history alike from legend and from wilful invention;" and also, "to understand the nature of historical authorities, and to weigh one statement against another." Also, "to shew that clear, accurate, and scientific views of history, or indeed of any subject, may be easily given to children from the very first;" and, "to connect the history of England with the general history of civilised Europe, and to make the book serve as a more accurate study of historical geography." The legends add a great charm to the book. These are marked off from the narrative by a change of style, and their respective claims to belief are carefully discussed either in the text or the notes. Each teaches a lesson, illustrates a passing event, or brings out into relief some especially strong feeling of the time. And under Mr. Freeman's treatment their value rises beyond that of merely beautiful and striking stories—they become the parables of history. Moreover, they have been so happily chosen as to suggest that the writer may have experimented by telling his little scholars most of the stories of our early history; wisely selecting those which took the firmest hold on their minds; an impression strengthened by the fact that several of the tales are told of children. As, for example, the pathetic story of the little King, which might, by the way, furnish the teacher with an apt illustration of the growth of fable. Anglo-Saxon hagiology supplies two other legends of the same kind; that of the boy princes, Æthelred and Æthelbriht murdered by their relative, the king of Kent, and of Wistan, son of Wimund, king of Mercia, also slain by a kinsman. They probably belong to a group of tales which would naturally form round the true murder of the two grandsons of Clovis by their uncles, Hlothar, and Hilderic, a tragedy with which their constant intercourse with the Franks must have made our forefathers familiar. In all three stories a pillar of light reveals the burial-place, and in that of Kenelm, Florence of Worcester, no doubt improving the appropriate metaphor of some earlier writer into a fact, tells how from his decapitated head, "columba alba pennis aureis in cœlum evolat;" a marvel which William of Malmesbury in his turn develops into the miracle which Mr. Freeman gives from his version. We are rather surprised to find St. Cuthbert mentioned as "hardly known except in the North," and that the dedication of a Somersetshire church to him is to be reckoned extraordinary. Cuthbert is a national saint just as his biographer, Beda, is a national writer. Many churches south of the Humber, especially in East Anglia, bear his name. In the A. S. Litany of the Paris Psalter he is invoked immediately after Gregory and Augustine, and with them and Benedict he shares the honour of a separate discourse in the Homilies.

The gist of the author's excellent remarks on the treatment of legend is that the story should be told precisely as we find it, and that any transformation of legend into history by partial attempts to rationalise it is illicit. In the "Story of King Edwin" he cannot be said to abide by his own rules. For where Beda gives the superiority of numbers to the East Anglian king, remarking that Rædwald's

sudden onslaught did not give Æthelrith time to collect all his forces, Mr. Freeman tells us just the reverse. Again, Beda asserts with perfect faith that the stranger of Edwin's vision was a spirit, but speaks more guardedly of the supernatural revelation of the sign to Paullinus, perhaps thinking it just possible that the queen might have confided it to her confessor. Nothing whatever is gained by the turn the story takes under Mr. Freeman's hands, "then Edwin knew that it was he who spake to him by night as he sat at the gate of the house of Rædwald," for the presence of Paullinus at that time and place must be reckoned sheer fiction.

The contemporary charge brought against Godwine in respect of Alfred the Ætheling is dismissed as "a most unlikely story." But surely if Godwine be regarded as no better, and no worse, than most of his contemporaries, he would not scruple to take the shortest method to rid himself of any one who stood in the way of his designs. Mr. Freeman's account of the matter is that Alfred came into England with a large Norman following, in hopes to obtain at least the crown of Wessex for himself, that Godwine met him at Guildford—with what object it is not easy to say; that shortly after this meeting, but quite independently of it, Harold's people seized the Ætheling, inflicted atrocities on his Normans, and "he himself was taken to Ely, where his eyes were put out, and he soon afterwards died." He gives as an argument for Godwine's innocence that the Earl had opposed Harold's election, and had no motive to betray the Ætheling to him. Finally, a note adds that Godwine is charged with the crime in one version only of the Chronicles, and that "the story can hardly be reconciled with the history as given in the other versions." The Abingdon chronicler, writing in the heart of Godwine's earldom, and at the time—for the handwriting stops at 1046—brings the guilt home to him by name. He tells that Alfred was on his way to join his mother, but, "that neither Earl Godwine, nor the other men who had mickle power would suffer, because the cry was then greatly in favour of Harold, though that was unjust." In the attack on Alfred and his retinue Godwine is the chief actor. He takes the prince prisoner, and keeps him in his own custody until it was aredd—*oð þ man gerædde*—to convey him to Ely. The Worcester Chronicle—well known, by the way, as the one version which gives any account of the battle of Hastings—exactly reflects the history of the crime, only suppressing the name of the chief criminal. So when the Abingdon form has, "But Godwine let him, and set him in prison, and his companions he put to flight, and some in divers ways he slew," &c.; and the Worcester offers this variation, "Then he let him be set in prison, and his companions he eke," &c., we can no more doubt that *he* means Godwine than we can doubt that *ER* in last week's *Kladderadatsch* represents Napoleon III. All the other redactions pass over the affair in complete silence. The Ætheling does not appear in the Chronicle as a claimant for the crown, but it was evidently thought that his presence in the kingdom would strengthen Harold's election, against which the Wessex nobles, led by Godwine, were in strong opposition.

We expect the military side of the history, largely developed as it is, and lighted up with the fiery battle-songs of Brunanburh and Maldon, will find great favour with boys. But war and politics fill up too much of the foreground for the book to present a complete picture of Old English life. This is the more to be regretted, as to a writer of Mr. Freeman's research and learning abundant original sources offer material for a sketch of the moral and social life of our forefathers, of their literature, and religious belief. Something too might have been said upon the history, customs, and mythology of the Northmen, all of which afford

a glimpse into the motives which made war and piracy a necessary part of their existence. The defect is a real loss to children, for whom all this would have been the better part of the history; for where will they find a writer to tell it to them as Mr. Freeman could have told it?

G. WARING.

PHILIP JAFFÉ.

THE death of Philip Jaffé is one of the greatest losses that historical science has sustained of late years. Of Jewish parentage (born at Schwesen, near Posen, Feb. 17, 1819), he was one of those whom Ranke's teaching and example won over to the cause of historical research. Ranke has himself told us that none of his scholars showed such burning zeal for these studies as Jaffé. His first works were *The History of the Empire under Lothaire the Saxon*, in 1843, soon followed by *The History under Conrad III.* His vocation, however, was not to write history, but to collect the materials for it, and we owe some of our best critical and philological editions of the mediæval historians and collections of documents to the clear insight which so soon recognised its true sphere of action. In 1851 he published the *Regesta Pontificum Romanorum ab condita ecclesia ad a. p. Chr. n. 1198.* Eleven thousand papal bulls, letters, decrees, documents of all kinds, are here arranged in chronological order, and edited with the necessary critical and historical annotations. The work will doubtless be continued some day when the Vatican throws open those 2016 volumes of the *Regesta* since Innocent III. to the scholars of Europe. Nearly all the earlier documents are lost, but Jaffé's great collection almost repairs the loss. The history of the Church so interpenetrates that of the State in the middle ages, so many privileges were granted to monasteries and universities, so many dispensations to individuals, that much of the private as well as the public history of our own country lies hid in the treasury of the Vatican. Jaffé, too, was one of Pertz's chief coadjutors in editing the *Monumenta Germanica* from 1854 to 1863. His palæographical experience made his work always reliable, and from the fulness of his knowledge he wrote rapidly but surely. His last great work, the *Bibliotheca Rerum Germanicarum*, of which five volumes have appeared (the sixth, which contains Alcuin's Letters, is said to have been left nearly completed) groups the scattered material of the *Monumenta*, combined with fresh matter, into something like a series of organic wholes. Thus all the writings connected with Charlemagne, with Gregory VII., with S. Boniface, are collected and arranged so as to reflect light on one another. There is unfortunately sometimes an appearance of rivalry with the *Monumenta*, which was perhaps unavoidable. This will be clear if we compare Jaffé's edition of Einhard with that of Pertz, but the superiority of Jaffé's edition is also clear. Some of the volumes derive their unity from their relation to places rather than to persons, e.g. the collections of documents relating to Mainz or to Bamberg. Every student recognised these volumes as models of what editions of mediæval writings ought to be, and looked forward to their appearance with eagerness. English students were especially glad to hear that Alcuin was the next author to be critically edited. But it was not to be. The lonely man devoted himself more and more to his favourite pursuits till the physical strength was overtaken, the brain overwrought. Jaffé died by his own hand. He will be mourned not only by old friends, such as Ranke and Mommsen, or by the young students to whom he was so ready to give the fullest information on subjects where he was the acknowledged master, but by many in all parts of Europe who sympathised with his mind and profited by his labours. (We owe the leading facts of this notice to the account given of him in the Berlin *National-Zeitung* by his friends Alfred Dove and Prof. Dümmler.)

Contents of the Journals.

Forschungen zur Deutschen Geschichte, zehnten Bandes erstes Heft, Göttingen, 1870.—I. Der Kreuzzug von Friedrich I., von Dr. S. O. Riezler. [The history of Frederic Barbarossa's expedition is carried down to the death of Frederic Duke of Suabia, in Jan. 1190. Appended to the narrative are critical notices of the contemporary chroniclers, a chronological list of the letters and state papers relating to the expedition, and an index of proper names.]—II. Ueber den Bericht der Gelmhäuser Urkunde von der Verurtheilung Heinrich des Löwen, von Prof. G. Waitz. [An attempt to reconcile the other accounts of the proceedings against that prince, with the statement of it contained in the Gelmhäuser document.]—III. Briefe Johan Sleidans an den Cardinal Johan du Bellay, 1542–7. Mitgetheilt von Dr. L. Geiger. [The twenty letters of this collection are valuable chiefly as literary curiosities, Dr. Geiger himself admitting that they throw only a feeble light upon the relations between France and the Smalcaldic League.]

Archivio Storico Italiano, X. 2. Firenze, 1869.—M. Tabarrini publishes some letters of Jacopo da Volterra to Pope Innocent VIII., which show how anxiously Lorenzo dei Medici strove to maintain peace

in Italy. The letters contain his advice as to how to deal with Lodovico il Moro, who then ruled Milan on behalf of the miserable Duke Gian Galcazzo. They are of course in Latin, and good specimens of the correspondence of the Papal agents. Prof. Bocchi has an article on "The Ancient Adria," and Gabriele Rosa on the "Statutes of Brescia in the Middle Ages." P. Rotondi points out the importance of the Italian portion of the Annals of Vincent of Prague, who came into Italy in the suite of Ladislaus, the king of Bohemia, during the wars of Frederic Barbarossa. The destruction of Milan and the victory of Legnano are subjects of unending interest. G. Valentinelli reviews two English works, that of E. Cheney, on the illuminated official manuscripts of the Venetian Republic, and W. R. Drake's Notes on Venetian Ceramics.

Grenzboten, April 8, 1870, contains a notice of the forged manuscripts of Arborea, in Sardinia, which were submitted to the decision of the Academy of Berlin. Fechner discusses the question raised as to the genuineness of the Holbein's Madonna, which is one of the gems of the Dresden Gallery, and which some think a copy by a later hand of Holbein's Madonna at Darmstadt. Both represent the family of Meier, the Burgomaster of Basle, kneeling before the Madonna. Fechner allows that there is ground, for doubt, but, on the whole, concludes in favour of the genuineness of both the pictures.

North British Review, April 1870.—Earl Godwin and Earl Harold, by C. H. Pearson. [Thierry began the reaction in favour of Godwin, and Mr. Freeman accepts and carries out Thierry's view. As early as Stephen's time there were Englishmen who treated the charges against Godwin as depending mainly on the interpretation put on his acts by the writers who wrote under the first Norman kings; and Mr. Luard, in 1858, published a life of Edward the Confessor written by some Englishman strongly in favour of Harold's family; so much so that where the ordinary narrative makes Edward forgive Godwin, he makes the great Earl forgive Edward! Mr. Pearson examines into the whole question of Godwin's parentage and family, but the Anglo-Saxon family names recur so often that it is very difficult to identify the individuals meant, just as the many Williams, Roberts, and Richards who accompanied the Conqueror are the torment of genealogists. On the other question, that of Godwin's personal character, Mr. Pearson adopts Palgrave's view in preference to Mr. Freeman's, that he was an able statesman, trying by all means to raise his own family to power, and not shrinking from church spoliation when necessary, rather than a hero and a patriot.]

Maomillan, May, 1870.—The Origin of the English Nation, Lecture III.—[Mr. Freeman here concludes his account of the settlement of the English race in the island, and discusses the objections that may be raised to his view. He allows, of course, that in the counties of the *Waelhyn* (i.e. the south-western shires, Cornwall, Devon, and Somerset) there is a large Welsh element; and he points out that this district was not conquered until the English had become Christians, and until the war had ceased to be one of extermination. Somersetshire between Axe and Parret was conquered by the Christian Cenwealh; Somersetshire beyond Parret by the famous lawgiver Ine. Hence, while the Christian churches were swept away elsewhere, Glastonbury was spared, and the British wooden church is still represented by the famous Lady Chapel, while the stone church of the West Saxon is represented by the vast Abbey Church itself. Hence, too, legend gathered so closely round Glastonbury, and the island valley where Arthur's tomb was found at a later time. This district, then, is like East Germany, where the Slavonian population has been largely Germanized, and the Slavonian language has disappeared. But for the rest of England, Mr. Freeman adheres to his thesis that, with the slightest possible exceptions, the population is English, and has been so ever since the English clans came into the island. He disregards the theory of the long and short skulls, the light and dark hair, and the blue eyes. We suspect some of the physiologists may have a word to say to him on these subjects (cf. Professor Huxley's Lecture before the Ethnological Society, May 12th; but he recurs in effect to Max Müller's axiom, that in questions of national identity the only really available test is language.]

Preussische Jahrbücher, März, 1870.—[An article by Dr. Maurenbrecher on Bergenroth's account of Joanna of Castile, the mother of Charles V., points out that Bergenroth, though admirably qualified for a discoverer of fresh material, had not the requisite training to make due use of what he found. The biography of him by his friend Cartwright shows what a life of adventure he had led before he began to explore the Spanish archives, and he was not hence always aware of what had been previously written on the subjects he took in hand. Thus he seems not to have used Zurita's great work at all. Hence his views as to the character of Catherine of Arragon, and of her sister Joanna of Castile, startling at they were from the apparent mass of new evidence by which they were supported, will not bear examination. The very full discussion as to "Joanna la Loca," in the present number of the Edinburgh Review, is decisive on this point. In fact the evidence as to Joanna's madness is of the most varied and unsuspecting kind. The letters of Peter Martyr of Anghiera show this before her husband's death—the event which is supposed in some accounts to have occa-

sioned it. Her husband's treaty with Ferdinand the Catholic, Ferdinand's letters to the ambassador in England, the conferences held with her by Juan de Padilla and the other chiefs of the formidable revolt of the *Comunidades* (the object of which was to upset Charles V.'s Flemish government), all seem to admit of but one interpretation, that she was insane. The remainder of the article treats of the attempt to put a similar construction on the sayings and doings of Don Carlos.]

Journal des Savants, Avril, 1870.—[A. Maury continues the account of the wars of the League in France, taken from M. Challe's full narrative of the occurrences in the districts of Sens and Auxerre. Queen Catherine having tried edicts of tolerance, which the Catholic population resisted, now tried to restore unity of religion and of government by crushing the Protestants. Though superstitious, she was not religious, and her change of conduct shows merely a change in State policy. But the preachers on either side were fanatically in earnest, and the corrupt and corrupting Court had no moral influence in the nation. The massacre of Vassy was soon followed by the deplorable scenes at Sens, and the Protestants armed for a struggle which was to them one of life or death. They were beaten in the great battles at Dreux, S. Denis, Jarnac, Montcontour, but the scattered elements of their body, unable to unite in large masses, were able to keep up an effective partisan warfare, and the war in this district resolved itself into a series of sieges, of La Charité, Vezelay, Sancerre. The nobles were acting mainly from views of personal interest, and a feeling hostile to them began to gain ground among the peasantry. In South-west France religious liberty had revived the memory of political liberty, and Calvinism as usual was found in alliance with aspirations for freedom, while the Catholics (and later the Arminians) as naturally inclined to the cause of Power. The people of Bourdeaux remembered their old rights of self-taxation, which Charles VII. had promised to maintain when they abandoned the English cause—a promise which he had not kept. In fact, these towns gave themselves an almost republican constitution, which they maintained till Richelieu, in restoring the unity of France, unhappily destroyed at the same time the means of maintaining the local and municipal liberties.]

Sitzungsberichte der philosophisch-historischen Classe, LXIII. 2. Wien: 1869. J. F. von Schulte writes on the history of the early literature relating to the "Decretum" of Gratian, and carries still further the researches of Maassen on this subject. Few have been tempted to inquire for themselves into the character and value of the several compilations of Canon Law or their relations to one another. Alexander III. had once taught in Bologna, and we have a *Summa* under his earlier name of "Rolandus" still preserved, which Maassen has the merit of having proved to be his. Written within less than ten years after the appearance of Gratian's "Decretum," it yet shows that the *Summa* of Pancapalea had already appeared; with such zeal was the study of the Canon Law at once taken up. We see the influence of this revival on the mind of S. Thomas of Canterbury, when in his contest with Henry II. he began to study the rights and statutes of the Church. The rapid development of Church jurisdiction, when it had this code of law to rest on, soon shows itself in Simon de Bisiniano (the place is in Calabria, and gives name to a bishopric), who heard Gratian's own lectures at Bologna. We may take as a third instance Sicardus, Bishop of Cremona, known from his chronicle as having represented Cremona at the court of Frederic Barbarossa. Schulte's analyses and extracts give a clear account of these works, and he quotes some specimens of the "schemes" by which their theories were drawn out visibly before the eyes of the student.

M. Duruy is about to publish an account of his six years in office as Minister of Public Instruction.

The sons of the Duc d'Orléans are going to publish a work of their father's under the title *Campagnes de l'Armée d'Afrique*, 1835-39.

New Publications.

- ACTA et DECRETA Sac. Concil. recent. Collectio Lacensis. Vol. I. Herder: Fribourg.
- BLANC, LOUIS. Histoire de la Révolution de 1848. Vols. I. II. Paris: Lacroix.
- BORDIER, H. L. Philippe de Remi, Sire de Beaumanoir. Paris: Didier.
- CARAVITA, A. I Codici e le Artl a Monte Casino. Monte Casino.
- EMLER, JOS. Reliquiæ tabularum terræ regni Bohemæ anno MDXXI igne consumptarum. Tom. I. Prag: Greg. & Dattel.
- FREYTAG, L. Tiberius und Tacitus. Berlin: Henschel.
- GÖHLERT, J. V. Gabriel Salamancás, Grafen zu Ortenburg, Gesandtschafts-Berichte über seine Sendung nach England im Jahre 1527. Wien: K. K. Hof- und Staatsdruckerei.
- HARTMANN, JULIUS. Erhart Schnepff, der Reformator in Schwaben, Nassau, Hessen u. Thüringen. Tübingen: Osiander.
- LANFREY, P. Histoire de Napoléon I^{er}. Tome IV., 1870. London: Macmillan.
- MABILLE, ÉMILE. Le Royaume d'Aquitaine et ses marches sous les Carolingiens. Toulouse: Privat.

- MÉMOIRE CONFIDENTIEL adressé à Mazarin par Gabriel Naudé après la mort de Richelieu, publié d'après le MS. inédit, par A. Franklin. Paris : Willem.
- ORRIDGE, B. B. Some Account of the Citizens of London and their Rulers, 1060-1867. London : Wilson.
- REMEMBRANCIA. Analytical Indexes to Vols. II. and VII., 1580-1664, prepared by authority of the Corporation of London. Printed by Pardon, Paternoster Row.
- ROLLESTON, G. Researches and Excavations carried on in an ancient cemetery at Frilford, near Abingdon, 1867-68. London : J. R. Nichols.
- SICKEL, TH. Zur Geschichte des Concil von Trient. Actenstücke aus österreichischen Archiven. Wien : Gerold's Sohn.
- SPRINGER, ANTON. Fr. Chr. Dahlmann. Erster Theil (mit Dahlmann's Bildniss). Leipzig : Hirzel.
- TASSY, GARCIN DE. Histoire de la Littérature hindoue et hindoustanie. Ed. 2, Vol. I. Paris : Labitte.
- THOMAS SAGA, after gamle Haandskrifter, udgiven af C. R. Unger. Programme published by University of Christiania.
- VON SYBEL. History of French Revolution. Transl. Perry. Vols. III. and IV. Murray.
- WILHELM, FRANZ. Historische Volkslieder des preussischen Heeres von 1675 bis 1866. Berlin : Mittler u. Sohn.

Oriental and Comparative Philology.

Memoirs on the History, Folk-lore, and Distribution of the Races of the North-Western Provinces of India; being an amplified edition of the original Supplemental Glossary of Indian Terms, by the late Sir Henry M. Elliot, K.C.B. Edited, revised, and re-arranged by J. Beames, M.R.A.S., B.C.S. 2 vols. London : Trübner and Co., 1869.

In August, 1842, the late Court of Directors resolved to take measures for having a glossary prepared of words in current use in various parts of India, relating to the administration of public business in every department; and copies of a rough glossary, drawn up in the India House, were sent out to the different presidencies for distribution to the several officers to receive their corrections and additions. The scheme on the whole proved a failure; little interest was taken in it in India, and few of the returned papers added much to our previous knowledge. But to these blank returns there was one most honourable exception. Sir Henry Elliot was an able public officer and as busy as any man in India, but he was also an enthusiastic student of Native history and customs; and he began a collection which was to contain all the information that he had brought together relating to the tribes, customs, and fiscal and agricultural terms current in Upper India. The first volume was published at Agra in 1845 under the title of *Supplement to the Glossary of Indian Terms*, but unfortunately it only extends to the end of the letter J, and closes with the article "Jytee." The second volume was never written; and the compiler's death at the Cape in 1853 interrupted this work as well as the *Introduction to the Muhammadan History of India*, the second volume of which has lately been edited from the author's papers by Prof. Dowson. (See *Academy*, No. 3, p. 78.)

Much of the information contained in the first volume of the *Supplement* was incorporated by Professor H. H. Wilson in his *Glossary of Indian Terms* (London, 1855), but he could only give the results; while one peculiar feature of Sir H. Elliot's work is its fulness of details. As copies of the original edition are now difficult to procure even in India, and as the author had left copious MS. additions in an interleaved copy, Lady Elliot intrusted to Mr. J. Beames of the Bengal Civil Service, while home on furlough, the task of preparing a second and revised edition. The editor has altered the original arrangement, which was simply alphabetical, and has divided the work into four sections,—i. Casts and their subdivisions (vol. i. pp. 1-164); ii. Customs, rites, and superstitions (pp. 193-282); iii. Revenue and official terms (vol. ii. pp. 1-206); and iv. Terms illustrative

of rural life (pp. 207-378). The editor has also added some interesting appendices to section i. (pp. 165-192, 283-369) on the numerical strength and distribution of the Hindu casts, and of the Muhammadans in the N.W., as shewn by the census of 1865. A few new articles are also added in K and some of the subsequent letters; but the second volume, as originally designed, still remains to be completed by some future scholar. Mr. Beames has performed his task very well, and has frequently added good notes from his own Indian experience; but, in altering the author's spelling of native words, he has left not a few misprints of long for short vowels, and *vice versa*. A full index to the two volumes is also a great boon to the reader—this was wanting in the original edition.

The first Section, on Casts, comprises those which are found in the North-West Provinces, and a few of those found in Behar. Sir H. Elliot had devoted much attention to this obscure topic, and we only regret that these articles close abruptly with the letter K. The subject of Cast is almost endless, from the innumerable subdivisions. In fact the old standard division into the four casts only misleads, when we examine the present condition of the Hindus. The Brahmans, no doubt, remain as they always were; but the other three are hardly recognisable. The Rajputs seem to represent the old Kshatriyas, but the Vaiśyas are extinct with the exception of a small body of Bais baniahs in Oude, whose claim however is not universally admitted; and pure 'Súdras are no longer found in Northern India, where they are only represented by the mixed classes. In fact each Presidency has its own subdivisions, and to know the actual condition of India, we must have special enquiries for each great section of the empire. Thus in Bengal there are different subdivisions from those in the North-West. In Bengal the classes next below the Brahmans, but of course with a wide interval, are the *Baidya* or medical, and the *Káyastha* or writer cast; then come the nine divisions called the *Naba 'Sák*, as the *gopa* or cowherd, the *máli* or gardener, the *taili* or oilman, &c.; while below these are the numerous low casts, from whom a Brahman cannot accept water, such as the *kaivartaka* or fisherman, *savarna-banij* or goldsmith, &c. Yet such an important phrase as "naba 'Sák" does not appear even in Wilson's Indian glossary. The present work only treats of the North-West; and our knowledge of India will only be really accurate, when Sir H. Elliot's second volume is supplied, and similar works are compiled for the other provinces. Every civilian can learn a number of facts in his own neighbourhood which would be invaluable for the Indian student; we want, in short, more such books as Stirling's *Orissa* or Mr. Elliott's *Oonao* (*The Chronicles of Oonao, a district in Oudh*, by C. A. Elliott, B.C.S.; Allahabad, 1862). These things cannot be got from the written literature. Sanskrit literature has systematically ignored the present; and the Muhammadan historians have generally had no eyes for anything beyond the wars and insurrections of each reign, or the ceremonial of the court and the promotions of the different court officers. But the social history of each district is still preserved in local tradition; and manners and customs still exist in every village with a tale of their own if we could only read it. Thus General Cunningham found a tank near the present village of San-kassa, where a Nága is still propitiated by offerings of milk whenever rain is wanted, just as it was in A.D. 400, when the Chinese pilgrim Fa-hian visited the spot.

Sir H. Elliot is very full on the Rajput tribes, and he continually supplements and corrects Colonel Tod's *Annals of Rajasthan* which, however delightful as a chronicle, is too often loose and confused. We quote the following as an instance of the continual under-current of change which

goes on India in spite of the apparent immobility of Hindu society. He is speaking of the Bâchhals, a tribe of Rajputs of the Sombansî stock.

"They are recorded in the *Āin-i Akbarî* as being the zamîndârs of Farîda and of Kânt Gola, the old name of Shahjahânpûr; and the fact is interesting as showing the changes of possession which have occurred in this tract within a short space of time. The Bâchhal Rajputs are said to have succeeded the Goelas, or Gújars. They were in turn succeeded by Katherya Rajputs, who themselves have been of late years succeeded by the Gaur Rajputs, whom they called in as allies to aid them against the encroachments of the Rohillas."

One of the most interesting articles is that on the Jâts, pp. 130-137, though the question of their origin is still left very obscure. We have one very important correction of Elphinstone, who had drawn a distinction between the Jâts of Elphinstone, who had drawn a distinction between the Jâts of the Indus and the Jâts of Bhartpûr; as it is here shown that in the Perganahs where Jâts are now, they are recorded as Jâts in the *Āin-i Akbarî*, "so that the difference of the long *a* is a mere fashion of spelling, and shows no difference of origin, family, or habit."

With regard to the inferior castes, the book contains a mass of information not to be found elsewhere. Most of them pretend to a sevenfold division; but close inquiry generally detects a greater number, and it is very difficult to get a correct list of the several names.

We have also an interesting article on the Bárah sâdât, the powerful tribe of Sayyids, which furnished the two ministers who placed Farrukhsiyar on the throne. There is, however, a little error in p. 13, where it is said that "Abdullah Khán was defeated and slain on the hard fought field of Hasanpûr." He was defeated A.H. 1133, and taken prisoner, but his life was spared at the time, though he was afterwards poisoned in 1137.

There is also an error in p. 52, which the editor might have corrected. In the article there on the Banjâras (those wandering merchants who came in as a *deus ex machinâ* to relieve Lord Cornwallis's army as he retreated from Seringapatam), Sir H. Elliot rightly derives the word from the Sanskrit *banij* and rejects Shakespeare's derivation from the pretended Persian word *birinjâr*, "rice-carrier;" in fact the Persian word *birinjâr* never means "rice-carrier," but is a corruption of *birinj-zâr*, "a rice-field." But he was misled when he supposed that the word was necessarily "of higher antiquity than the Indian connection with Persia," because it occurs in the *Daśa Kumâra Charitra* written by Dandin in the 11th or 12th century. It is true that Professor Wilson in his analysis of the story of Pramati, speaks of a Banjâra camp; but in his printed text of the original, p. 135, no such word occurs, but we have only *mahati niṣame naigamânâm*, translated in Böhlingk and Roth's Dictionary by "in einer grossen Versammlung von Kaufleuten." Dandin no doubt had Banjâras in his mind, but he cannot be quoted as an authority for the word.

The third part of the *Glossary*, on revenue and official terms, is peculiarly useful, and, though much of it was incorporated in Professor Wilson's glossary, a great deal of curious information still remains unappropriated. Under the article *Dastûr*, we have a valuable analysis of the map of the N.W. from the *Āin-i Akbarî*, with notices of the territorial changes since Akbar's time. Thus we have accounts of the different Mahâls or Perganahs of the Sirkârs Agra, Kanauj, Kâlpî, Kol, Tijârah, Irij, Sahâr—Ilahâbâd, Karra, Korâ, Kâlinjar, Jaunpûr, Ghâzîpûr, Benares, Chanâr,—Gorakhpûr, Khairâbâd,—Dehli, Rewârî, Sahârânpûr, Hissâr Feroza, Sambhal, Badâon. These lists with their accompanying maps are of great use for the student of Muhammadan history; but the article is imperfect as regards the present state of the country from the author's having rigidly kept himself within the limits of the N.W. Provinces as

then constituted, so that he was forced to exclude all the Perganahs which are ruled by native feudatories. In pp. 178-185, Mr. Beames has added a very valuable note from Mr. H. Blochmann on the Isti'mâl-i Hind, or peculiarities in the Persian spoken in India as distinguished from the language of Persia itself. It is curious to notice that the Persian of the Muhammadan conquerors of India has deviated from the language of Ispahan, just as the Americans have changed the English of the mother country. In each case the new nationality has amply vindicated its right to innovate; and Muhammadan India, like America, has produced authors of her own who are quite equal to their contemporaries in the older language. It is interesting also to see that the changes are not always due to the younger country.

"The Isti'mâl-i Hind includes peculiarities which once belonged to the Persian as spoken in Persia, but which the modern Irâni in the course of its development has entirely discarded. In early times Persian had become the court language of Turân, and from Turân it was carried to India by the waves of the Turânian immigrants and invaders. Hence, on the whole, the Persian of India is Turânian. As Latin in the Middle Ages, so was the Persian in Turân, and subsequently in India, the language of the learned. The works of the pre-classical and classical periods were studied and imitated, and peculiarities have thus been preserved which have long since disappeared in the Irâni Persian."

The second and fourth parts abound with varied information on the village customs and superstitions. Nearly every page offers something suggestive and interesting. Thus, in vol. i. p. 269, we have an account of "hardaur," the name given to the oblong mounds raised in villages and studded with flags for the purpose of averting epidemic diseases, especially cholera.

"They are called after Hardaul Lâlâ, the son of Bir Singh Deo, from whom are descended the Rajas of Dattea. The natives have a firm persuasion that the cholera broke out in Lord Hastings' camp, in consequence of beef having been killed for the European soldiers within the grove where repose the ashes of this Bundelkhand chief. So rapid has been the extension of this worship that it now prevails through the upper and central Doâb, a great part of Rohilkhand, and to the banks of the Sutlej. To the eastward, the worship of Hulkâ Devî, the goddess of vomiting, has been prevalent since the same period."

In vol. ii. p. 332 (*art. gauchanâ*), we have an interesting defence of the native practice of sowing culmiferous and leguminous plants together, which Mill (*History of British India*, vol. ii. p. 26) called "the most irrational practice that ever found existence in the agriculture of any nation."

"The real fact is, that it is highly advantageous to the land as well as to the crop. Dew readily forms on the leaves of the chanâ, or grâm, which would not form on the wheat; and in seasons of drought the practice is very often the means of preserving both crops; . . . as to its being irrational, it is a practice encouraged by the first agriculturists of Europe. Nothing is more common than to sow clover with barley, flax, oats, and Lent-corn; and with the same object which has established Gauchanâ in native agriculture as a highly rational and beneficial system (Von Thâer, *Principes raisonnés d'Agric.*, vol. iv. § 1304).

In vol. ii. p. 228, Mr. Beames remarks, "it has not, as far as I am aware, been noticed that the bamboo (*bâns*) seldom flowers in Bengal until just before its death; at least, so say the natives, and my own experience confirms the supposition." This explains a passage in the *Mahâbhârata* (iii. śl. 15647), where Draupadî tells her ravisher Jayadratha that his success will prove his ruin, "as the bamboo flowers to its own destruction." Similarly there is a Bengali proverb to the same effect, "*bâns mare phulle, mânush mare bhule.*" E. B. COWELL.

Divan de Fêrazdak, publiée sur le manuscrit de Ste. Sophie de Constantinople, avec une traduction française par R. Boucher. 1^{re} livraison. Paris: Labitte, 1870.

WE have just been nearly having two editions of the poet Farazdak published at the same time, that which Mr. Prym is preparing with so wise a deliberation at Beyrout, and that

of which M. Boucher has just given us the first part. The great poets of the first century of the Hejira—Farazdak, Djarir, and Akhtal—lately the joint subject of an interesting monograph of M. Caussin Perceval, deserve all three to be published, and we hope that M. Boucher will go on to complete the excellent work he has begun. For Djarir, we need not point out to him that there is an excellent manuscript at Leyden; for Akhtal, we commend to his notice a fine copy in the Oriental Institute of St. Petersburg, in a *dépendance* of the Foreign Office; for Farazdak, we are astonished that the editor has not made use of the recension of Sokkara preserved at Oxford (Catalogue ii. p. 306).

The introduction which will accompany the last part is to give us the reasons which have determined the editor to use exclusively the manuscript of St. Sophia at Constantinople. Its frontispiece is reproduced with minute exactness in a photograph at the beginning of the present volume. The short preface (pp. i–vii) which precedes the translation is meant to explain the Arabian allusions contained in it. On two readings only (cf. p. vi) I am sorry to disagree with M. Boucher: 1st, I would read *soultân elâ 'tham* and not *soultânnâ*; 2ndly, *Tawassama bisimmati eladab* ("who has been stamped with the stamp of a good education"), instead of a phrase which ought to have appeared very strange to so good an Arabic scholar as M. Boucher.

In the passages I have had occasion to examine, the text appears correct, and it would be very ungracious to glean some slight grammatical mistakes that may be found—mistakes too few and too slight to affect the general merit of the whole work. M. Boucher appears to have sometimes neglected to apply the rules relating to the orthography of *ibn*, "son," and to the cases in which the *alif* should be retained. But too seldom have we the good fortune to find sixty pages of Arabic so correctly given throughout, and we cannot speak too strongly of this unusual merit of the volume before us.

It is about the translation that I should chiefly differ with M. Boucher: but the recollection of the difficulty of these ancient pieces invites indulgence rather than severity. Besides, the work is not finished, and in the next parts M. Boucher will no doubt rectify some of the interpretations he has given in the present.

HARTWIG DERENBOURG.

THE MOABITE STONE.

The last month has produced no less than four interpretations of the Moabite Inscription:—(1) By Prof. Haug, of Munich (*Supplement to the Augsburg Gazette*, 16th April). (2) M. J. Derenbourg, of Paris (*Journal Asiatique*, 1870, p. 155, ff., and *Revue Israélite*, 8th April) (3) Prof. Nöldeke, of Kiel (*Die Inschrift des Königs Mesa von Moab*, Kiel, 1870, 8, 38 ff.). And, (4) Prof. Schlottmann, of Halle (*The Times*, 5th May). Another is to be expected from Dr. Land, the well-known Dutch scholar; and three in the next number of the *Journal of the German Oriental Society*. All agree in reading at the end of the 4th line "Omri." M. Derenbourg supplies **בא** before the name of the king; Prof. Nöldeke **קם**; and Prof. Schlottmann **עלה**; while M. Ganneau reads . . . **על**. The Omri of l. 7 is, according to all these interpretations, the king of Israel. It is possible that the photographs of the Inscription, when they arrive, may clear up this point. M. Derenbourg alone seems to feel the difficulty we pointed out in our last number, that the end of l. 6 and beginning of l. 7 would be an interruption of the sense if the Omri of l. 7 be the king of Israel. He translates, "Tant que je vivrai, je le tourmenterai, et je ferai du mal à Moab et à ses villes." But he is obliged to derive **אמר** from **ארר**, and to substitute **וארע** for **וארא**; a conjecture which is rendered improbable by the general correctness of the Inscription. All agree, again, that the meaning of l. 8 is that Omri and his son (Prof. Nöldeke adds his grandson) dwelt at Madhebbha 40 years,* and that we have here a round number.

* In the last Number, p. 194, l. 6, read Old Phœnician for Phœnician, for **שת** occurs in different Phœnician inscriptions, but not in the first Ashmonezer, nor in 1 nor in 36 of those of Citium.

Here also we must wait to see how far the great lacuna can be supplied by the photographs. M. Derenbourg well translates l. 13 and beginning of 14: "J'y restai avec les hommes de Shiran, et avec les hommes de . . . Shahrath;" and points out that Shiran is Sibmah, according to the Targum of Jerusalem (Num. xxxii. 38), and that the other town may be Tsereth hash-Shahar, mentioned together with Sibmah (Josh. xiii. 19). M. Derenbourg is of opinion that **עלם**, l. 7, is the town Almon, and that l. 29 **בכר** is the name of a town. Prof. Nöldeke* regards this word as the plural of **בקר**, and translates, "Und ich habe . . . die Rinder, die ich gesammelt hatte auf der Erde," in allusion to Mesha, whom the Bible calls a rich shepherd (2 Kings iii.). In accordance with this interpretation, Prof. Nöldeke reads **אספת** instead of **אספת**. This root, however, is never used with the preposition **על**, but with **ב**.

The word **קרחה** † is, according to Prof. Schlottmann, the Moabite name for Dibon, but this latter name itself occurs in the inscription. Prof. Haug translates "market-place;" M. Derenbourg "citadelle;" and Prof. Nöldeke "die Fläche," a place belonging to Dibon. The difficulty here is that the name Dibon, instead of occurring in immediate connection with this place, does not occur till seven lines after (l. 28). Prof. Nöldeke ingeniously suggests the reading **הר'בני** [at the end of l. 1 and beginning of l. 2. In this case, perhaps, the father is referred to, not Mesha.

As to history, all the interpretations agree that Mesha is the biblical king, and that the war took place in the time of Ahaziah and Jehoram. M. Senior Sachs, of Paris (*Revue Israélite*, 21st April), in an article treating only of the historical aspect of the inscription, has come to the conclusion that it refers to a war in the time of Jehu. He conjectures in l. 27 **יהוה ירס יהוה**, "which Jehu has destroyed." It is doubtful whether there is room for a **י**. The philology of the question is fully treated in Prof. Nöldeke's pamphlet. Besides the peculiarities to which we called attention in our last number, he points out that **ה** is used at the end of the words instead of the Hebrew **ו**; that the plural and dual ends with **ו**; and that **ת** is used for the feminine **ה**. He also reads **ויעני** (l. 8) = **ויענהו**; whilst M. Derenbourg, on the contrary, translates "et il humilia," i.e. **ויעניו**, from the root **עניו**. Comp. **שלו**.

We have also received Prof. Ewald's notice in the *Götting'sche gelehrte Anzeigen*, April 20, in which Karhah is rendered "by forced labour." It appears that he had only seen M. Ganneau's first copy. Dr. Wright, in the *Athenæum*, May 7, further suggests, in l. 32, **ר**. If so, Horonaim must be in the south; but Capt. Warren's photographs are not implicitly to be trusted.

Intelligence.

The Bodleian Library has just acquired two important MSS. from Sanaâ in Yemen, the region of the Himyaritic inscriptions. One is a prayer-book written in the 15th century. The liturgical directions are in Arabic, the prayers in Hebrew, with the so-called Assyrian punctuation, which has been found only in a MS. of the prophets at St. Petersburg, and a single leaf of Deuteronomy in the Bodleian. The other is a MS. of the Pentateuch, preceded by a grammar in 52 leaves, hitherto quite unknown, in which the chapter on the accents is much more complete than in any other grammatical work. The great Masora in the margin differs considerably from that printed in the common editions.

A classified catalogue of Sanskrit works in the *Sarasvati Bhandaram Library* of the Mahârâja of Mysore, printed at the Government press of Bangalore, has just arrived. It comprises 608 MSS., many of them containing different works, for the most part written in the Telugu, Grantha, and Canarese characters. It may suffice to pick out the titles of a few works of special interest: Yajurveda Kâthakam; Bhaṭṭa Bhâskara Miśra's Comment on the Black Yajurveda; Âpastamba Kalpa Sûtra, with Dhîrtasvâmin's Commentary; Bhavasvâmin's and Vishṇu Bhaṭṭa's Commentaries on the Baudhâyana Śrauta Sûtra; Bhâradvâja-Śikshâ, with com.; Yajurveda Vyâsa-Śikshâ, with com.; Taittirîya Prâtiśakhya, with two commentaries; the Tribhâshyaratna and Gârgya Gopâlabhaṭṭa's Vaidikâbharana; Gârgyasanhitâ.

The third volume of W. Radloff's great work on the popular literature of the Turkish tribes of S. Siberia, comprising the grammatical part, has just appeared.

Dr. E. Trumpp's comparative grammar of the Sindhi language is now in the press: the expenses are defrayed by the India Office. A Pushtu grammar by the same author is also ready for the press.

* In the *Gött. gel. Anz.*, May 4, Prof. Nöldeke accepts the conjectural reading proposed by M. Neubauer (see *Academy*, No. 7, p. 193).

† Of the termination **ה** in this word, while it is in others **ת**, we may perhaps conclude that **קרחה** is a proper name.

The Transactions of the Dutch Academy of Sciences contain a paper by Dr. De Goeje on the names Phœnicia and Canaan. The author regards Phœnicia and Pœnus as derivatives of the native word for Phœnicians, Phun or Phin. He supports his view by the name of the Berber characters, Tifnagh, by the "rex Japon" of Solinus, and by two Hebrew proper names. He considers Canaan to belong properly to the valley of Jordan, the scene of the first conquests of the Israelites.

Contents of the Journals.

Zeitschrift für Aegyptische Sprache u. Alterthumskunde. March. The last Emperor in the hieroglyphic inscriptions, by R. Lepsius. [An answer to Lenormant, who reads the name of Achilleus, Diocletian's rival, where Lepsius reads Decius.]—On formulas relating to the heart, continued, by S. Birch.—Assyrian History: Sennacherib, by G. Smith. [Places the expedition to Judea in 701.]—April. On some old Egyptian calculations of the time of Rhampsinitus, by J. Dümichen.—On formulas relating to the heart, continued, by S. Birch.—On the campaign of Tiglath Pileser II. in Ariana, by F. Lenormant.—The Assyrian Canon, by G. Rawlinson. [An answer to Dr. Haigh, who thinks, contrary to internal evidence, that there is a break of some years in the chronology.]

Journal Asiatique. Dec.—Chronique Samaritaine, suivi d'un appendice, par M. Ad. Neubauer. [A transcript in Hebrew characters of a work employed by Abu'l Fath in his own chronicle. The MS. was written in 544 Heg. The author's object is to shew that the Samaritan calculation was received by direct tradition from Adam. The most interesting part is the nomenclature of the High Priests and of the Samaritan families.]—Jan. Etudes sur les noms arabes de diverses familles de végétaux, par J. J. Clément-Mallet.—Nouvelles et mélanges: La stèle de Méscha, par J. Derenbourg.

Vuller's Persian Grammar, rev. by Justi, in Gött. gel. Anz., April 27.
Buddhaghosha's Parables, rev. by A. W., in Lit. Centralblatt, April 30.

Max Müller's Essays, Vol. II., rev. by A. K., in the same.

Max Müller's Rigveda Prâtisâkhya, rev. by A. W., in the same.

New Publications.

GUYARD, STAN. *Nouvel essai sur la formation du pluriel brisé en arabe.* Paris: Franck. [Regards the vowels in the so-called "broken plurals" as produced by a lost plural suffix.]

MARIETTE-BEY. *Abydos: Description des fouilles, etc.* Tom. i. Ville antique. Paris: Franck.

NAVILLE, E. *Textes relatifs au mythe d'Horus recueillis dans le temple d'Edfou et précédés d'une introduction.* Basel: Georg.

NÖLDEKE, TH. *Die Inschrift des Königs Mesa von Moab; mit einer lith. Tafel.* Kiel: Schwer.

HAYJUG, R. *JEHUDA.* Two treatises on verbs containing feeble and double letters, translated into Hebrew from the Arabic by Gikalitia, &c. Edited by J. W. Nutt. London and Berlin: Asher.

RESPONSIONUM liber. Partic. I. Responss. discipulorum R. Menahem b. Saruk contra responss. Dunasch b. Labrat. Partic. II. Responss. discipuli Dunasch b. Labrat, &c. Edidit J. G. Stern: Vindobonæ.

SCHLOTTMANN, R. *Die Siegestäule Mesa's Königs der Moabiter.* Halle: Waisenhaus.

VULLERS, J. A. *Institutiones linguæ persicæ. Editio altera.* Giessen: Ricker.

ZSCHOKKE, H. *Institutiones fundamentales linguæ Aramaicæ.* Vindobonæ: Braumüller.

Classical and Modern Philology.

L'Hellénisme en France: leçons sur l'influence des études grecques dans le développement de la langue et de la littérature françaises, par E. Egger. Paris.

THE comparison of Greek and French literature has seldom failed, especially since M. Villemain, to attract the attention of French critics. The interest of such comparison centers chiefly in the classical drama typified by Corneille, Racine, and Voltaire, and continued in monotonous purity of type till its natural extinction some time between 1830 and 1850. But besides the drama, the various forms of French literature, ever since the revival of classical learning, have been penetrated and in most cases all but entirely remodelled through the influence of Greek taste. Nor did such influence remain confined to pure literary forms: it re-acted, through

the medium of literature, on national feeling and political thought. M. Egger, when he claims, with pardonable pride, for his countrymen a kind of "descendance morale" from the Greeks, expresses somewhat rhetorically a truth of which the French mind has always been conscious ever since the classical times of the literature of France. A people in which all classes are pre-eminently distinguished for subtlety of intellect, keen literary appreciativeness and perfect sense of measure, would naturally court comparison with a race unique in the world for the perfection of these self-same qualities; and the most successful French writers have always coquetted with this sense of national pride. To say the least, a strong vein of Hellenism is distinctly traceable in French thought and feeling for the last three centuries, and as a particular instance, the infusion of Greek republican ideas is most conspicuous in French pamphleteerism from the vigorous anti-tyrannical diatribe of La Boétie, Montaigne's friend, down to Camille Desmoulins and the hellenist Paul Louis Courier. A thousand traits of resemblance occur which, artificially grouped, might tempt one to bring even French politics within the *cadre* of a history of Greek ideas in France, and to present for instance, with M. Egger, the famous *Declaration of the Rights of Man* as a Greek idea "expanded" (*élargie*). But the truth and substance of this would be more accurately expressed by saying that the literary class prepared and directed the Revolution, and that the literary class was saturated with Greek ideas—which fact no doubt assisted in bringing forth a generation of Aristides, Sosthènes, Démosthènes, &c., besides giving a Greek turn to the national *coiffure*.

M. Egger thinks himself justified in regarding Hellenism as "a primitive and lasting element in French character;" in proof of which he first reviews what he describes as the "*analogies originelles*" of Greek and Gaulish character: the Gauls had the *argute loqui*, which is matched by the *ore rotundo*, as their military valour was by the heroism of the Greeks. Passing from this somewhat *naïf* parallel to the second point of the proof, we find the Greek colony of Marseilles described as a centre of hellenic culture "from whence it gradually ramified throughout Gaul." But from the facts, adduced by M. Egger himself, it is clear that the influence of Marseilles can neither have been extensive or permanent, though Marseilles may have served as a starting-point for the diffusion of Roman civilization. Rome and Christianity diffused in the centre and north of Gaul the Greek ideas they embodied, but in a Roman and Christian form. Greek, as a language, was limited to a strip of the southern coast, and was crushed out by the Barbarian invasions. Disappearing, it left a few scanty traces, as for instance at Arles, where the Benedictine writers note its existence in a lingering form under the first Merovingian kings, and was almost entirely supplanted by Latin in popular use at the period when the neo-Latin dialects were in process of formation. The earliest documents in the French language from the 9th century to the end of the 15th yield on examination but a very small number of words of Greek origin, derived through the medium of the Latin. Raynouard and Fauriel have attempted to establish a closer affinity between Greek and the Romance languages. M. Egger exposes the unsoundness of their etymologies with superabundance of detail, but he hardly does justice to another side of the question, viz. the persistence of Greek legends in popular traditions of the South and the connection of such forms of Provençal poetry as the *aubade* and *serenade* with the Greek *epithalamium*. The meagre notices of Greek studies in France during the Middle Ages, chiefly collected from Ampère's three volumes of French literary history, and from the Benedictine folios, might have been

abridged, and summed up in the following statement—that for the space of a thousand years, in the absence of Greek MSS. and intercourse with the East, Greece was little more than a name to France. More interesting to follow would have been the traces of popular life which still clung to Greek names and legends in medieval poetry. A cycle of poets absorbed in the name of Benoist de Ste. More, with a great following of imitators, translators, romancers in almost all the languages of Europe, sang or spoke of *Troie la Grant*. Homer, indeed, they did not know, or at least rejected, for Dictys and Dares “translated, we are told, in the Latin chronicle of Cornelius Nepos.” Yet the homeric undercurrent swept through Europe, and prepared the chivalrous spirit for the revival of Homer himself. This side of the Middle Ages is somewhat ignored in M. Egger’s book; Benoist de Ste. More would have served to illustrate it, and might well have been noticed.

We are now at last introduced to the Renaissance itself, with its first growth of Hellenists, Hellenes dispersed in Western Europe by the catastrophe of 1453, and Greek printers. M. Egger insists on what he calls the original character of the Renaissance in France, but seems inclined to overstate it in asserting that the Greek exiles “left but superficial traces of their passage in that country.” Nor is the contribution of Italy to the revival of Greek scholarship in France sufficiently recognised. Hermonymus of Sparta, who taught Greek in the University of Paris, must have been a *pauvre sire*, by the account of his pupils, Erasmus and Budæus. But Lascaris and Aleander, the former especially, were men of a different stamp; and though Budæus does not appear by his own account to have had much assistance in teaching from Lascaris,* yet he acknowledges his liberality in placing books and MSS. at his disposal. Some of these probably went to enrich the royal library of Fontainebleau, founded by Francis I. at Budæus’ and Lascaris’ suggestion. Budæus may well describe himself as *αὐτομαθῆς καὶ ὀψιμαθῆς*, but he speaks of the light which Italy and foreign books had shed upon French scholarship; and had we been told more about the MSS. brought into France by the Greek exiles, and the acquisition of the Fontainebleau library, we should have been better able to appreciate the true originality of the French Renaissance. Without following M. Egger into bibliographical *minutiae*, it may be as well to notice the rapid succession of Greek editions after the first impulse once given by the humble and modest initiators of the Parisian Greek Press, the Gilles de Gourmont, the Simon de Colines, and other precursors of the Estiennes. But since M. Egger has chosen to be minute, we may venture to suggest the addition to his list of the *Lucian*, printed by Gourmont in 1528, a date important from its close coincidence with the publication of Rabelais’ *Gargantua*. Lucian and the Greek satirists have strongly impregnated Rabelais and his great following, whose name in France is Legion—pamphleteers of the *Ligue*, *Satire Ménippée*, Voltaire, Camille Desmoulins, Courier—besides suggesting the form of the dialogue to the *littérateurs* of the 17th and 18th centuries, Fénelon, Fontenelle, &c. The great progress of the Greek studies during the earlier part of the reign of Francis, promoted by the twin creations of the *Royal College*, 1530, and the *Royal Press*, and especially by the *Commentaries* of Budæus, is placed in proper relief. This last work marked an era not only in French but in European scholarship.

But Budæus’ literary influence was inconsiderable. His

* An error of date has here slipped into M. Egger’s account: Budæus received instruction from Lascaris *not* in 1518, but many years before, after Charles VIII.’s return from the Neapolitan expedition.

Latin style, unlike Erasmus’, is dull and heavy; and the real life of Hellenism is more conspicuous in Rabelais and J. du Bellay. M. Egger, while doing justice to the former, might have dwelt longer on the difficulties and persecutions in which his ardour for Greek studies, his free and scornfully scholarlike attitude involved him with the monks, exciting, as appears from Budæus’ correspondence, the lively sympathy of that great man. He might have illustrated from the *Gargantua* and *Pantagruel* Rabelais’ enthusiastic preaching of Greek culture, his clearing and stripping off of the old scholastic life, his bold encroachments on the Sorbonne. “Read the New Testament in the Greek,” is Gargantua’s heretical advice to his son. The *Abbaye of Thélème*, fresh with the grace and *laissez-aller* of Platonic culture, is the new abode and liberty-hall, with “Fais ce que Voudras” for its motto, into which the human spirit is enticed from the cobwebbed, white-washed hypocrisy and gloom of conventionalism—such a *Utopia* as enthusiastic scholars might dream of, in which the spirit of antiquity might freely circulate through modern forms of life. This almost *romantic* side of Rabelais’ book, so illustrative of the history of Greek ideas, is rather overlooked by M. Egger. His chief endeavour is to collect evidence of the solidity of Rabelais’ classical learning, with a view to defend his work from the imputation cast upon it even by such judges as Montaigne, who ranks it as “un livre simplement plaisant” with Boccaccio’s *Decameron* and the *Basia* of Johannes Secundus; and he dismisses with slight allusion a subject of great interest in reference to Rabelais and his time—I mean the systematic opposition of the Sorbonne to the “newly-invented language,” and to the new criticism of the Sacred Text it involved. In 1830, Danes, Professor of Greek in the *Collège Royal*, was summoned, with Vatable and two others, to appear in Parliament, and forbidden to explain Scripture by the Greek and Hebrew without the permission of the University. These and other similar facts are important: properly grouped, they would explain much in the history of Greek studies in France, which have greatly suffered from the direct opposition or the jealous tolerance of the Church.

The real creator of philological method in France was Henri Estienne II.; and the Parisian Greek press was raised to its eminence by the Estienne family. By his *Thesaurus*, 1572, Henri Estienne left his mark on French and European scholarship, as he had done by his *Anacreon*, 1554, on French poetry. Both he and his father Robert appear as men wrapped up in all the passions and interests of their day; ardent Calvinists, patriotic Frenchmen, proud of their vernacular, and claiming for it European precedency. Their successors Scaliger, Casaubon, Saumaise, are carefully estimated, but somewhat confusedly grouped. In order to understand the respective relations of the first and second generation of French scholars, a better point of view might have been taken. M. Egger might have shewn how the first generation opened the sources, supplied the first rough draught of materials; how the second not only continued this work, but matured the criticism of the first. Nor has he sufficiently determined the results of such labour in reference to French literature, or worked out the answer to the important question: how far was French literature guided by a learned criticism in its study of Greek models? M. Egger has treated this in a fragmentary manner and in a different sense. In speaking, for example, of French criticism as applied to the *chefs-d’œuvre* of Greece during the 17th century, he only considers the second-hand work of the D’Aubignacs and Le Bossus, and does not touch on the question whether there existed anywhere at that time in France a special first-hand criticism, thorough and scientific.

To the absence of such a criticism in the 17th century we may attribute in great part the undue admiration of Aristotle, which was the bane of French literature for 200 years. Inspired towards the close of the 16th century by the example of Italian commentators, the French critics of the *περί ποιητικῆς* ignorantly applied to France all the *minutiae*, valuable as history rather than as criticism, of the Aristotelic treatise. Systematically distorted, it supplied the elements of a new scholasticism to the age which had witnessed the downfall of the old; the sense of the Greek models was lost, the origins of the national literature ignored, not only by the poets and the whole literary class, but also by the nation at large, which seemed to have forgotten the productions of its own vigorous epic youth. The brilliant *Chansons de Geste* of the 11th and 12th centuries, the song of Charlemagne and Roland and the twelve peers, were no longer known except through the insipid romances of the 15th century; beyond the vapid *Roman de la Rose*, all was forgotten. Such ignorance of their literary antiquities placed the imitators of the 16th century in a false position, and took, as it were, the ground from under their feet. Thus a pseudo-classicalism, elaborated by successive critics, and finally embodied in that Code of Ignorance, Boileau's *Art poétique*, extinguished the national drama of the *Confrères de la Passion*, and gave rise to a spurious epos, besides many other spurious forms of lighter literature: pastoral poetry on a pseudo-Theocritean pattern—Græco-chivalrous novels in the style of the *Histoire Amoureuse des Gaules*—Ronsardesque Pindarism which remained as a standard of lyric poetry till Lamartine—flooding the French language with the nomenclature of Pagan mythology, and forcing into unnatural channels the current of national poetry. Exaggerated by subsequent writers, this pedantic enthusiasm resulted in the creation of an artificial literature which held France enthralled for the space of two centuries. For this Ronsard and his school are no doubt responsible, but their responsibility has been greatly exaggerated by the criticism of the 17th century,—the century, indeed, which reduced to rule and formula what had been a flight of fancy with its predecessor. Thus Boileau, himself the coldest type of this pseudo-classicalism, condemned the occasional abuse of genuine Hellenic imitation in Ronsard,

“dont la muse en François parloit grec et latin.”

M. Egger has vindicated the 16th century from this *dernier mot* of an unjust criticism. Ronsard and du Bellay inveighed against the *latiniseurs* and *grécaniseurs* of their times. Even in translations, French preserved its originality. The idiomatic richness of Amyot's *Plutarch* entitled it to an honourable place in the list of standard writers used by the French Academy of 1637 in the compilation of its dictionary. The metrical translations from Sophocles and the Tragicus by Antoine and Lazare de Baif, are remarkable for their close reproduction of the familiar as well as of the elevated tones of the Greek original.

If we turn now to consider in what Ronsard and the poets of the latter half of the 16th century were most successfully inspired by the Greek models, we shall find that it was in the Anacreontic style of poetry, so rapidly naturalised in France by H. Estienne's Greek-Latin *Anacreon*, soon followed by Rémy Belleau's translation in French verse. The Anacreontic vein was in the national genius; in following it, French poetry was returning to its own native qualities. Even Ronsard was glad to leave off *pindarising* and betake himself to the more genial source opened by Belleau and Estienne. His ill-fated *Françoise* and pindaric odes have long been, and will always remain, a dead letter in French poetry; but his lighter poems, and especially his sonnets, pre-

serve a delicate *maniérée* grace of feeling and expression which place them in the first rank of French Anacreontic poetry.

French tragedy, and its relation to the Greek models, has been so abundantly illustrated by the criticism of MM. St. Marc Girardin, Patin, and others, that M. Egger has abstained from entering into minute comparisons, but has sought to determine the theory of French tragedy as compared with the Aristotelian theory of the drama; and it would be difficult to find a clearer or fuller treatment of this question.

It is further important to notice the progress introduced by classical innovation in French oratory, and the perversion of history it occasioned, in obliging historians to conform to the Thucydidean practice of writing set speeches for their personages—a practice perpetuated by the works of Mezeray, Vertot, Velly, &c., till Augustin Thierry rescued history from the abuse of classical imitation.

Thus M. Egger has traced, in the form of a continuous exposition, the influence of “Hellenism” from the period when French literature was revived by classical learning, down to the present time when it is seeking the elements of a second renaissance in its own national past, imaginatively reconstructed by the Hugos and Chateaubriands, and exhumed by erudition in its original texts. He has shewn, with great minuteness of detail, how each literary form (with one conspicuous exception, comedy) has been more or less directly modified, and sometimes recast or severed, as in the case of the drama, from its national origins. The interposition of a Latin copy is everywhere manifest, as a chief cause of failure in these attempts at classical adaptation. Viewed as a plastic agent in French literature, Hellenism is more conspicuous for its failure than for its success, which consisted less in its direct influence on literary forms corrupted by it, than in its contribution of rich thoughts woven into the loose tissue of French prose. The 16th century skimmed, as Montaigne has it, the cream of Greek philosophy, though it skimmed it sometimes thin in such writers as Plutarch. And, the more assimilable ideas of Greek ethics, clarified through the medium of French moralists and Montaigne “their Prince”—himself no Hellenist except so far as he was an assiduous reader of Plutarch in Amyot's translation—were absorbed by general literature. The careful study of this literary evolution, and the blending of its various points of view, for the first time attempted by M. Egger, forms the main interest of his work, and would gain by being disincumbered from some episodic matter, less out of place in a lecture than in a book.

W. MARKHEIM.

Hyperidis Orationes Quattuor cum ceterarum fragmentis edidit Fredericus Blass (Bibliotheca Scriptorum Græcorum et Romanorum Teubneriana). Leipzig: Teubner, 1869. pp. xxxvi. 112.

FORTUNE has dealt strangely with Hyperides. Although enrolled in the number of the famous Ten Orators, frequently referred to by ancient lexicographers and rhetoricians, and highly commended by ancient critics, he was long regarded as hopelessly lost to literature. Besides some meagre items of vocabulary and phraseology recorded by Harpocration and others, there still survived in Stobæus one noble fragment, containing part of the closing words of the funeral oration delivered over the Athenians who fell in the Lamian war.

Many of the minor fragments were collected and elaborately examined by Friedrich Gustav Kiessling. His dissertations contained, among other points of interest, a series of reasons—good, bad, and indifferent—to account for the almost total loss of Hyperides; and a tantalizing record of a complete copy, which had been seen by Brassicanus, in the

library of Matthias Corvinus, King of Hungary, but which was, to all appearance, either mislaid or destroyed, on the capture of Buda, by the Turks, in 1526.* They also contained the memorable words of expectation: *Non prorsus videtur spes abiicienda esse, fore ut in bibliothecæ alicuius obscuritate Hyperidis orationes latentes aliquando ex situ et tenebris in lucem protrahantur.* When these words were republished in the latter part of 1847, their writer little knew that, in their general import, they had already been fulfilled. By a singular coincidence, the spring of the same year that saw the republication of Kiessling's pamphlets witnessed the first discovery of the remains of Hyperides by two English travellers in the ruins of Egyptian Thebes.

Near the beginning of 1847, a papyrus roll had been discovered by some Arab excavators at Gournou, in one of the small wooden sepulchral boxes frequently found in the tombs of Egypt: part of this roll (containing fragments of the speech against Demosthenes) was purchased from a local dealer in antiquities by Mr. A. C. Harris; the other part (including a complete speech, *pro Euxenippo*, and a portion of another, *pro Lycophrone*) fell into the hands of Mr. Joseph Arden. Further, in 1856, another scroll, containing the greater part of the funeral oration above mentioned, but stopping short of the peroration preserved by Stobæus, was purchased at Thebes and brought to England by the Rev. H. Stobart. It was soon after placed in the British Museum, unrolled with scrupulous care, and elaborately framed and mounted.

Mr. Harris published a lithographed *facsimile* of his fragments, and, in a very short time, they were critically edited on the continent by Böckh and by Sauppe, and in England by Churchill Babington, who also published a splendid facsimile edition of Mr. Arden's MS., with a critical and explanatory commentary; and, thirdly, the British Museum papyrus was similarly edited in a costly form in 1858, and in a cheaper form in the following year.

Professor Babington's labours were soon criticised, reproduced, and supplemented, by English and continental scholars.

The present editor, Dr. Blass, is already favourably known to the student of Greek oratory by two elaborate volumes on that subject published in 1865 and 1868. The edition commences with an excellent preface, giving a graphic *résumé* of the criticism of Hyperides, and a minute analysis of the palæographical peculiarities of the manuscript. Amongst these are the shape of the letters, the orthography of the words, and the method of indicating a new paragraph by drawing a short horizontal mark beneath the first letters of the line in which that paragraph begins. An opinion that the *papyri* may be ascribed to the second century B.C., is quoted with apparent approval: then follows an examination of the clerical errors found in the MSS., a statement of the plain rules that must guide the critic in filling up the numerous *lacunæ*, and an account of the object of the present edition. Here, for the first time, says Dr. Blass, all the remains are printed in a single volume. Then follows the *Vita Hyperidis* ascribed to Plutarch, with a commentary and a series of well-selected *iudicia veterum*; next, a brief "argument" of each oration (in which, by the way, a printer's error assigns the first speech to 224 or 223 B.C., instead of 324 or 323): after that, the text of all four orations printed in a neat type, with the lines corresponding to those of the papyri; and an *apparatus criticus* at the foot of the page. The book closes with some three hundred fragments gleaned from the pages of Greek lexicographers and rhetoricians. There

is also a postscript containing the results of Prof. Babington's recent microscopical examination of the Harrisian fragments; and, lastly, a full *index nominum et rerum memorabilium*.

In arranging the text, Dr. Blass appears to have mainly aimed at a sober eclecticism: though not devoid of originality, he is, on the whole, judicial rather than suggestive, and we have seldom had occasion to find fault with his judgment. Thus in the speech *Pro Lycophrone*, column vi. line 22, he rightly adopts [*Atas*] *ἐκείνος ὁ μαινόμενος* in preference to [*Ηρακλῆς*] *κ.τ.λ.*, on the ground that the *lacuna* is too narrow for the latter proper name, and just large enough for the former. But in viii. 13, *βοηθεῖν τοῖς...σιουσι*, (where the dots indicate approximately the number of lost letters) he is, we think, hardly justified in adopting Cæsar's restoration *βοηθεῖν τοῖς φεύγουσι* instead of Shilleto's *βοηθεῖν τοῖς εἰσιούσι*. Again, in v. 38 of the funeral oration, there are certain lines of the papyrus, in which Dr. Blass has seen the weak point in a conjecture made by Classen, but has failed to say any further. We have only to insert *δέει* before [*κατ*] *επτη[χ]ύ[ιαν]*, and the gap he has indicated is adequately filled up. Lastly, in the crux of this whole speech, in column ix., a personal inspection of the papyrus, from which the Editor was necessarily precluded, would have discovered a minute fact unrepresented in the facsimile, a short stroke of the pen passing downwards from the centre of the second loop to the circumference of the second ω in *αἰω[ν]ίων*, thus correcting *αἰω[ν]ίων* into *αἰώνιον*. He has adopted as his text a bold and, in several points, indefensible restoration of Cobet's instead of a safer but only (we fear) provisional one printed by Professor Babington in his second edition.

Altogether, the edition of Hyperides which Dr. Blass has given us, will be much valued by students for its comprehensiveness and its critical accuracy. J. EDWIN SANDYS.

An Icelandic-English Dictionary, chiefly founded on the Collections made from Prose Works of the 12th to the 14th Centuries, by the late Richard Cleasby; enlarged and completed by Gudbrand Vigfusson. Oxford: at the Clarendon Press, 1869. Part I. A—H.A.S. xxxvi., 1-240.

THE publication of Egilsson's *Lexicon Poeticum* of the Icelandic language in the year 1854, first made it generally known to philologists that Mr. Richard Cleasby had been engaged for years on a similar Dictionary of the Old-Icelandic Prose Literature, and that his labours had been unfortunately cut short by his premature death in 1847. We learnt at the same time, that his collections had been handed over to Icelandic scholars, who had undertaken to complete them and prepare them for the press. But year after year slipped by, and all we heard was that several unsuccessful attempts had been made to finish the undertaking; until, at last, all hope of the publication of a work so full of promise died gradually away. It was, therefore, with unusual pleasure that students of the Old-Icelandic language and literature learnt that Mr. Cleasby's collections had been placed in the hands of one of the first of living Icelandic scholars, Mr. Gudbrand Vigfusson, whose name was a sufficient guarantee, not only that the work would at last see the light, but that it would be done in the best way.

The expectation raised on both these points has now been fully justified by the appearance of the first fasciculus of the Cleasby-Vigfusson Dictionary, which embraces quite a third of the whole work. We do not hesitate to say that it bids fair to be the beginning of a new epoch in the history of Old-Icelandic philology.

We have little or no means of knowing now how much of his task Mr. Cleasby had actually accomplished in the many years during which he gave his whole care and

* See No. 4, p. 116, of the *Academy*, and especially H. Hager's *Questiōn's Nyfcr. doc.*, cap. i. p. 1.

industry to the collection of his materials, nor what he might have done as a lexicographer had life been spared him; nay, even on the character and extent of his collections we can form no opinion, seeing that (as we learn both from Copenhagen and from the Preface to the Dictionary, p. viii.) the original papers have been retained in Denmark, and only transcripts forwarded to Mr. Vigfusson. These copies can be supplemented in part from Erik Jonsson's Old-Norse Dictionary (*Old-Nordisk Ordbog*, Kjöbenhavn, 1863), a book which was taken for the most part from Mr. Cleasby's collections.

The merit of Mr. Cleasby, however, remains undiminished; nor does it appear the less distinct because the circumstances of the case leave it to rest chiefly on the fact that *he* was the originator of the work, and that *his* collection of materials has formed if the real incomplete foundation of this Dictionary. But we are also bound in truth and justice to attribute the excellencies as well as the shortcomings of the work to Mr. Vigfusson alone; for he is the actual editor, who has in great part collected the materials, and has alone worked them out into their present complete form.

The subject matter of this Dictionary is, the written and literary Icelandic language at large, poetry as well as prose, from the earliest time down to our own days; but it dwells more especially on the language of the classical period, from the 12th to the 14th centuries, or, to speak yet more exactly, on the language of the Old-Icelandic as also the Old-Norwegian prose literature during that period. The linguistic treasures contained in the literary monuments of this time form the actual foundation, the beginning and end of the whole undertaking.

On pp. ix.-xiii., we find a carefully classified and digested list of the sources; they extend from the oldest song of the Edda, the *Völuspá*, down to the latest yearly issue of the Icelandic journal, *Thjóttólfr*, 1869. The mode of treatment is mainly philological, in the sense that the discussion and explanation of the single words are perpetually referred back to the written monuments from which they are taken.

At the same time, partly in reference to this main purpose, partly independently, close attention has been paid not only to the meaning but also to the form of the words, their spelling, and inflexions, as also to the etymology, whether Scandinavian or other, which is treated everywhere with especial and appropriate reference (as in this case was clearly right) to English.

There is not a single column of this closely-printed book which does not offer us something new, something hitherto unknown or misunderstood. We may note especially some excellent emendations of Icelandic texts; a considerable number of short essays on various points of ancient Icelandic political and legal archæology; a variety of observations and delicate criticisms on the usage of the language, on the forms and modifications of single words, from their earliest MS. spelling down to their present established shape. On all these points much was to be expected from one who, like Mr. Vigfusson, is not only a philologist, but a born Icelander, and who, from his long connection with the Arn-Magnæan Collection of Icelandic MSS., had for many years the best means of making himself thoroughly acquainted with that succession of MSS. in which his native literature is preserved.

We must notice as a special set-off to this first fasciculus, the Icelandic Grammar, which forms a part (pp. xv.-xxxiv.) of the prefatory matter. It is limited to the doctrines of vocal and consonantal sounds, inflexions, and formation of words, the syntax being altogether omitted; and even within these bounds the first of these subjects, the theory of the sounds is in great measure reserved for the instructive

articles at the beginning of each letter as they follow in the course of the alphabet; whereas, the notices of inflexion and the formation of words are summed up in a series of paradigms, followed by more or less explicit observations. These last-mentioned notices contain in the narrowest compass a collection of materials so rich, as well as so much that is instructive and suggestive, that, had the editor done nothing but this, he would have earned a place of high distinction among Old-Norse grammarians. Among many valuable things in this portion of the work we will mention only two: first (p. xxviii. *b*), the tracing back of the obscure Norse negative-suffix *a* (*at*) to the Gothic suffix *uh* and *uppan*; and secondly (p. xxxi. *b*), the proof that the three feminine nouns which are formed from the weak verbs, with the letter *n* (*e.g.* skipa-*n*, dæm-*ing*, gláð-*ning*), stand in close relationship to the three corresponding classes of weak verbs (skipa, dæma, gléðja).

There is also at the beginning of the Grammar an excellent account of the Icelandic alphabet and modes of writing, and at pp. xxxv., xxxvi., remarks on the spelling followed in vellum MSS., as well as a short description of the indeclinables (the adverb, preposition, conjunction, &c.), placed after the discussion of declension and conjugation.

Our estimate of this remarkable work would not be altered if on certain points we could not altogether agree with Mr. Vigfusson, or if we have detected some slight errors, which he has no doubt himself noticed before this, and which he will be sure to mention in those *Addenda et Corrigenda*, which are indispensable in a dictionary.

TH. MÖBIUS.

Contents of the Journals.

Rheinisches Museum, Vol. XXV. Pt. 2.—F. Blass: On Alcman. [Supplements an article in Vol. XXIII. on a fragment originally published by Egger from a papyrus now in Paris. Mr. Blass's second thoughts are the result of a personal inspection of the papyrus.]—W. Helbig: Contributions to the explanation of the Campanian wall-pictures.—F. Nietzsche: Analecta Laertiana. [A series of suggestions on the text of the first two Books of Laertius: the writer seems to us more successful in discovering difficulties than in solving them.]—W. Brambach: Critical Raids. II. Metre and Music. [Directed against a theory proposed by Moritz Schmidt in the preface to his translation of Pindar. The most interesting parts of the paper are, the examples from modern music of the Pæonic rhythm, or 5-4th time; and the theory, also illustrated by modern parallels, that the division into lines in Greek choruses corresponds in general to the phrases of the melody to which they were originally sung. The victory over M. Schmidt is an easy one.]—E. Hiller: Eusebius and Cyril. [Maintains that the chronological notices in Cyril against Julian are derived immediately from Eusebius, and that they are wholly without independent value.]—J. Frey: The Scholiast to Germanicus. [On the Greek Sources of the Scholia.]—J. Steup: The conclusion of the Fifty Years' Peace in Thucydides.—Miscellanea by Schmitz; L. Müller; Schmidt; Klein; Dziatzko [on the meaning of a place in Hor. Sat. I. 6]; Ritschl [a very important paper, shewing on metrical grounds that *cubi*, *cusquam*, etc., should probably be restored for *ubi*, *usquam*, etc., in sundry passages in Plautus].

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ERRATUM IN No. 7.

Page 193 (a) line 22 for "ελευθευ," read "ελευθευ."

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	PAGE		PAGE		PAGE
NOTICE	223	SCIENCE AND PHILOSOPHY :—		ORIENTAL AND COMPARATIVE PHILOLOGY :—	
GENERAL LITERATURE AND ART :—		Bence Jones's <i>Life and Letters of Faraday</i> (2nd notice)	232	Geiger's <i>Origin of Language</i>	242
G. D'Heylli and F. de Marcescot's <i>Théâtre Complet de Beaumarchais</i>	223	Rolleston's <i>Forms of Animal Life</i>	234	Hayyug's <i>Two Treatises on Verbs, &c.</i>	243
Van Lennep's <i>Missionary in Asia Minor</i>	224	Galton's <i>Hereditary Genius</i>	235	Contents of the Journals, New Publications	244
Sempera's <i>History of the Bohemian (Czech) Literature</i>	226	HISTORY :—		CLASSICAL AND MODERN PHILOLOGY :—	
The Roman Exhibition	226	De Laborde's <i>Musée des Archives de l'Empire</i>	239	Pelle's <i>Introduction to Greek and Latin Etymology</i>	244
Intelligence, Selected Articles, New Publications	228	Von Ranke's <i>Correspondence of Frederic the Great, &c.</i>	239	Pierron's <i>L'Illiade d'Homère</i>	245
THEOLOGY :—		Parthey's <i>Dicuius Liber de Mensura Orbis Terra</i>	240	Legrand's <i>Collection de Monuments pour servir à l'étude de la langue néo-hellénique</i>	245
Newman's <i>Essay in aid of a Grammar of Assent</i>	228	Earl Stanhope's <i>History of England</i>	240	Wilkins's <i>Speeches from Thucydides</i> , and Sheppard and Evans's <i>Notes on Thucydides</i>	246
Volkmar on the <i>Gospel of St. Mark</i>	230	Long's <i>Decline of the Roman Republic</i>	240	Deecke's <i>De reduplicato Latina Lingua Præterito</i>	247
Letter to Editor	231	Sievers' <i>Life of Libanius</i>	241	Contents of the Journals, Selected Articles, New Publications	247
Selected Articles, Contents of the Journals, New Publications	231	Intelligence, Contents of the Journals, New Books	241		

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Readers are reminded that the mention of New Books, Articles, &c., in our lists is intended as a guarantee of their importance. The Editor of THE ACADEMY cannot undertake to return communications which are not asked for. The next number will be published on Saturday, July 9th, and advertisements should be sent in by the 4th.

General Literature and Art.

Théâtre Complet de Beaumarchais, par G. D'Heylli et F. de Marescot. Tomes I. et II. Paris: Académie des Bibliophiles, 1869.

A NEW edition of the works of an author more talked about than read is always valuable, and in the case of Beaumarchais in particular the labours of the annotator are almost indispensable. The position which he holds in literature, as author of the best comedy of the last century, his importance in history as a literary thermometer of the revolutionary furnace, even the eccentricities which did not prevent his half succeeding Voltaire as plaything of the Parisian mob, prevent our separating his public from his private career. The present editors illustrate the influence exercised by the latter upon his works, by printing all the various readings of successive copies—a method which, if pursued in *Le Mariage de Figaro* and the opera of *Tarare*, would give a summary of the course of opinion through the twenty years of his greatest activity. The two volumes which have appeared as yet contain *Eugénie*, a tedious drama of the school of Diderot, which failed on its first representation in 1767, was then condensed and corrected, and is still acted occasionally; *Les Deux Amis, ou Le Négotiant de Lyon*, acted in 1770, an unsuccessful but characteristic attempt to make bankruptcy interesting on the stage; *L'Ami de la Maison*, an unpublished piece from a manuscript lately purchased in London, which has given rise to a good deal of controversy by its resemblance to *Le Supplice d'une Femme*, by MM. de Girardin and Dumas fils; and, alone of any literary value, *La Précaution inutile, ou Le Barbier de Seville*.

Beaumarchais is a singularly unequal writer, and even his indisputable successes were not attained with the first intention. The same want of judgment and moderation that distinguished his life is visible in the first draft of all his writings, before they had been submitted either to the sure test of dramatic performance, or the minute criticism of friends, like the Duc de Nivernois, who had patience to mark every phrase or syllable that seemed hazardous. *Le Barbier de Seville* bears on the original title page the candid legend, "Représentée et tombée, le 23 de Février 1775," and this extraordinary result can only be explained by the clumsy divisions into scenes and acts, unless by the more favourable theory that the point of really new situations is not likely to be seized by an audience at once. The notes which are very full on all that concerns the text, might perhaps with advantage contain more information about the author and his allusions to forgotten adventures; and the editors seem to have been less fortunate than M. de Loménie, the laborious author of *Beaumarchais et son Temps*, in obtaining access to manuscripts in the possession of Beaumarchais' descendants. On the other hand, amongst the manuscripts discovered in London by M. Tournier, and now first made use of, are several entirely new pieces in prose and verse, the originals of some letters already published, and a curious

copy, mostly in the author's handwriting, of the *Barber of Seville*, dated 1773.

Beaumarchais, as is well known, was the son of a watch-maker of the name of Caron, and began life as his father's apprentice. His first characteristic exploit was a lawsuit with a brother tradesman who had stolen an invention for which he claimed sole credit. He won his cause, and introduced himself at court by the help of toy watches and other proofs of skill in his craft. Before long his musical talents procured him admission to the society of the lonely daughters of Louis XV., and the jealousy which pursued him through life took its rise from his influence as unofficial master of the *menus plaisirs*. His interest with *Mesdames* enabled him to oblige a great capitalist, one of the brothers Paris, who gave him the means of purchasing a small place. In 1756 he married the widow of a colleague, and first took the name of Beaumarchais from a small estate of hers. His patent of nobility derived from the office of secretary purchased soon after, and he was in the habit of silencing doubts as to his title by the answer, "I have the receipt." But the turning point in Beaumarchais' history was the lawsuit with the heirs of his friend Paris Duverney, out of which arose the more famous *procès Goetzmann* and the *Mémoires*, which interested all Europe in the quarrel. In the original cause Beaumarchais was plainly in the right, but he was defeated on an appeal heard before the famous *Parlement Maupeou*; and the second trial, divested of all extraneous circumstances, was simply to determine whether fifteen louis d'or had or had not passed from the pockets of the defeated suitor into the fair hands of a judge's wife. To understand the sensation created by this affair we must remember the unpopularity of the parliament, and the success of the *ancien régime* in diverting popular excitement into side channels returning upon themselves. As so often happened in the revolution, sentiments powerful enough to compass the most serious ends were wasted upon irrelevant issues; the French Wilkes, as he was called, fixed public attention by the story, not of parliamentary grievances, but of his sister's love affairs and speculations as to Madame Goetzmann's age! The revolution in Beaumarchais' favour was sudden and complete. Up to this time his enemies had had the ear of the public, and he had been reduced to argue, "Mais si j'étais un fat, s'en-suit-il que j'étais un ogre?" A puppy he certainly was, conceited, and afflicted with a reckless tongue, which obliged him to spend one-half his life in explaining away the utterances of the other. Some idea of the stories current about him may be gathered from his reply to a stranger who expressed surprise at Voltaire's having doubted that Beaumarchais murdered his three wives: "Not only," said Beaumarchais, "has the wretch poisoned three wives, although he has only been married twice, but moreover, as the *Parlement Maupeou* very well knows, he has devoured his father *en salmis*, after having smothered his mother between two thick pieces of bread and butter."

Beaumarchais' third wife, who, as it happens, survived him, sought his acquaintance as an admirer of his writings, and it is not surprising that they should have been the means of gaining him many partizans. But M. de Loménie scarcely takes enough account of one suspicious circumstance concerning his hero. His self-justifications are most plausible and convincing, but why was he, alone amongst his contemporaries, so constantly in need of justification? His own account of the matter is admissible up to a certain point; he enumerates eleven different occupations—musician, mechanic, poet, dramatist, lawyer, financier, editor, merchant, privateer, politician, and architect—which he had tried with enough success to affront the regular practitioners in each, and not long enough to be admitted to the

privileges of full membership; but for every enemy that he owed to his versatility two were provoked by his arrogance, and a dozen by his litigious instincts and a passion for putting himself in the right. It should be added that some of his bitterest enemies were men to whom he had declined to lend money, or to whom, having lent, he applied for repayment. The Goezmann affair ended with the condemnation of both parties; Beaumarchais was sentenced "*au blâme*," a penalty involving the loss of civil rights and indirectly leading to the most discreditable passages in his life.

He was employed by Louis XV. on a secret mission to London for the suppression of a libel on Mme. du Barry; he was successful, but the death of the king postponed the rehabilitation which was to be his reward. The history of what followed has only recently been freed by German research from the uncertainty which Beaumarchais' imagination had laboured to cast over it. The facts appear to be that, in want of employment, he sold to Louis XVI. a libel on Marie Antoinette which he had composed himself; then to baffle suspicion, he dashed across Europe in pursuit of the imaginary author, a Jew, Angelucci, and, to make assurance doubly sure, invented a Homeric combat with brigands, in which his life was barely saved by the box containing his royal master's autograph commission. The fabrication of this romance is the only flagrant charge which has been brought home to him, but this harmonizes better with the esteem in which he was held by his contemporaries than with the impression that would otherwise be given of his character by his works, or by Goethe's tragedy; this, it is scarcely necessary to say, is based entirely on the *Mémoires*, saving the catastrophe, for both Marie and Clavijo lived to a good old age.

It is difficult to do justice to the multifarious activity of Beaumarchais' middle age. His writings brought him into correspondence with persons of every age and degree, and he would find time to advise upon the love affairs of an unknown Mdle. Ninon of seventeen, in the midst of all his commercial and dramatic enterprises, his memoirs to the king on the United States, his disputes with Mirabeau on the water supply of Paris, his sermons on infant mortality and the results of baby-farming, not to mention his private quarrels, duels, and embarrassments. The excitement with which the *Barbier de Seville* was received arose in part from a rumour that it was full of allusions to the trial which had retarded its appearance. This proved not to be the case, as the passage of arms between Figaro and Brid'oison now to be found in *La folle Journée*, was not allowed to appear in the place intended for it. Parts of Figaro's autobiography and his lecture on the ground of the English language shared the same fate; other passages prescribed in 1775 and tolerated in 1783 prove the public taste to have degenerated rather than improved in the interval. The first of the Figaro comedies is in every way the best; the plot is simple and complete, it contains as much brilliant dialogue as its successor, and, unlike it, is free from situations bordering on low farce. Molière has written nothing more genuinely comic than the scene in which Don Bazile enquires: "Qui diable est-ce donc qu'on trompe ici? Tout le monde est dans le secret!" and which has made it impossible for the name *Basile* to be pronounced on the stage without a general cry from the parterre "Allez vous couchez."

At this distance of time it is not easy to see what there is in *Le Mariage de Figaro*, ou *La folle Journée* to shake the foundations of a throne, but the event showed that Louis XVI.'s reluctance to allow its performance was well founded. With the helpless acuteness of his grandfather, he consented, saying, "For consistency's sake, we must pull down the Bastille." Some of the phrases which gave umbrage seem

harmless enough, as this: "Sommes-nous des soldats qui tuent et se font tuer pour des intérêts qu'ils ignorent? Je veux savoir moi pourquoi je me fâche;" but Figaro's remarks on the freedom of the press have had the honour of being thought dangerous under the Second Empire. The opera of *Tarare*, which was first produced in 1787, kept the stage, with needful alterations, throughout the Revolution, and we can imagine the tumult with which one party would echo the address to a monarch

"Tu pouvais tout contre un seul homme,
Tu ne pourras rien contre tous."

And another the lines

"Règne sur ce peuple qui t'aime
Par les lois et par l'équité."

But in 1790 Bailly urged the suppression of a passage containing the words "le meilleur des rois" as likely to excite uproar, and when Beaumarchais had left France one of his friends set everything straight by adding a republican epilogue, which contained the lines, very consolatory to an author whose house had just been ransacked by patriots.

"Quand ce bon peuple est en rumeur
C'est toujours quelqu'un qui l'égare."

Not the least remarkable feature of the author's remarkable life is that he kept his head on his shoulders through the terror, and lived to dine in 1797 with a large party of eminent republicans, whom he pronounced to be better company than the best of the old régime: unfortunately, half the guests were deported soon after. He died himself in 1799, bequeathing to his family some claims on the French Government which were not admitted, and a debt from the United States which was compromised in 1835 by a payment of 800,000 frs. to his heirs. H. LAWRENNY.

The Missionary in Asia Minor; with a description of antiquarian Researches and Discoveries, together with Illustrations of Biblical Literature and Archæology. By Henry Van Lennep, D.D. 2 vols. London: Murray, 1870.

THIS work can hardly be called a first-rate book of travels, from a literary or scientific point of view, for the author is not, and does not pretend to be, either a scholar or an antiquary, nor, apparently, a man of much learning or research; the style, too, is often slipshod, and the narrative diffuse. "Squeeze out the whey" is a maxim to be recommended to all authors, but to none more than writers of travels; and in this instance the contents of two volumes might without disadvantage have been compressed into one. But after some deductions have been made on these grounds, Dr. Van Lennep's book has very considerable value from two independent sources of interest which it contains. In the first place, the route described lies through remote districts, and in one or two instances antiquities of great importance, hitherto almost unexplored, have been visited; but besides this, the author possesses in a very high degree the faculty of observation, the first of all gifts for a traveller, and during his residence of thirty years in the country, seven of which were spent in the interior, he has found ample opportunities of exercising this on the characters and customs of the people, and the natural history and geology of Asia Minor. Dr. Van Lennep is a Protestant missionary, and his account of his work, which occupies considerable portions of his book, is instructive, both in respect of its success and its failure; it is, however, with the more directly literary part of these volumes that we are now concerned.

The author's route commences at Samsoun, on the Black Sea, some distance to the west of Trebizond, and strikes inland from that point in a southerly direction. Here we at

once remark the suddenness with which the ground rises from the sea to the plateau of which the peninsula is formed ; for the general elevation of the country towards the frontiers of Armenia is 4000 feet, and though there is a gradual slope towards the west, yet at no great distance from the Ægean the height is still 2000 feet, and the same feature is noticeable both on the northern and southern coasts. Within twelve miles of Samsoun an elevation of 2900 feet is reached. After crossing the successive ranges of the Karadagh and Akdagh (Black and White Mountains) we arrive at Amasia, the ancient residence of the kings of Pontus. The famous rock-hewn tombs at this place are but slightly noticed, but there is a graphic description of the place itself, at the narrowest part of the deep gorge of the Iris, which is filled with the richest vegetation, and hemmed in by precipitous cliffs. From Amasia it is no great distance to Tocat, where the author had previously resided for many years, and accordingly at this point he takes the opportunity of giving an account of the life of the people in the interior of Asia Minor—of their manners and customs, their dwellings, furniture, and outdoor and indoor implements, their dress, ornaments and weapons, their employments, music and medical practice. This is one of the most interesting parts of the book, as the descriptions are not those of a casual observer, but of one who has long been at home among the people ; and the reality of this account is greatly heightened by the illustrations with which it is accompanied. To this is added a notice—one of the most complete that has yet been written—of the nomad tribes, which form an important element in the population of the peninsula—Kurds, Yuruks, Turkmans, and Kuzulbashs. Most of these, though they profess Mahometanism, are in reality heathen, and observe strange secret rites, and some believe in the transmigration of souls. The animals also that inhabit the country come in for their share of the portraiture, their habits being noted with the keen eye of a sportsman, and anecdotes about them being related, either from the writer's own experience, or from what is currently believed among the natives.

From Tocat Dr. Van Lennep takes us on several excursions into the neighbouring regions, the most important of which are to Niksar on the north-east, and to Sivas on the south-east. In the course of these we have opportunities of studying the rivers by which this part of Asia Minor is watered ; for whereas Tocat itself lies near the Iris, and Niksar is on its principal tributary the Lycus, Sivas is in the neighbourhood of the Halys, which may almost be said to enclose the other two, as it rises not far from their sources in the East, and, after describing a vast arc, falls into the sea a little to the west of their united stream. At this point it is already a considerable river, being spanned by a bridge of twelve arches. Not far from Sivas, in a district hitherto unexplored, our author succeeded in identifying the fortress, in which, according to Strabo, Mithridates used to keep his treasures. The ruins of this remain on the summit of the Star Mountain, a conical mass of black granite, rising 4000 feet above the plain, which is itself 4500 feet above the sea. The foundations of the walls, a cistern, and the road leading up to it, are still distinctly traceable, but the blocks of which it was composed are mostly scattered in ruinous heaps. In the extensive view which it commands the most conspicuous object is the distant cone of the Mons Argæus, the giant of Asia Minor.

The second journey, from Tocat to Smyrna, leads us through the heart of the country, and amongst some of the most interesting objects in the peninsula. On emerging from the deep and difficult gorge of Devrend Boghaz, the traveller arrives at the ruins of Pterium, the position of which, commanding as it does the passes that lead into

the upper country of Cappadocia, explains the importance attached to it from the earliest times. The very remarkable series of carvings on the rocks near this place have been carefully described before ; but the descriptions and drawings which Dr. Van Lennep has given of the ruins at the neighbouring village of Euyuk are highly valuable, for Mr. Hamilton's account is too slight and inaccurate to enable us to judge of their real character : of these, however, in consequence of the great interest attaching to them, we will speak more at length further on. The next point of importance is Angora, where, however, the author has told us less about the antiquities than about the Angora goat. The extensive undulating plain, which reaches away to the west from this place, at a height of more than 3000 feet above the sea, is the *habitat* of that animal. After this, the ruins of Pessinus are visited, the volcanic district of the Katakakaumene or "burnt country" is crossed, and the river Hermus is followed as it descends towards the sea, until at last, passing through the range of Sipylus, our traveller reaches his destination at Smyrna.

In connection with these mountains of Sipylus, some interesting information is given concerning the figure of Niobe, first mentioned in Homer, and afterwards by Sophocles and other writers, the existence of which has long been a puzzling question to explorers. Pausanias speaks of two figures on the rocks of Sipylus, one of Cybele, and the other of Niobe, and of the latter he tells us that when seen near at hand it was hardly distinguishable ; but that from a distance it appeared like a woman weeping. From this Chandler supposed that the figure which now exists was the statue of Cybele, and that an appearance which he noticed on some other rocks, caused by peculiar effects of shadow, was what had been regarded as Niobe. This seems rather fanciful ; but what appears most curious is, that no one who has written on the subject before Dr. Van Lennep, should have climbed the rocks to the base of the statue, and that consequently the existing descriptions are extremely inaccurate. From the drawing of it which he made at close quarters we see that it is a colossal bust of white marble, enclosed in a niche and supported on a pedestal, still retaining its original form, though the features are quite defaced. But the greatest peculiarity are the blue veins, or lines of incrustation, which run vertically down the surface, and give the appearance of tears falling in streams from the face. This phenomenon is an argument in favour of its identification with Niobe, and our author confirms what Pausanias says about the need of retiring to a distance in order to catch the true effect. Of course, the difficulty still remains that a statue of Cybele is also mentioned, and we cannot admit the suggestion that the same figure represented Cybele and Niobe at different periods, for Pausanias tells us that he had visited the spot, and therefore cannot have confused the two. The bad scholarship and false mythology with which this account is accompanied, we are glad to pass rapidly over, for it is painful to see an acute and intelligent observer floundering about in subjects of which he knows next to nothing.

To return now to the ruins at Euyuk. Admirable photographs of these have been taken for the French Government by the *Mission Archéologique de la Galatie*, and of the existence of these Dr. Van Lennep should have been aware, particularly as he mentions M. Perrot, the head of the expedition, as having been on the spot. But we need not complain of him on this ground, for his account is the first published in England, and besides this his sketches have an independent value. We have carefully compared them with the photographs, and find that they are not only remarkably accurate, but in some instances explain points in the photographs, which from the character of the light and shade are

almost unintelligible without them. The ruins are those of a palace, and many of its features—its position on a hillock rising out of a plain, the entrance flanked by two colossal figures, the long corridor leading from this into the interior, and the slabs covered with bas-reliefs with which the walls are faced—at once recall the great structures of Assyria. But one incongruous feature strikes the eye. The figures at the entrance are sphinxes, and these undoubtedly betray Egyptian influence, for wherever this emblem is found its origin has to be referred to Egypt. In Greece we meet it at Thebes, which is connected in story with that country; and in Phœnicia, where such figures are still found, M. Renan tells us in his *Mission de Phénicie*, that there is clear evidence of the influence of Egyptian art. From these figures and some Egyptian features in the bas-reliefs, our author concludes that the building is of Egyptian origin; but this is improbable, for, independently of the points of resemblance to Assyrian constructions which we have already pointed out, the sculptured figures on the walls cannot be considered independently of similar works of art, which are found elsewhere in Asia Minor. One of these is the so-called monument of Sesostris at Nymphio, near Smyrna, which, though evidently the same that Herodotus saw and believed to be of Egyptian workmanship, is almost certainly proved to be Asiatic by the dress—the high cap, the turned-up shoes, and the striated garment. Features corresponding to these appear more or less at Pterium, at Euyuk, and on the carved rocks in Phrygia, near Giaourkalessi; so that there is good reason for referring them all to one of the races of Upper Asia, though which of them is hard to decide. How the influence of Egyptian art made its way to this remote spot it is impossible with our present materials to say; possibly it may have been introduced from Phœnicia, though it is not a little remarkable that Egyptian forms and subjects, and sphinxes in particular, are found in Assyria; but the idea of an early Egyptian conquest of this country, such as that attributed to Sesostris, appears more shadowy the more closely it is examined. H. F. TOZER.

History of the Bohemian (Czech) Literature. [*Dejiny řeči a literatury České.*] By Alois Sembera. Vienna, 1869.

THE interest of the early part of this work is rather philological than literary. The real development of Bohemian literature does not begin before the 13th and 14th century.

At this epoch poetry has made pretty nearly the same progress in Bohemia as in Germany. There are three subjects for poetry, says a French writer of the Middle Ages—

“De France, de Bretagne, et de Rome la grand.”

The first (that signified by “de France”) is the national epic literature; and in Bohemian this comprises the songs of the manuscript of Kralovedvor (Kralodvorsky Rukopis); the second (“de Bretagne”) is the romance literature of the Middle Ages (Arthur, Tristram, Iseult, &c.), and this appears in Bohemia, as in other countries, in the poems of Tristram, Tandarias, Floribella, &c.; the third and last (“de Rome la grand”) we find here, as in other parts of Europe, in romances relating to ancient history, illustrated by a “cycle of Troy” and a “cycle of Alexander.” Bohemia, like the great European nations, has her famous religious legends, her satiric and dramatic poems, her rhymed chronicles, her theological controversies. She has even, what we rarely find, a philosopher writing in the 14th century in the national language—Thomas Stitny, who may be considered as a forerunner of the Hussite Reformation.

The period extending from the 15th to the 17th century is the most flourishing period of Bohemian letters. It com-

prises the literature of the Hussite movement, and especially the writings of John Huss himself, who is to Bohemia what Luther is to Germany. He reformed the Bohemian alphabet, and wrote many works in his native language. His disciples, John of Pribran, John of Rokytany, yielded to their master neither in zeal nor in eloquence. The most remarkable of all is Peter Chelcicky, some of whose ideas were in advance of his age. He taught that it is a crime to use capital punishment, and that the end of Christianity is liberty.

The influence of Huss was followed by that of the Renaissance. Prague welcomed within her walls Kepler and Tycho-Brahe. This was the golden age of Bohemian literature. We need not stop, however, to mention names unknown in Western Europe, and which would deserve a particular, and furnish an interesting, study. One Bohemian man of letters, Komensky, under the name of Comenius, became known beyond his own country as an eminent pedagogue and the survivor of the great wreck of Bohemian independence in 1620.

During the 17th century, Bohemian literature was almost extinguished by the Hapsburgs and the Jesuits. It revived with the reaction against the centralization of Joseph II. The philological works of Dobrowsky, the Slavic antiquities of Schafarik, the admirable poems of Kollar and Celakowsky, worthily inaugurated the movement which has continued with growing success till the present day.

M. Sembera has done good service in amassing material for the literary history of Bohemian literature, and bringing into one view the philological, biographical, and literary elements contributed by his predecessors Dobrowsky, Jungmann, and Sabina. He divides the work into three periods, in each he relates first the political history of the country, then the history of art, then that of the language, lastly that of the literature. At the end of the volume we find an alphabetical and biographical list of Czech writers, with a selection of characteristic extracts. The arrangement is admirable for a collection of materials for history, but it leaves no definite historical impression. LOUIS LEGER.

THE ROMAN EXHIBITION.

GENERAL Councils of the Church have not hitherto been associated with any movements noticeable in the history of art. But not long after Pius IX. had convoked the Council now assembled at St. Peter's, it was announced that a “Roman Exhibition of Objects of Christian Art and Devotion,” would be opened in the cloisters of a Carthusian monastery among the ruins of the Thermæ of Diocletian. The Exhibition at *S. Maria degli Angeli* was opened on the 17th February. It was stated that a great many of the objects sent from abroad had been found broken, in one instance involving loss to the amount of 5000 francs; and the *Correspondance de Rome*, a weekly periodical, ascribes this to the malice preposse of revolutionists. The cloistral premises were far from being filled, and one side of the great quadrangle was empty, barred off from the rest, when the public was first admitted. Not till more than a month later were all the objects ranged in their places, or the catalogue printed, without which—these objects not being labelled or in any manner designated—visits to the Exhibition were like groping in the dark, with respect at least to a considerable portion of its contents. The catalogue is not well prepared, indeed, in many parts most perplexing; and we find a very curious picture by Botticelli, evidently intended as a mystic allegory of some evil principle or passion, therein described as “a scene from sacred history”!

High indeed is the promise, understood to be conveyed in the announcement of this Exhibition, as a cumulative testimony to the influences which the Roman Catholic Church still extends with fructifying power over the walks of all art and all higher branches of creative industry. But this object is not consistently and adequately aimed at; for not only is the collection of older works very meagre, but the productions of living artists also are often conspicuous by their absence. Among modern works of sculpture which display new tendencies, and are creditable to the existing talents manifested in Italian study, I may mention the following: *Christ giving sight to the Blind Youth*, a group of solemn and affecting character, by Stöver, a German; *Eudorus and*

Cynadoca, a relief of a scene from Chateaubriand's "Martyrs," by Ferrari, a young Roman artist of high promise; *Fabiola*, a seated statue by Masiné; an Angel (little more than a bust, but distinguished by benign and thoughtful beauty), by Costoli; the youthful *David* before the combat, and Dante's *Beatrice*, in ecstatic contemplation, by Fabj. Altini; *S. Peter in Prison*, by Amalia Dupré, daughter of the celebrated Tuscan sculptor, and not remarkable for superior merits but as a *pièce d'occasion*; the Saviour inspiring Pius IX. to convoke the Ecumenical Council—so, at least, we may describe the group, by Luccardi, of a meeting between that Divine Being and the Pope, to whom He addresses the words "Confirma fratres tuos," a book being laid on the basement inscribed "Acta Concilii Vaticani."

The modern Roman school of painting is characterized by cold conventionality and academic pedantry. Its creations perpetually remind us of the hired model, or *tableaux vivants*. In the beaten track of sacred and biblical subjects it betrays the feeblest spirit of imitation and enslavement to precedent. But we place on higher ground the veteran Minardi, superior to all his competitors, at least till the recent appearance of an artist, whose premature death is deeply to be deplored—Fracassini, deceased at the age of 28, about a year ago. A taste for landscape, and a romantic feeling which finds vent in the *genre* class of pictures, are among novelties that indicate re-awakened life in this long insignificant and egotistically exclusive local school. To mention those only that are most original. Certain merits distinguish a picture by Mancinelli of S. Francis giving the Veil, before an altar by taper-light, to S. Clare. Still better, and indeed affecting, is that designated "S. Lucianus in prison celebrating Mass the day before his Martyrdom" by Ceccarini—a scene from the annals of the primitive Church. The Absolution of Barbarossa by Alexander III. at St. Mark's, Venice, is a highly finished and brilliant picture, by Hauschild, a German settled in Rome. Other good qualities may be noticed in the *Via Crucis* at the Colosseum, where effects of rain and sunset are truthfully treated, by Guerra; the Procession of the Viaticum in an Italian village, by Molinari; the Holy Family at a refectory (scene, Joseph's workshop), by Resso; and a legendary subject, strikingly presented by Fracassini—though not, indeed, one of his best—the Saviour and St. John of the Cross appearing to a beatified nun. Fracassini's most justly-admired performances, the frescoes at the extramural S. Lorenzo basilica, and the martyrdom of seven priests, who were hanged at Gorkum in the 16th century, and canonized by Pius IX. in '67, are here before us only in water-colour and crayon sketches; those in the basilica afore-named being scenes from the lives of S. Stephen and S. Laurence: S. Stephen ordained as deacon; S. Laurence dispensing Alms to the Roman Poor; and the same saint showing those paupers, as the living treasures of the Church, to the civic prefect; also, the Saviour enthroned amidst Archangels and Saints, a fresco over the chancel-arch of that basilica. With much dramatic effect, and but little conventionalism, this young artist's pictures have a truthful force and moral elevation which arrest the attention, and leave a permanent impression. The sketches for the continuation of the series at S. Lorenzo, by Mariani and Grandi, are also exhibited; the finest among these being Mariani's: the condemnation of Stephen before the Sanhedrim, and the martyrdom of that saint. Those by Grandi, the Martyrdom of S. Laurence, and the funerals of the two saints, are vigorous and effective, but far from equal to his competitor's works on the same walls.

One whole side of the cloistral portico, and seven of the sixteen halls, constructed of wood-work, with skylight windows, which occupy the inner area, are reserved for French exhibitors. The circumstance is typical of present relations between France and the Holy See. Coloured statuary of terra-cotta and galvano-plastica, painted glass, wood carvings, engravings, photographs, ivory and bronze statuettes, a few life-size statues in gesso, are the sole objects to notice, besides the vast assortment of vessels and furniture for the altar and church, in this French display. Paris, Lyons, Montpellier, Marseilles, have sent the most graceful specimens of metallurgy, the most splendid vestments for sacerdotal use. An arras copy of Titian's "Assumption," on the scale of the picture, exemplifies the *ne plus ultra* of skill and finish in that branch of industry. The few sculptures, life-size, by French artists, are inferior: a group of the parting scene of S. Peter and S. Paul before martyrdom is absolutely ludicrous. Resplendent glass-paintings from the establishment of Marchal and Champigneulle at Metz fill a small chamber, where the dim light admitted through that coloured medium enhances their rich effect; but the combination of tinted glass with the delicate tracery of the Gothic window, each thus attaining its perfection of appropriateness and harmony, is necessarily absent from such a display. The other nine halls within the area—concentric to an open space where the monastic fountain and the venerable cypresses planted by the hand of Michael Angelo are still left under the open air in picturesque solitude—these compartments contain a few art-works and more industrial specimens from Belgium, Spain, Venice, Florence, and Munich; the rest, the majority in every walk, being Roman. One cannot but notice how meagerly Italian art or manufacture is represented, beyond the narrow limits of the Papal States. In the aggregate of things contributed by Rome there is indeed much to admire. It would be superfluous to

criticise or praise the skill and taste manifested in the Mosaic and Cameo works, for which this city is renowned. The names of Moglia, Barberi, Ciuilotti, among mosaists, those of Saulini, Neri, Diez, among cameo-workers, are familiar to all visitors, as well as to residents. These two branches of art are interesting even from the historic point of view, but can hardly be appreciated by means of any description. The Mosaic has been exalted by Christianity, and especially at Rome, to a higher place than it ever attained under Paganism. The book of "Esther" contains the earliest historic notice of it. From Greece it reached Rome, where it was probably first employed in the time of Sylla. Becoming a grand accessory among the adornments of the Catholic Basilica, it presents itself to us, in almost unbroken continuity, upon walls and vaults in this city's churches, from the 4th to the 10th century; first appearing in its more modern form and fuller technical development in the works of the two Zucchi, on the cupola of S. Peter's, executed, or at least commenced, in the time of Sixtus IV.

We notice also a few good specimens of Roman glass-painting—an art hitherto almost excluded from the churches of this city, but recently introduced with success at the restored S. Paul's basilica, where the classical figures of apostles and Benedictine saints in the nave windows are by Moroni, who has an establishment near the Lateran. Some stained glass in the choir of S. Maria del Popolo, by Claude and Guillaume of Marseilles, who were invited to Rome by Julius II., is the sole example of earlier date in this art-walk to be found in sacred buildings here. One is struck by the characteristic exclusion of the Gothic style in the Roman productions. In conformity to that style are the French and German contributions—*à propos* of which latter I may mention an altar with a triptych containing statuettes of reliefs, in woodwork and intarsio, by Zeimer (Vienna), which seems to me the perfection of Gothic art in such form and material.

Other kinds of Roman industry and skill are admirably represented in this exhibition. The "Calcografia Camerale" contributes twenty-six copper-plates, in the old vigorous style, mostly from classical paintings in the Vatican. The Chromolithographic Press, founded by the present Pope, contributes about the same number of coloured plates, destined for De Rossi's illustrated *Roma Solteranea*—subjects from the Roman Catacombs; and also from ancient basilicas. The Polyglot Press of the Propaganda, now efficiently directed by the Chevalier Marietti, has sent the magnificent edition of the Greek *Codex Vaticanus*; also a precious collection of missals, pontificals, &c. The patriarchal basilicas (S. Peter's, the Lateran, S. Maria Maggiore), have sent their most gorgeous treasures in the form of altar-vessels, reliquaries, vestments, of two silver-gilt processional crosses, covered with reliefs, from the Lateran, are most curious specimens of such mystic sculptures, in one instance early mediæval, in the other fifteenth-century work. From S. Peter's we have, besides other magnificent and precious things, the celebrated Dalmatic, blue silk adorned with numerous groups in needle-work—the Transfiguration, Christ in Glory after the Ascension, &c.—traditionally believed to have been worn by Charlemagne, certainly by other emperors, and so early as the ninth century, at their coronations in that church. One hall is appropriated to "Objects sent by his Holiness Pope Pius IX.," among which towers, pre-eminent in jewelled splendour, the tiara presented to him by the Queen of Spain, and ever since worn by him at High Mass. A chalice and ostensorium are covered with countless diamonds, all detached from the crimson velvet saddle which, together with a white mule, came from Constantinople—an offering of the Sultan to the Pontiff soon after his election.

Another thing noticeable among these papal treasures is a *pax* of sardonyx, with a relief of the Resurrection finely cut on its ample surface, set in silver, studded with emeralds and rubies—a marvel of its kind, both as to size and execution. An assortment of church furniture and vestments, embroidered with figures of quaint mediæval design, from the cathedral of Anagni, reminds us of the eventful pontificate and trials of Boniface VIII., by whom most of them were presented to that chief church of his native town. From the archæological point of view, this Anagni display is about the most interesting of the whole series, excepting, however, the Dalmatic, most valuable among the objects from S. Peter's.

One omission, greatly to be regretted, is that of the illuminated MSS., so many of which might easily have been supplied. The few illuminated choice books from the Roman basilicas, in this exhibition, are of little worth.

I must stigmatize the wretched taste betrayed in one detail on these premises—the painting, so as to imitate coloured and veined marble, of the pure white shafts of the one hundred columns supporting those cloistral porticoes built by Michael Angelo; nor less, the spurious modesty—specimen of the ultra-Puritanism occasionally carried out, as it could be nowhere else, at Rome—with which certain statues have been draped, and pictures *scraped* for the occasion—affected delicacy here permitted to obtrude itself with results in the highest degree indelicate. Notwithstanding deficiencies and much that is objectionable in arrangement, one may repeat one's visits to this exhibition with pleasure, and find many hours pass away delightfully in its halls and

porticoes. If it fails in attaining the highest excellence, according to a truly Catholic aim and purpose, it nevertheless impresses us with a sense of the beneficial, permeating, and ever-working power of a grand ecclesiastical system which can create and elicit so much, and give the stamp of beauty to almost all it requires or produces.

CHARLES J. HEMANS.

Intelligence.

The Legends of the Wood of the Cross.—In Vol. LXIII. of the *Transactions of the Academy of Vienna*, M. Mussafia distinguishes two classes of these legends so current in the middle ages. According to the first the tree on which Christ suffered death was carried from Paradise, as a little shoot of the tree of sin, and being subsequently planted in the earth it grew to a large tree, which after having undergone various fortunes at last furnished the material for the cross. The little branch was carried away either by Adam, when driven out of Paradise, or by Eve (though not mentioned by Mussafia), who snatched it from the tree of sin when she took the apple, and since that time had not let it go out of her hands, and took it (according to a MS. in the Bodleian) with her from Paradise "comme par oubliance," or lastly by Seth, sent by his old sick father to fetch it from Paradise. (On this journey Seth, in some stories, is accompanied by his mother.) In the second class of legends the branch is replaced by three seeds. Further differences of the stories arise in reference to the fortune of the tree after Adam. According to one class of stories the tree was for a long time an object of adoration, whilst others report that it was neglected and used for a bridge over a river. Later writers tried to blend the different versions. Some valuable extracts from hitherto unpublished sources are given, though some versions of the interesting legend have escaped the notice of M. Mussafia. M. P. Meyer, in an article on a book of M. Vilmarqué, published some years ago in the *Revue Critique*, has anticipated many of M. Mussafia's conclusions.

Restoration of the Alhambra.—The Spanish Cortes have recently made a grant of 65,000 dollars towards the restoration and preservation of this building: and in the *Revista de España* for April 25, Señor Raphael Contreras discusses the project of turning it into a museum for Oriental antiquities. There are a variety of other projects under consideration in Spain for the collection, classification, and preservation of the Celtiberian, Greek, Roman, Gothic, Hebrew, Arabic, Hispano-Arabic, and Christian historical antiquities now in process of dispersion and destruction throughout the country. S. Contreras offers some suggestions for their temporary preservation.

A new monthly journal called *Orlich* (*Eaglet*) is about to appear at Cetynie in Montenegro—the first in that country. The first number of a monthly review, called *Mlada Serbadia* (Young Serbia), has also just come out at Neusatz, the centre of the Servian population of Hungary.

The *Preussische Jahrbücher* for May contain an article by H. Ubbelohde, "Ein frommer Wunsch für die preussischen Universitäten," in which he points out the evils arising from the system of appointments by the Minister of Public Instruction, and suggests that each university should be supported by the province in which it is situated, and directed by a life-governor, appointed by the provincial council. He proposes to begin with the Universities of Marburg and Göttingen, which have their endowments independent of the state.

Obituary.—The *Revista Contemporanea* of May 17, reports the death of Paolo Emilio Botta, the discoverer of the ruins of Nineveh, and of the inscriptions of Khorsabad, &c. He was the son of Carlo Botta, the historian of Italy and America, and was the author of several memoirs on cuneiform inscriptions.—The Countess Fiorenzi Waddington of Perugia, the friend of Hegel, is also just dead (15th April).—Mr. Cyrus Redding, the friend of Turner, and the author, *inter alia*, of "Fifty Years' Recollections," and, whilst we are going to press, alas! Mr. Charles Dickens.

Max Moltke's *Shakspeare Museum* is to appear on anniversaries connected with the poet's life, or those of his most distinguished worshippers. The first number appeared on Shakspeare's birth-day, the second on the anniversary of Schiller's death, the third on Tieck's birth-day.

Otto Janke, in his National Library of Modern German poets has just issued the complete works of Otto Ludwig in five volumes, with an introduction by Gustav Freytag.

Selected Articles.

King Laurin's Rose Garden. [Excerpts from the Heldenbuch, with intelligent though superficial criticism.] In the Cornhill.

A Clever Forgery. [History of the detection of Süßmayer's part in completing Mozart's Requiem.] In the same.

Tales of Old Japan. A. B. Mitford. Fortnightly.

Méran, Journal d'une Jeune Malade, par M. Paul Heyse. [Tame, though graceful.] *Revue des Deux Mondes*, May 15.

Croquis Italiennes: Poésies, par Sully-Prudhomme. [Stoic paganism.] In the same.

Die Novellistin der Gartenlaube, by Rudoff Gottschalk. [Shows that the three novels of E. Marlitt are modernizations of the Cinderella legends, and that she began to work under the influence of 'Jane Eyre.'] *Blätter für literarische Unterhaltung*, May 15.

Beethoven und "das Kind." [Shewing that Beethoven played for the narrator when he would not for the Emperor of Austria; and that the "child" Bettina v. Brentano disagreed with the narrator about an overture to Faust; and once went to a party in a dress pinned together for the occasion.] *Gartenlaube*, No. 20.

Abel François Villemain, by Philartète Chasles, in *Revue des Cours Littéraires*, May 21.

New Publications.

BEATRIS: Eine Legende aus dem 14ten Jahrdt. Hochdeutsche metr. Uebersetzg. von W. Berg. Nijhoff: Haag.

BLANC, CHARLES. Ingres, sa vie et ses ouvrages. Vve. Renouard.

BUCHANAN, R. The Book of the Visions of Orm the Celt. Strahan.

COURTLY POETS. Raleigh to Montrose. J. Hannah. Bell and Daldy.

GINX'S BABY, his Birth and other Misfortunes.

JONCKBLOET, W. J. A. Gesch. der Niederländ. Literatur. German authorized transl. by Berg, with Preface, &c., by Martin. Leipzig: Vogel.

LORD BYRON. Von Karl Elze. Berlin: Oppenheim.

READE, CHARLES. Put Yourself in his Place. Smith, Elder, and Co.

RENAUD, ARMAND. Les nuits persanes.

Theology.

An Essay in aid of a Grammar of Assent.—By John Henry Newman, D.D., of the Oratory. Burns, 1870.

MEN are, or think they are (for it is the same thing), certain of great portions of their knowledge. What are the criteria of this certainty? When do we know that our assent has been rightly given to any inference?

This is the logical problem to which the *Grammar of Assent* is addressed.

It is impossible, in our limits, to give even the most condensed account of the consistent tissue of thought, which makes up this interesting volume. Still less can we represent the manifold illustration and enforcement by which it is backed. But as in all the writings of the revered author, the play of intellect, however free, is ever gravitating round a central idea, so it is here. The central thoughts in this essay are reducible to three.

1. Assent to notions is distinguished from assent to things. The difference between notional and real assent is developed at great length (pp. 31-94), and enforced in the author's happiest style. In notional assent the mind contemplates its own creations; in real it is directed towards things, represented indeed by the impressions they have left on the imagination. Notional assent may pass into real, when we become actually acquainted with the things which we have first learnt from books or teachers. Any amount of notional assents, though they may make an intellect, do not make a character. It is real assent which gives intellectual moorings, which forms mind, which gives character, and commands the confidence of others, and is one secret of persuasiveness and influence on the stage of the world.

2. The second fundamental point of the hypothesis is that Assent is absolute. It is unconditional acceptance of a truth, real or notional. Yet absolute unconditional assent may be the result of conditional acceptance, or of inference. Of some cardinal propositions we can be certain. And certitude is indefectible. Indeed, certitude means a conviction of what is true. There cannot be certitude of false propositions. This maxim is necessary to meet the difficulty of change of opinion. It is a fact that men have changed

their belief, and become certain of the opposite of that which they once maintained. Various states of mind which want the essential condition on which conviction rests may be mistaken for conviction. The doctrine of degrees of assent, propounded by Locke (*Qy.* and by all logicians?), according to which the mental adhesion varies as the evidence, from demonstration down to bare possibility, is erroneous.

3. Inference may be divided into Formal and Informal. The former only is the province of logic. But a complex body of concrete truth can rarely be established by a satisfactory chain of formal reasoning. In the collective momenta of proof we grasp the full tale of premisses and conclusion, by a sort of intuitive perception, not by a formal juxtaposition of propositions. Conviction is a simple act, not a process. The transition from antecedent to consequent is of the nature of an instinct. This spontaneous ratiocination is not equally applicable to all varieties of subject-matter, but has, in each man, its own peculiar range. It is not a general instrument of knowledge like the Aristotelian logic. It is a personal gift and not a calculus. It is like tact, which one man possesses in dealing with one class of society, and another in treating a different class. Were they to change places each would be helpless.

This extra-logical judgment which is the warrant for our certitude about such truths, is not common sense, but a special sense. Dr. Newman erects it into a mental faculty, and gives it the name of the Illative Sense. To this Illative Sense is committed the sole and final judgment upon the validity of an Inference, as to the Moral Sense is committed the judgment upon right and wrong. Beyond this Dr. Newman does not see his way to go any further. The existence of this Illative Sense he considers not a theory to account for facts, but itself a fact, and the ultimate fact, in reasoning. Hence inference and conviction are purely personal. In all enquiry metaphysical, ethical, or religious, each man can speak only for himself. He knows what has satisfied him. If it satisfies him, it is likely there are others who will be satisfied with it. The laws of mind are the expression not of mere structure, but of the will of Him who made it. He who speaks through our conscience to distinguish right from wrong, speaks through our Illative Sense to distinguish truth from falsehood. We are bound to seek truth and look for certainty by modes of proof, which, when reduced to the shape of formal propositions, fail to satisfy the requisitions of science.

This is the sum of the logic of certitude.

If we apply the theory to the mode in which we acquire our religious beliefs, we have first to distinguish theological from religious belief. Theological belief is belief in the notions of the objects of faith, *e.g.* God and the Trinity. Religious faith is belief in the objects themselves. The belief in one God is not belief in an essence, but in a person possessing a great number of qualities. The mode by which the mind arrives at a notional belief of God is various inference. The mode in which it passes on to real belief in a personal God seems (if we understand the author) to be rested wholly on the testimony of the "moral sense." The vehicle by which real belief in the Trinity is created appears to be the ritual and ceremonial of the Church, which bring this object home to our imagination. "One and the same teaching is, in different respects, both object and proof." (p. 484.)

The sources of interest opened by this volume are of two kinds. (1) The personal interest which here rises to the level of history. For the mental analysis presented is not only an analysis of the mind of the author, it is an analysis of a whole phase of religious thought—a phase which will hereafter form the principal topic of the ecclesiastical

history of the 19th century. Dr. Newman says forcibly that in such subjects egotism is true modesty. What he does is to handle the notorious facts of the case in the medium of his own primary mental experiences—to offer his individual witness in the matter in question. Why it is worth offering is, because what he feels himself is likely to be felt by thousands beside himself, whatever be the measure of their explicit recognition of it. (2) The second source of interest is derived from the scientific value of the logical view propounded.

1. Not only is the catholic reaction of the 19th century faithfully reflected on its intellectual side in this volume, but the special characteristics of that sub-phase of the movement which took its name from the *Tracts for the Times*. We find ourselves again in the atmosphere of the Oriel Common-room of 1825-45. Dr. Newman would probably repudiate most of Archbishop Whately's opinions, yet the *Grammar of Assent* is very near akin to Whately's *Logic* and *Rhetoric*. Dr. Newman's present theory has both the strength and the weakness of that old time. Its strength lies in its being, what its author justly claims it as being, a personal effort, a reproduction of the writer's own mental condition. Those who are acquainted with the writings of that time will remember the value they set on "originality." By this they meant not the sophistical effort to say something which had not been said before, but "genuineness" of mind. You should not read, but think, and say what you have thought, was their maxim. This quality is reproduced in the *Grammar of Assent*. Catholic books, whether on philology, philosophy, or any moral question, have, as a rule, the fatal defect that they are not genuine inquiries into the facts, but endeavours to draw up a rhetorical argument in support of the "catholic" view of the matter. The *Grammar of Assent* is a genuine book, and not a controversial pamphlet. It is no attempt to justify the writer's creed by arguments which look like metaphysical reasonings. It is an honest effort to analyse a mental state. The writer does not disguise that the interest of the analysis to him lies in its theological application. His first interest doubtless is his religious conviction. But he is manifestly not trying to make out a good case for his conviction, but investigating the path actually travelled towards that conviction, and recording the results of the investigation. The psychological theory elicited will be readily recognised by those who are acquainted with the literature of the *Tracts* and the *British Critic*. Though we do not remember to have met with the term "Illative Sense," yet we may perhaps venture to say that all the main positions of the theory are to be found enunciated in that literature. *E.g.* take the distinction made in the *Grammar* between notional assent and real assent, with the superior importance assigned to the latter. The whole of this theory is implied in a word which Dr. Newman was the first to introduce into religious exhortation—the word "realise." He was never weary of inculcating in his parochial sermons that the intellectual apprehension of religious truth was nothing—that it must be "realised." The idea was probably brought by Dr. Newman from his early "evangelical" connection. The "vital faith" of that school was a more obscure and cloudy expression of the psychological distinction which Dr. Newman now erects into an axiom. Again, the position that conviction is personal; that it has no logical law; that the validity of an inference is a matter of intuitive judgment;—this portion of the theory may be found, only not so explicitly stated, in the 4th Sermon of the volume of *University Sermons*, entitled, "Personal Influence the means of propagating the Truth." Or again, the position taken in the *Grammar* that the effect of the evidences of religion on the mind depend

not on the demonstrative cogency of the argument, but on the disposition of the recipient. This is an idea which was incessantly employed and inculcated in the sermons and articles of that time. The idea itself was not new. It had been obscurely and implicitly possessed by the evangelical school. But it was not put emphatically forward by the orthodox writers on evidences of the 18th century. Mr. G. W. Ward first erected it into the likeness of a scientific theory in his articles in the *British Critic*, and afterwards in his *Ideal of a Christian Church*, 1844. Mr. Ward, however, probably owed the suggestion to Dr. Newman, so that in now reproducing it, Dr. Newman is but taking up again the thread of an old speculation. One difference, however, between Dr. Newman's present statement of the view and the terms in which it was propounded by Mr. Ward, deserves notice. According to Mr. Ward, the truth of a religion is ascertained or tested through the "conscience." The intellect must be kept in "servile subjection" to the will. Inquiry gives only knowledge of phenomena; knowledge of "realities" is given by obedience (*Ideal*, p. 509, &c.). In the more careful reproduction of the theory in the *Grammar*, the judgment on truth and falsehood is left to an intellectual faculty, the Illative Sense, the intuitive operation of which is only said to be *analogous* to the intuitive operation of conscience in discriminating right from wrong. Dr. Newman, *i.e.*, refers only moral truth to the conscience, while he admits that the intellect must judge of the truth of the evidences of an historical religion.

Many more examples might be given of the identity of thought between Dr. Newman now, and the J. H. Newman of thirty years ago. We point attention to this continuity for the purpose of shewing that the present theory of Assent is not a theory forced upon the venerable writer by the necessities of his new position, but has all along been of the essence of his mode of thought.

2. Such is the theory. What are its pretensions to be a scientific theory of religious belief? Personal considerations would here stay the present writer's pen. But though the authorship of the theory may justly belong to Dr. Newman, yet it has become by adoption the property of a wider circle of thinking men. Viewing it as such, as an abstract speculation, which, after the lapse of thirty years, has taken its place in the history of religious philosophy, it may be permitted, without encroaching on a sacred personal sentiment, to indicate where it seems to be weak.

This theory of Assent is, then, nothing more than an account of a fact. It offers no criterion of truth. The fact is, that millions of persons hold the Catholic faith. Why do they do so? Because the Catholic faith, on the whole, approves itself to their minds. Their illative sense is satisfied by what Christianity offers it. We may admit for the moment, that the theory does explain the fact. It has then this superiority over some other theories of belief that it brings under one principle the existing belief of the European nations, and the propagation of Christianity in the four first centuries. The crude notions of ecclesiastical history, which assumed a supernatural cause in operation for the spread of Christianity, which has ceased to operate for its maintenance, are set aside, and replaced by a uniform cause, a cause which is even more general than Christianity, and is applicable to other religions so far as they correspond to the natural sentiments of the human heart. Dr. Newman has an easy triumph over Gibbon's "five causes." The theory is an explanation of certain historical and present facts.

But here its merit ends. For anything this theory of Assent can shew, Christianity might be on the same footing as any other religious tradition. What a Philosophy of Religious Belief must undertake to shew is not, how men come,

in fact, to entertain a notion, but how the human intellect can warrant to itself its passage from phenomena of sense to a belief in the existence of supersensual essences. When a foundation has been laid in a method of arriving at the knowledge of the Being and Attributes of God, then the belief in Christianity must be brought under the same method. Dr. Newman not only postulates Natural religion, but also the ritual and ceremonial of the Catholic Church. He supposes the Church teaching to exist, and to be true, and then explains the steps by which men's minds come to recognise its truth.

The position of the theory in science resembles, in short, the position of the Catholic Church in Europe. The Church is a political fact, and as such needs not the support of science. It stands by the ignorant masses, who are a firmer basis of power than the educated few. So it is with this theory of Assent. It is a denial of logic. It takes its stand upon the fact that the mass of the population of Europe do believe the Catholic religion. It explains how they came to believe it. A criterion of its truth is not wanted. The existence of the belief is a stronger fact than any demonstration could be.

But the problem of all logicians from the earliest time has been to find a criterion which should distinguish opinion from demonstration. What are the conditions of knowing and proving, as mental states distinct from mere thinking? Logic exists only for the purpose of discovering and establishing this distinction. The *Grammar of Assent* sweeps away this distinction, and with it all scientific logic. "We must take the constitution of the human mind as we find it, not as we judge it ought to be" (p. 209). A reasonable statement; but one which here is made to carry the implication—the mass of Europeans are satisfied to accept the evidence of Christianity as it is; we must not set up any imaginary standard of what that evidence ought to be.

MARK PATTISON.

The Origin of the Gospels, &c.—[*Die Evangelien, oder Marcus u. die Synopsis der kanon. u. ausserkanon. Evangelien nach dem ältesten Text, mit historisch-exegetischem Commentar.*] Von G. Volkmar. Leipzig: Fues.

PROFESSOR VOLKMAR, of Zurich, has long been occupied with researches as to the origin of the Gospels, and now presents us with a summary of his results. These were indeed to some extent already familiar to the readers of his previous works, the *Evangelium Marcions* (1853), the *Religion Jesu* (1857), and the *Entstehung unserer Evangelien* (1866), in which he regards himself as having developed the principles of Strauss to their full and legitimate consequences. According to him, the real strength of the *Leben Jesu* lay in its "magnificent and for ever classical" criticism of previous modes of conceiving the Gospels, as well the rationalistic as that which adhered to the verbal infallibility of the record. On the other hand, "his own attempt to conceive the evangelical narratives as a deposit of dim traditions or myths, was so untenable, that it was necessary to take a step in advance, and lie in wait, as it were, for a clue to the design of the Gospels, by a careful scrutiny of the several records." This step was actually taken by the so-called "Tübingen school," but in Volkmar's opinion with but half correct results. Hence throughout the sections concerned with the fourth Gospel he follows Baur's masterly reproduction of the leading ideas of that book, but takes up an altogether different attitude in the Synoptic question, maintaining with great energy the originality of the text of Mark, whereas Baur was entangled "in the old Catholic position as to the priority of the Matthew-Gospel."

Volkmar's theory has a strong affinity to that of Wilkes (1838), himself a precursor of the so-called "criticism of tendency," as is evident from the fact that his "protevangelist" (*Urevangelist*) represents not so much a connected history as a series of general propositions clothed in an historical dress. Volkmar's work is nothing but the consistent application of this idea to all the parts of St. Mark's Gospel as we have it. The single chapters of this book appear like so many sections of a Pauline treatise on dogmas; or, to express it more accurately, Volkmar transfers the methods which Baur had employed in the analysis of John's Gospel to the criticism of that of Mark. Thus the ideal composition, which most had found in the latest Gospel alone, is exhibited by Volkmar in the second and earliest. In the author's own words, "the Mark-Gospel, with all the heartiness of its Christian faith, is the fruit of artistic design, just like the Apocalypses." "It presents throughout a careful arrangement of the contents, which descends in part even to minute subdivisions" (p. 644).

An attempt of this kind can, in our opinion, only be described as an acute but exaggerated development of some correct observations, which had at least in part already occurred to others, e.g. to Weizsäcker. It can hardly be denied that the sayings about the Sabbath in Mark ii. 23-iii. 6, the parables in Mark iv. 1-34, and the thoughts on marriage, family, and property in Mark x. 1-31, are combined according to some system of arrangement. The case is much the same with the controversial discourses of the last days, Mark xi. 27-xii. 37; and at least one narrative, the cursing of the fig-tree in Mark xi. 12-14, 19-25, has quite the air of a dramatized parable. Passages like these, however, which may fairly be explained on Volkmar's principles, are isolated, and are far from justifying the extreme application of his method. As the result of his researches, the author tells us that we "know but few particulars as to the world-renewing life of the Man of Nazareth." It appears to him "that the life of Jesus was essentially a very retired one, and that it became a motive-power in the world through his disciples" (p. 655); an inference indeed which cannot be resisted, if we accept Volkmar's estimate of our oldest biographical authority. "The contents of the Mark-narratives," says he, "are throughout to be regarded as the symbolical representation of Pauline doctrine, however much traditional matter may have been interwoven with it" (p. 644). And "his whole work is an apology for the apostle of the Gentiles, a defence of the rights of the Gentile Church in the name of Jesus Christ, and in that of the Old Testament fulfilled and surpassed by him" (p. 645).

Much valuable assistance in the proper estimate of the Mark-Gospel, both as a whole and in its several parts, may be derived from this commentary. And yet we cannot resist the conclusion that the view of the Synoptic Gospels current among "scientific" critics is not seriously endangered by Volkmar's researches. Those writings may still be regarded as to a certain extent credible historical authorities, from which the accretions due to later dogmatic reflection may easily be separated. And so ample and palpable are the historical details attained by this process of separation, that an attempt to dissolve them into a nebulous haze of dogma can scarcely be expected to leave its mark on criticism.

H. HOLTZMANN.

TO THE EDITOR OF THE ACADEMY.

SIR,—Dr. Heidenheim, in his *Vierteljahrsschrift* (vol. iv. no. 1), attempts very ingeniously to account for the LXX. renderings (1) of Isa. lxi. 1, quoted with a remarkable addition in Luke iv. 18, and (2) of Ps. xl. 6, quoted in Heb. x. 5. (1). The Masoretic text of Isa.

lxi. 1, reads פקחוקו ולאסורים, which is translated by the LXX. καὶ τυφλοῖς ἀνάβλεψιν. In Luke iv. 18, the LXX. rendering is supplemented by the words ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει. Dr. H. supposes that the Hebrew MS. employed by the LXX. translator had ולאסורים ולתופלים, which would imply a confusion between the Samaritan letters פ and ס, ל and ר, and ט and ד. But I confess I am unable to see how such a confusion was possible, and how the translator could have taken תופלים for a Hebrew word at all. The fact is that פקח is never used in the Bible in the general sense of delivering, and but once in that of opening the ears, though it is constantly employed for opening the eyes. Hence the original Hebrew text must have contained some word signifying blind. I would therefore conjecture that there were two classes of MSS., one which had the reading ולעורים פקחוקו, and another ולאסורים פתחתוה. The translator of the LXX. seems to have had the former reading before him, and the latter reading was probably added to MSS. of this class either in the text or in the margin by some subsequent reviser of the version. Both forms of the reading actually exist in the Arabic translation of Isaiah in Walton's *Polyglot*, which is based on the LXX. Now, we know that the Masoretes generally adopted the readings found in the majority of MSS.; e.g. in Ex. xxiv. 11, they followed two MSS. which read נאצלי against a single one which read נאצלו (Jer. Talmud, *Megillah* iv. 2): and supposing the MSS. to be equally divided between ולעורים פקחוקו and ולאסורים פתחתוה the reading ולאסורים would be naturally adopted for the sake of the parallelism with the previous ולשבויים, and it would, I think, be quite in the Masoretic spirit to adopt a portion of each reading, and so to produce the curious form which the passage has assumed in the current text. Thus the charge of caprice in the choice of manuscript authorities would be excluded. (2). Dr. H. also devotes three pages to the difficult words σῶμα δε κατηργισω μοι, quoted in Heb. x. 5 from the LXX. version of Ps. xl. 6. He supposes the Greek translator of the Psalms to have had before him a MS. in Samaritan characters, with the reading זים instead of זים, the Samaritan פ and נ being easily confounded. But as this reading gave no sense, the translator, he thinks, altered it to נג, σῶμα. Two objections, amongst others, may be made to this hypothesis: (1) the Samaritan characters had in all probability given place to the square when the translation of this part of the LXX. was executed; (2) נג is not a Biblical word, and נגפה, which occurs in Chronicles, means only "a dead body." It is perhaps more plausible to conjecture that the reading in the translator's MS. was זים instead of זים. An analogy to this confusion of ז and ז is furnished by an MS. in the Imperial Library at St. Petersburg, where, in 2 Kings xlii. 9, מניית stands for the common reading, מצות. (See *Journal Asiatique*, 1865, tom. v. p. 542.) Failing to get any sense out of זים, the translator may have prefixed ז, and read זים אז = σῶμα δε.

Oxford, June 8.

AD. NEUBAUER.

Selected Articles.

Prof. Max Müller's third lecture on the Science of Religion. [Classifies religions as Aryan, Semitic, and Turanic; the first consisting in the worship of God in nature; the second in that of God in history, i.e. as affecting the destinies of races and individuals; the third in that of the powers of nature, represented by innumerable spirits, supreme among whom is the spirit of heaven. The summary of facts respecting the Semitic names of the Deity is excellent, though the hypothesis of an ancient moral religion of the Semitic races is perhaps too confidently proposed. Prof. Diestel's essay on ancient monotheism in the *Jahrbücher für deutsche Theologie*, 1860, should at least have been mentioned. From the articles of Levy and Gildemeister in the forthcoming No. of the *Journal of the German Oriental Society*, referred to in the notes, we learn that Ashtar, the masculine form of Ashtoreth, has not only been found on the stone of Mesha, but also in the Himyaritic inscriptions, in one of which it is preceded by a masculine verb. Prof. Müller might have added that the Ishtar of the Babylonian inscriptions is understood by all decipherers of a goddess. The bare statement that the Hebrew *Elohim* sometimes means false gods is questionable: that idea is expressed by *elilim*.] In Fraser for June.

Contents of the Journals.

Theologisches Literaturblatt. Principal articles. May 9. Herengeröther's Anti-Janus. [A refutation by Friedrich.]—Mücke's Julianus, rev. by Funk.—Le Blant on Christian Epigraphy, rev. by Kraus.

—May 23. Recent works on St. Paul, rev. by Langen.—Works on the Church-history of Bohemia, rev. by Schwab.

Theologisch Tijdschrift. May. De Goeje on Gen. x. [Bold and original. Considers the passage to have been written between 538 and 526 with the view of describing the political relations of the time, and to have been afterwards interpolated in an ethnographical sense.—Loman on Volkmar's Evangelien. [Approves Volkmar's allegorizing method of exegesis, but rejects his hypothesis as to the priority of Mark.]—Tideman on Lessing's Nathan.—Kuenen on Wunsche's Leiden des Messias. [Justly severe.]

Tischendorf's Appendix codd. Sin. Vat. Alex., in Lit. Centralblatt. May 28. [Contains a severe criticism of Dr. Lightfoot's ed. of Clement of Rome from a palæographical point of view.]

Dindorf's edition of Clement of Alexandria, by Prof. De Lagarde, in Gött. gel. Anz. May 25. [A full exposure of Dindorf's editorial deficiencies.]

The Ashburnham fragment of a Latin version of the O. T. in Rev. Critique, May 28.

Hitzig's History of Israel, rev. by J. Derenbourg, in the same, May 7. [Able and striking.]

New Publications.

I. Christian Theology.

CHEYNE, T. K. The Book of Isaiah Chronologically Arranged. An amended version, with introductions and notes. Macmillan.

ERSKINE, T. The Purpose of God In the Creation of Man. [Post-humous.] Edmonston and Douglas.

ERSKINE, T. The Freeness of the Gospel. Edmonston and Douglas. [See Contemporary Review, May.]

HUTHER, J. L. Kritisch-exegetisches Handbuch üb. d. Brief Jacobus. Dritte Aufl. Göttingen: Vandenhoeck and Ruprecht.

MARRIOTT, W. B. The Testimony of the Catacombs. Hatchard.

ORIGENIS Hexaplorum quæ supersunt. Concinnavit emendavit, etc. F. Field. Tomi ii. fasc. iii. [Ezek. Dan. Proph. xii.] Oxford: Clarendon Press.

PEROWNE, J. J. S. The Book of Psalms: a new translation, with introd. and notes. Vol. I. New ed. Bell and Daldy.

REVILLE, A. Hist. of the Doctrine of the Deity of Jesus Christ. Williams and Norgate.

THEODORETI Episc. Cyri Commentarius in omnes B. Pauli Epistolas. Pars II. [Edited by C. Marriott and Pusey.] Oxford and London: Parker.

II. Non-Christian Theology.

BASTIAN, A. Die Weltauffassung der Buddhisten. Berlin: Wiegand.

CALLAWAY. The Religious System of the Amazulu. Part III. Trübner.

MUIR, J. Original Sanskrit Texts. Vol. V. [Religious Ideas, &c., of the Vedic age.] Trübner.

SYED AHMED. A Series of Essays on the Life of Mohammed and Subjects subsidiary thereto. Trübner.

Science and Philosophy.

Life and Letters of Faraday. By Dr. Bence Jones. 2 vols. 8vo. Longmans, 1869.

[SECOND NOTICE.]

THE first volume of the *Life and Letters of Faraday* revealed to us the youth who was to be father to the man. Skillful, aspiring, resolute, he grew steadily in knowledge and in power. The fervour of a religion was in his work, and it was this, as much as his intellect, which enabled him to make a mark upon his age which can never be effaced. At the beginning of the second volume of the *Life and Letters* he appears to us as the discoverer of a new and vast electrical domain. Consciously or unconsciously, the relation of Action to Reaction was ever present to his mind. It had been fostered by his discovery of Magnetic Rotations, and it planted in him more daring ideas of a similar kind. Magnetism he knew could be evoked by electricity, and he thought that electricity, in its turn, ought to be capable of evolution by magnetism. On the 29th of August, 1831, his experiments on this subject began. He had been

fortified by previous trials; which, though failures, had forgotten instincts directing him towards the truth. Strictly speaking, there are no failures to the strong worker. He may miss the outward object, but he gains the inner light, education, and expansion. Of this Faraday's life was a constant illustration. By November he had discovered and colligated a multitude of the most wonderful and unexpected phenomena. He had generated currents by currents; currents by magnets, permanent and transitory; and he afterwards generated currents by the earth itself. Arago's *Magnetism of Rotation*, which had for years offered itself as a challenge to the best scientific intellects of Europe, now fell into his hands. It proved to be a beautiful but still special illustration of the great principle of Magneto-electric Induction. Nothing equal to this, in the way of pure experimental inquiry, had previously been achieved.

He took breath at Brighton, but immediately returned to his work. Electricities from various sources were examined, and their differences and resemblances revealed. He thus assured himself of their substantial identity. He then wrought at Conduction, and gave many striking illustrations of the influence of Fusion on Conducting Power. Renouncing commercial work he now poured his whole momentum into his researches. With surpassing energy he worked at Electro-chemistry. The light of law was for a time obscured by the thick umbrage of novel facts; but he finally emerged from his researches with the great principle of Definite Electro-chemical Decomposition in his hands. If his discovery of Magneto-electricity may be ranked with that of the Pile by Volta, this new discovery may almost stand beside that of Definite Combining Proportions in Chemistry. He passed on to Static Electricity—its Conduction, Induction, and Mode of Propagation. He discovered and illustrated the principle of Inductive Capacity; and, turning to theory, he asked himself how electrical attractions and repulsions are transmitted. Are they, like gravity, actions at a distance, or do they require a medium? If the former, then, like gravity, they will act in straight lines; if the latter, then, like sound or light, they may turn a corner. Faraday held, and his views are gaining ground, that his experiments proved the fact of curvilinear propagation, and hence the operation of a medium. Others denied this; but none can deny the profound and philosophical character of his leading thought.*

He had heard it stated that henceforth physical discovery would be made solely by the aid of mathematics; that we had our data, and needed only to work deductively. Statements of a similar character crop out from time to time in our day. They arise from an imperfect acquaintance with the nature, present condition, and prospective vastness of the field of physical enquiry. The upshot of natural science will doubtless be to bring all physical phenomena under the dominion of mechanical laws; to give them, in other words, mathematical expression. But our approach to this result is asymptotic; and for ages to come—possibly for all the ages of the human race—Nature will find room for both the philosophical experimenter and the mathematician. Faraday entered his protest against the foregoing statement by labelling his investigations *Experimental Researches in Electricity*. They were completed in 1854, and three volumes of them have been published. For the sake of reference, he numbered every paragraph, the last number being 3362. In 1859 he collected and published a fourth volume of papers under the title, *Experimental Researches*

* In a very remarkable paper published in Poggendorff's *Annalen* for 1857, Werner Siemens develops and accepts Faraday's theory of Molecular Induction.

in *Chemistry and Physics*. Thus, by abundant labours, this apostle of experiment magnified his office.

The first volume of the *Researches* contains all the papers above referred to. The second embraces memoirs on the Electricity of the Gymnotus; on the Source of Power in the Voltaic Pile; on the Electricity evolved by the Friction of Water and Steam, in which the phenomena and principles of Sir William Armstrong's Hydro-electric machine are described and developed; a paper on Magnetic Rotations, and Faraday's letters in relation to the controversy it aroused. The contribution of most permanent value here is that on the Source of Power in the Voltaic Pile. By it the Contact Theory pure and simple was totally overthrown, and the necessity of chemical action to the maintenance of the current demonstrated.

The third volume of the *Researches* opens with a memoir entitled "The Magnetization of Light, and the Illumination of Magnetic Lines of Force." It is difficult even now to affix a definite meaning to this title; but the discovery of the rotation of the plane of polarization which it announced seems pregnant with great results. The writings of William Thomson on the theoretic aspects of the discovery; the excellent electro-dynamic measurements of Wilhelm Weber, which are models of experimental completeness and skill; Weber's labours in conjunction with his lamented friend Kohlrausch—above all, the researches of Clerk Maxwell on the Electro-magnetic Theory of Light—point to that wonderful and mysterious medium which is the vehicle of light and radiant heat as the probable basis also of magnetic and electric phenomena. The hope of such a combination was first raised by the discovery here referred to.* Faraday himself seemed to cling with particular affection to this discovery. He felt that there was more in it than he was able to unfold. He predicted that it would grow in meaning with the growth of science. This it has done; this it is doing now. Its right interpretation will probably mark an epoch in scientific history.

Rapidly following it is the discovery of Diamagnetism, or the Repulsion of Matter by a magnet. Brugmans had shown that bismuth repelled a magnetic needle. Here he stopped. Le Bailliff proved that antimony did the same. Here he stopped. Seebeck, Becquerel, and others, also touched the discovery. These fragmentary gleams excited a momentary curiosity, and were almost forgotten, when Faraday, independently, alighted on the same facts; and, instead of stopping, made them the inlets to a new and vast region of research. The value of a discovery is to be measured by the intellectual action it calls forth; and it was Faraday's good fortune to strike, not the nuggets, but the lodes of scientific truth, in which some of the best intellects of the age have found occupation.

"The salient quality of Faraday's scientific character reveals itself from beginning to end of these volumes: a union of ardour and patience—the one prompting the attack, the other holding him on to it till defeat was final or victory assured. Certainty in one sense or the other was necessary to his peace of mind. The right method of investigation is perhaps incommunicable; it depends on the individual rather than on the system, and our contemporaries, we think,

* A letter addressed to me by Prof. Weber on the 18th of last March contains the following reference to the connexion here mentioned:—"Die Hoffnung einer solchen Combination ist durch Faraday's Entdeckung der Drehung der Polarisationssebene durch magnetische Directionskraft zuerst, und sodann durch die Uebereinstimmung derjenigen Geschwindigkeit, welche das Verhältniss der electro-dynamischen Einheit zur electro-statischen ausdrückt, mit der Geschwindigkeit des Lichts angeregt worden; und mir scheint von allen Versuchen, welche zur Verwirklichung dieser Hoffnung gemacht worden sind, das von Herrn Maxwell gemachte am erfolgreichsten."

miss the mark when they point to Faraday's researches as merely illustrative of the power of the inductive philosophy. The brain may be filled with that philosophy, but without the energy and insight which this man possesses, and which with him are personal and distinctive, we shall never rise to the level of his achievements. His power is that of individual genius, rather than of philosophic method. It is the energy of a strong and independent soul expressing itself after its own fashion, and acknowledging no mediator between it and Nature."

The second volume of the *Life and Letters*, like the first, is a historic treasury as regards Faraday's work and character, and his scientific and social relations. It contains letters from Humboldt, Herschel, Hachette, De la Rive, Dumas, Liebig, Melloni, Becquerel, CErsted, Plücker, Du Bois-Reymond, Lord Melbourne, Prince Louis Napoleon, and many other distinguished men. I notice with particular pleasure a letter from Sir John Herschel in reply to a sealed packet addressed to him by Faraday, but which he had permission to open if he pleased. The packet referred to one of the many unfulfilled hopes which spring up in the mind of fertile investigators:—

"Go on and prosper, 'from strength to strength,' like a victor marching with assured step to further conquests; and be certain that no voice will join more heartily in the peans that already begin to rise, and will speedily swell into a shout of triumph, astounding even to yourself, than that of J. F. W. Herschel."

As an encourager and inspirer of the scientific worker, this fine spirit is still beneficently active.

Faraday's behaviour to Melloni in 1835 merits special notice. The young man was a political exile in Paris. He had newly fashioned and applied the thermo-electric pile, and had obtained with it results of the greatest importance. But they were not appreciated. With the sickness of disappointed hope Melloni waited for the report of the Commissioners appointed by the Academy to examine his labours. At length he published his researches in the *Annales de Chimie*. They thus fell into the hands of Faraday, who, discerning at once their extraordinary merit, obtained for Melloni the Rumford Medal of the Royal Society. A sum of money always accompanies this medal, and the pecuniary help was at this time even more essential than the mark of honour to the young refugee. Melloni's gratitude was boundless:—

"Et vous, monsieur," he writes to Faraday, "qui appartenez à une société à laquelle je n'avais rien offert, vous qui me connaissiez à peine le nom; vous n'avez pas demandé si j'avais des ennemis faibles ou puissants, ni calculé quel en était le nombre; mais vous avez parlé pour l'opprimé étranger, pour celui qui n'avait pas le moindre droit à tant de bienveillance, et vos paroles ont été accueillies favorablement par des collègues consciencieux! Je reconnais bien là des hommes dignes de leur noble mission, les véritables représentants de la science d'un pays libre et généreux."

Within the prescribed limits of this article it would be impossible to give even the slenderest summary of Faraday's correspondence, or to carve from it more than the merest fragments of his character. His letters, written to Lord Melbourne and others in 1836, regarding his pension, illustrate his uncompromising independence. The Prime Minister had offended him, but assuredly the apology demanded and given was complete. I think it certain that, notwithstanding the very full account of this transaction given by Dr. Bence Jones, motives and influences were at work which even now are not entirely revealed. The minister was bitterly attacked, but he bore the censure of the press with great dignity. Faraday, while he disavowed having either directly or indirectly furnished the matter of those attacks, did not publicly exonerate his lordship. The Hon. Caroline Fox had proved herself Faraday's ardent friend, and it was

she who had healed the breach between the philosopher and the minister. She manifestly thought that Faraday ought to have come forward in Lord Melbourne's defence, and there is a flavour of resentment in one of her letters to him on the subject. No doubt Faraday had good grounds for his reticence, but they are to me unknown.

In 1841 his health broke down utterly, and he went to Switzerland with his wife and brother-in-law. His bodily vigour soon revived, and he accomplished feats of walking respectable even for a trained mountaineer. The published extracts from his Swiss journal contain many beautiful and touching allusions. Amid references to the tints of the Jungfrau, the blue rifts of the glaciers, and the noble Niesen towering over the Lake of Thun, we come upon the charming little scrap which I have elsewhere quoted:—"Clout-nail making goes on here rather considerably, and is a very neat and pretty operation to observe. I love a smith's shop and anything relating to smithery. My father was a smith." This is from his journal; but he is unconsciously speaking to somebody—perhaps to the world.

His descriptions of the Staub-bach, Giessbach, and of the scenic effects of sky and mountain, are all fine and sympathetic. But amid it all, and in reference to it all, he tells his sister that "true enjoyment is from within, not from without." In those days Agassiz was living under a boulder on the glacier of the Aar. Faraday met Forbes at the Grimsel, and arranged with him an excursion to the "Hôtel des Neuchatelois;" but indisposition put the project out.

From the Fort of Ham, in 1843, Faraday received a letter addressed to him by Prince Louis Napoleon Bonaparte. He read this letter to me many years ago, and the desire and capacity shown in various ways by the French Emperor to turn modern science to account have often reminded me of it since. At the age of thirty-five the prisoner of Ham speaks of "rendering his captivity less sad by studying the great discoveries" which science owes to Faraday; and he asks a question which reveals his cast of thought at the time: "What is the most simple combination to give to a voltaic battery, in order to produce a spark capable of setting fire to powder under water or under ground?" Should the necessity arise, the French Emperor will not lack at the outset the best appliances of modern science; while we, I fear, shall have to learn the magnitude of the resources we are now neglecting amid the pangs of actual war.*

One turns with renewed pleasure to Faraday's letters to his wife, published in the second volume. Here surely the loving essence of the man appears more distinctly than anywhere else. From the house of Dr. Percy, in Birmingham, he writes thus:—

"Here—even here—the moment I leave the table I wish I were with you IN QUIET. Oh! what happiness is ours. My runs into the world in this way only serve to make me esteem that happiness the more."

And again—

"We have been to a grand conversazione in the town-hall, and I have now returned to my room to talk with you, as the pleasantest and happiest thing that I can do. Nothing rests me so much as communion with you. I feel it even now as I write, and catch myself saying the words aloud as I write them."

Take this, moreover, as indicative of his love for Nature:—

"After writing, I walk out in the evening hand in hand with my dear wife to enjoy the sunset; for to me who love scenery, of all that I have seen or can see there is none surpasses that of heaven. A glorious sunset brings with it a thousand thoughts that delight me."

* What we need in this country is a man in authority, competent to select from the vast, but in many particulars irrelevant mass of science, those portions which are of real and paramount importance, and determined to have them properly taught.

Of the numberless lights thrown upon him by the *Life and Letters*, some fall upon his religion. In a Letter to a Lady, he describes himself as belonging to "a very small and despised sect of Christians, known, if known at all, as *Sandemanians*, and our hope is founded on the faith that is in Christ." He adds, "I do not think it at all necessary to tie the study of the natural sciences and religion together, and in my intercourse with my fellow-creatures, that which is religious, and that which is philosophical, have ever been two distinct things." He saw clearly the danger of quitting his moorings, and his science became the safeguard of his particular faith. For his investigations so filled his mind as to leave no room for sceptical questionings, thus shielding from the assaults of philosophy the creed of his youth. Love, reverence, awe, worship, were the correlatives of his organization; they were implied in the eddies of his blood and in the tremors of his brain; and however their outward and visible forms might have changed, Faraday would still have been a religious man.

Among my old papers I find the following remarks on one of my earliest dinners with Faraday. "At 2 o'clock he came down for me. He, his niece, and myself, formed the party. 'I never give dinners,' he said. 'I don't know how to give dinners, and I never dine out. But I should not like my friends to attribute this to a wrong cause. I act thus for the sake of securing time for work, and not through religious motives as some imagine.' He said grace. I am almost ashamed to call his prayer a "saying" of grace. In the language of Scripture it might be described as the petition of a son, into whose heart God had sent the spirit of His Son, and who with absolute trust asked a blessing from his father. We dined on roast beef, Yorkshire pudding, and potatoes; drank sherry, talked of research and its requirements, and of his habit of keeping himself free from the distractions of society. He was bright and joyful—boylike, in fact, though he is now sixty-two. His work excites admiration, but contact with him warms and elevates the heart. Here, surely, is a strong man. I love strength, but let me not forget the example of its union with modesty, tenderness, and sweetness in the character of Faraday." I fear the lesson was but imperfectly learned.

Faraday's progress in discovery, and the salient points of his character, are well brought out by the wise selection and arrangement of letters and extracts by Dr. Bence Jones. The labours of Faraday's biographer are, in fact, of incalculable worth. I will not call them final. So great a character will challenge reconstruction. In the coming time some sympathetic spirit, with the requisite strength, knowledge, and solvent power, will, I doubt not, render these materials plastic, give them more perfect organic form, and send through them, with less of interruption, the currents of Faraday's life. Dr. Bence Jones's labours have rendered such a result possible; but the public appreciation of those labours, as they now stand, has been declared by the rapidity with which the first considerable edition of the *Life and Letters* has been diffused. Let me, in winding up, express my high estimate of the value of this labour of love.

JOHN TYNDALL.

Forms of Animal Life, being Outlines of Zoological Classification, &c.—By George Rolleston, F.R.S. Clarendon Press, Oxford.

We very much regret the form in which Prof. Rolleston has at last published his long-expected work, for we believe that by its peculiar construction he has limited in large measure to Oxford students what he ought to have bestowed on Englishmen at large. This is the more to be regretted, because it is rarely that a work appears in English bearing

upon it the tokens of such conscientious, untiring and successful labour as this one. Nearly half the volume consists of elaborate, lucid, thorough descriptions of dissections of typical animals, so mingled with judicious discussions and generalizations that it may fairly be said that the student who makes himself master of this portion of the work will be lacking in scarcely any of the good things of Zoology. To the Oxford student having access to the actual preparations in the Oxford Museum thus admirably described, this task will be a comparatively easy one; to any other student it will in ninety-nine cases out of a hundred be absolutely impossible. The great want of the present day is a book which will teach students how to dissect animals, how to study zoology practically. If Professor Rolleston had given full instructions how to prepare on the actual animal the appearances he so well describes, and made his plates, which with their accompanying descriptions now form an independent portion of the book, accompaniments to this practical zootomical instruction, he would have produced a volume the publication of which would have marked an epoch in English education. We trust that he will do this in his second edition.

In the first part of the work, which though called by the author an Introduction forms nearly half the whole volume, Professor Rolleston has contrived to concentrate an admirable summary of the general characteristics of the various sub-kingsdoms, divisions, and classes of the animal kingdom, as well as of those which are of more rare occurrence. To say that the book is stiff reading is not so much to dispraise the style as to praise the fulness of the matter.

In all three portions of the work Professor Rolleston begins quite rightly with the *Vertebrata*. In his general arrangement he follows Gegenbaur more closely than any other author. Thus he makes the *Radiolaria* simply a division of the *Rhizopoda*, raises the *Ctenophora* into a distinct class, and the *Echinodermata* into a sub-kingdom. He also agrees with Gegenbaur in establishing a general sub-kingdom of *Vermes*, but in the internal arrangement of that sub-kingdom he differs from the German anatomist very widely. He refuses to admit as members of this kingdom either *Bryozoa* or *Tunicata*, keeping them, as of old, with the *Brachiopoda* in the division of *Molluscoida*. In so doing he will, we imagine, meet with the approval of most English anatomists. The two other classes of Gegenbaur's "unsegmented" *Vermes*, *Nematelminthes* and *Platyelminthes*, Professor Rolleston joins with *Rotifera*, which forms part of Gegenbaur's "partially segmented" *Vermes*, to make up his division of *Annuloida*, while of the other four of Gegenbaur's classes of the same "partially segmented" *Vermes*, *Gephyrea* alone remain as a distinct class associated with the *Annulata* proper (or *Annelida*), in the division of *Annulata*. From Professor Huxley's classification, this arrangement differs chiefly in the withdrawal of the *Echinodermata* from the *Annuloida* to form a separate sub-kingdom, in the remission of the *Chaetognatha* from the honour of a distinct class to that of a division of the *Nematelminthes* in company with *Nematoidea* and *Acanthocephali*, in the omission of the class term *Scolecida*, in the aggregation of its six divisions into the three divisions of *Annuloida*, and lastly, in the junction of the *Annuloida* and *Annulata* into the sub-kingdom *Vermes*. In his arrangement of *Vertebrata*, Professor Rolleston adopts the subdivisions of *Ichthyopsida* and *Saur-opsida*, but prefers the terms *Allantoidea* and *Anallantoidea* to *Amniota* and *Anamniota*. Finally, he differs from Gegenbaur in restoring *Gegarinidas* to the kingdom of *Protozoa*; and the judicious remarks (p. clxi.) on the *regnum protisticum*, may be profitably read by every one.

The "general considerations," which form the first section

of the Introduction, deserve to be discussed by all anatomists, especially as here and there (*e.g.* p. ci.) the deductions from adult homologies are brought into direct opposition to embryological conclusions; and while every sound anatomist will agree with Professor Rolleston's depreciation of rash phylogenic speculation, many will rejoice that he has not yet, like so many of his German brethren, bowed the knee to Kowalewsky. MICHAEL FOSTER.

Hereditary Genius: an Inquiry into its Laws and Consequences.—
By Francis Galton, F.R.S. London: Macmillan and Co., 1869.

MR. GALTON has made a valuable and highly interesting contribution to the illustration in detail of the theory of evolution so far as it applies to the human race. The hypothesis of the hereditary transmission of mental qualities has often been upheld, and, notwithstanding its difficulties, it is supported by a mass of facts which no candid reasoner can ignore; but Mr. Galton is apparently the first to approach the subject systematically. The following words describe his purpose:—

"What I profess to prove is this: that if two children are taken, of whom one has a parent exceptionally gifted in a high degree—say as one in four thousand or as one in a million—and the other has not, the former child has an enormously greater chance of turning out to be gifted in a high degree than the other. Also, I argue that, as a new race can be obtained in animals and plants, and can be raised to so great a degree of purity that it will maintain itself, with moderate care in preventing the more faulty members of the flock from breeding, so a race of gifted men might be obtained, under exactly similar conditions."—p. 64.

It will be seen that the task here proposed is no easy one; the method pursued is to take selected classes of men, and to trace the relationships of the eminent individuals composing those classes, care being taken throughout to maintain a high standard of individual eminence. It is surprising to find, on looking through Mr. Galton's lists, how genius seems to run in families and to be transmitted from one generation to another; but the question of Bacon irresistibly presents itself, "*At ubi sunt illi depicti qui post vota nuncupata perierunt?*" One cannot help surmising that lists might be made of men, the eminence of whose families has been at best only a reflection of their own lustre. It is not enough to show that many men of eminence have had eminent relations; Mr. Galton's theory requires that no men of eminence should have sprung from an obscure stock or begotten only obscure children. That genius may be transmitted there is abundant reason for believing, and also that it frequently is transmitted, and this is all the aid that the evolution theory can derive from Mr. Galton's labours; the laws which govern its transmission will probably not be discovered without a more complete survey of all the facts known to us, and a more rigid examination of negative instances than Mr. Galton has undertaken.

It is impossible, in a short notice, to discuss Mr. Galton's application to his special subject of Quetelet's Law of Deviation from an Average, or his very ingenious, if somewhat fanciful, remarks in his concluding chapter on the bearing of his researches both on the general theory of evolution and on the special hypothesis of Pangenesis, propounded by Mr. Darwin. Theories of general import like these cannot but accord with researches like Mr. Galton's, for it is the very condition of their existence that they should explain undoubted facts: on the other hand Mr. Galton's researches, though they may illustrate, go very little way to prove hypotheses which must rest on a comprehensive survey of the phenomena of Biology.

We may mention one or two oversights which may well be pardoned in a work requiring such extensive research. The "King of Oedipus" by Sophocles (p. 228) is obviously a misprint; but Jane Austen the novelist, who was never

married, is a very different person from Sarah Austin, wife of John Austin, and mother of Lady Duff Gordon, although the two are identified in pp. 173 and 190.

JAMES R. THURSFIELD.

Scientific Notes.

Physiology.

Connection between Electricity and Muscular Labour.—The well-known researches of Emil Dubois-Reymond, of Berlin, in animal electricity, which were published in 1849, established the scientific conclusion that the electric force which resides in the muscles and nerves plays a very essential part in the activity of these organs during life. Not only did he prove that a muscle and nerve must possess those qualities which are summed up in life, in order to exhibit an electric current, but he also discovered the very important fact that the activity of the muscle and nerve is accompanied by a peculiar change in their electric force, to which he has given the name of "negative oscillation of the muscle and nerve current." An investigation has just been made by S. Lamansky, of Heidelberg (*Pflüger's Archiv*, 4^{tes} Heft, 1870), which shows that the negative oscillation of the muscle changes in the same manner with the mechanical work which it accomplishes. The negative oscillation shows itself in every muscle the current of which is observed by a galvanometer, as soon as this muscle passes from the quiescent into the active state. If the muscular current is passed through a galvanometer, and the muscle excited through its nerve so as to cause contraction, the needle of the galvanometer is seen simultaneously to swing back towards the zero-point of the scale. The diminution of the current thus exhibited continues so long as the muscle is in a state of contraction, and disappears as soon as the excitation is discontinued. This diminution of the current during the activity of the muscle does not however consist, as Dubois-Reymond showed, in a continuous decrease, but in a constant very rapid alternation in intensity of the current, so that the sum of the currents arising herefrom is less than the current of the quiescent muscle. It has now become possible to apply a more exact investigation to the duration and form of the negative oscillation. By the help of an apparatus constructed for the purpose, Prof. Bernstein of Heidelberg has found that the negative oscillation begins at the moment in which the excitation acts on the muscle, and that it has the short duration of $\frac{1}{350}$ of a second only. This time is so short that the negative oscillation which has been caused by a momentary excitation, has already passed away before the muscle has begun to contract; for, according to Helmholtz's experiments, a period of $\frac{1}{100}$ of a second elapses between the excitation and the commencement of the contraction. With the help of the apparatus alluded to, Lamansky has investigated how the negative oscillation of the muscular current changes when the muscle is at the same time made to work. Larger and smaller weights were suspended from the muscles, and the negative oscillation observed during the contraction of these muscles. When the muscles had larger weights attached to them, the negative oscillation was always greater than when the labour of the muscles was less severe. Thus the negative oscillation increases *pari passu* with the mechanical work which the muscle performs; and this fact is therefore an additional proof that the electric force of the muscle and its mechanical exhibition of force stand in close connection with one another.

The Biliary Secretion.—M. Schiff has published, in *Lo Sperimentale*, the results of the investigations made during the year 1869 in the Physiological Laboratory at Florence, a *resumé* of which has just been given by M. Hermann in the *Centralblatt*. The following are the chief points:—M. Schiff corroborates the statements he made some time ago in the *Giornale delle Scienze Naturali* of Palermo, that the biliary secretion accumulates in much smaller quantity when it has been for some time withdrawn from the body by a fistulous orifice through the abdominal walls, instead of being allowed to enter the intestine; and that, on the other hand, its quantity quickly undergoes augmentation when it is injected into the intestine. He concludes from this that the excreted bile undergoes under healthy conditions reabsorption in the intestine, and becomes subservient to the formation of new bile. The course pursued by the injected bile is similar; that it is actually re-secreted, and does not simply excite secretion reflexively, is shewn by the fact that the bile of the guinea-pig, which does not naturally give Pettenkofer's reaction (*i.e.* red colour with sugar and sulphuric acid), acquires this property if the bile of the ox be directly introduced into its intestine. If the absorption of bile from the intestine takes place quicker than it can be secreted again, jaundice occurs: this is well seen in fasting cats and dogs. Corvisart had stated that, on the addition of bile to the products of gastric digestion or chyme, a precipitate of mucus only occurred. Brücke, on the other hand, maintained that a precipitate fell even when no mucus was present, and that the precipitate consisted of digested albumen or

peptone. M. Schiff finds that it is a question of the amount of acid present; if this be normal, as in ordinary chyme, the addition of bile only precipitates mucus; but if the chyme be acidified, and the mucus entirely removed, a precipitate still occurs, and this consists of peptone. M. Schiff finds that the gastric juice ceases to act on the materials of our food after they have once entered the small intestine, as is shown by masses of food preserving their form (the albuminous materials being alone extracted by the pancreatic juice) if introduced into the intestine, though, if they are retained in the stomach, they undergo complete solution. He does not attribute this effect exclusively to the admixture of the food with the bile, but to that of the glands of Brunner and Lieberkühn. In regard to the digestive powers of the pancreas, M. Schiff has ascertained the correctness of his former statement, that after extirpation of the spleen the pancreatic fluid is no longer capable of digesting albumen or fibrin.

Man and the Apes.—M. Pruner Bey has recently sent in a communication to the "Société d'Anthropologie," of which an abstract is furnished in *Cosmos* of May 28, on the question whether the anatomical differences between certain apes are greater than those which exist between man and those apes which most closely resemble him, and which (very erroneously) are termed anthropomorphous; in other words, Can we class man with the *primates*? The author admits that at first sight the resemblance between man and the higher apes is very great; all their bones for example, with two exceptions, precisely correspond; but on further investigation, he observes, the resemblance becomes less apparent. He lays stress on the importance of considering not only the points of resemblance but also those of difference; and cites the opinions of Huxley and Crisp. He then proceeds to compare the man and ape whilst living, and points out that, independently of the difference that exists between them in attitude, gestures, movements, and aspect, which relegates the ape so decisively to the brute creation, there are three characters that are common to all the apes, rendering them fundamentally distinct from man. The first of these characters is the clothing of hair with which they are covered, the absence of which in man must possess so powerful an influence in leading him to exercise his ingenuity in improving his condition by the discovery of fire and the wearing of clothes. In addition, the peripheric sensibility arising from the conformation of his hand and of its tactile papillæ, is the correlative of a sixth sense, the *geometric sense*, the employment of which is manifest. Secondly, the ape has a canine tooth, which serves him as a weapon, and the absence of which in man has led him to invent arms of steadily advancing improvement. Thirdly, a difference exists in the direction of the axis of the body when the natural posture is assumed: and this, as is rendered evident by the form, arrangement, and structure of the bones, down to their most minute details, is horizontal in the ape, but vertical in man. In regard to the muscular system, the most marked points of difference exist: and the same may be said of the circulatory system; in which, as Gratiolet observes, the arterial process is much more completely developed in man. The structure of the viscera, again, in the gorilla and chimpanzee, clearly indicates their herbivorous nature. Lastly, there are the differences which depend on the nails, the beard, and the penal bone. M. Pruner Bey then contrasts the crania of the negro and the Chinaman with those of the gorilla, the chimpanzee, orang, and two others, all of which latter present an appearance similar to, yet distinct from, that of the two former. In the latter, however, it may be noted that the surface of their cranium is less than that of their face, appearing in fact as if it were only an appendage of the latter, whilst in man the opposite obtains. So, also, the supra-orbital crests are enormous in the apes, and destitute of function, for they contain nothing. "They constitute simply a symbol of bestiality." The cranial sutures, again, are precocious, and the forehead is absent. An examination of the simian skull as a whole shows it to be contracted laterally, posteriorly, and even superiorly, by muscles which contrast strongly with those of the skull of man. The concave face and retreating chin produce a muzzle or tendency to prognathism, which contrasts even with the negro. The eye is not placed below the brain, and its axis, instead of being horizontal, is directed downwards and outwards. The inter-orbital septum is narrow, and the nose is flattened. M. Bey then points out the characters of the superior maxillary bone, and notices the persistence of the inter-maxillary bone and sutures. He then discusses the differential characters derived from the teeth, and from the internal mould of the cranium, and concludes by remarking that the ape differs anatomically from man, not only by simple degradation, but by a contrast evident in every part. Even from its first appearance in the Miocene, if we may judge from the mandible and the bones of the extremities, the ape presents all the characters observable in existing species; "man, in fact, constitutes not a kingdom only, but a world apart."

Palæontology and Botany.

Kitchen-midden in Scotland.—Mr. J. W. Laidlay contributes to the *Geological Magazine* for June a description of a kitchen-midden situated on the coast of Haddingtonshire, about three miles east of North

Berwick, on the south side of the Frith of Forth, and belonging to a remote period. Numbers of bone implements have been found, such as needles, arrow-heads, combs, knives, chisels, &c., very similar to those found in the Swiss Lakes, a vast quantity of bones of oxen, sheep, goats, swine, dogs, and other animals, and of shells in great abundance, a very rude quern, &c. No trace whatever of metallic implements has been found; and they are considered to belong to an age as remote as the Roman period, or perhaps extending even beyond it.

The Eocene Flora.—In his recent anniversary address to the Linnean Society, Mr. Bentham attacks the position laid down by Ettingshausen and other German palaeontologists, that the fossil remains of the Eocene Flora of Europe afford convincing proof of the existence of a warmer or sub-tropical climate at that period. Palaeontologists lay great stress on the fact that the Eocene European Flora includes at least one hundred species of *Proteaceae*, an order of plants now confined to Australia and South Africa. Mr. Bentham, however, contends that this conclusion rests on far too slender a basis of facts, and that not a single specimen has been found which a modern systematic botanist would admit to be Proteaceous, unless it had been received from a country where *Proteaceae* were otherwise known to exist. The evidence chiefly relied on is that of the leaves, which Mr. Bentham believes to be delusive in the extreme, no certain characters being derivable from these organs; and one leaf, on which Ettingshausen finds a new species, being admitted by himself to bear much resemblance to the leaves of about twenty genera in thirteen different families. Exceedingly few remains of fruits are described, and even these can in no case be certainly connected with the leaves, and they are besides very imperfect, and entirely destitute of all distinguishing characteristics. Mr. Bentham ends by severely condemning the sweeping conclusions which palaeontologists are apt to draw from very insufficient materials.

Irritability of Stamens.—In the *Comptes Rendus* for April 25th, M. Jourdain records a series of experiments on the effect of chloroform on the stamens of *Mahonia*, which are excitable like those of the barberry, springing back against the pistil when irritated. The plant was enclosed in a glass bell, in which some cotton was placed that had been sprinkled with chloroform; at the end of one minute the stamens exhibited great tetanic rigidity, and resisted all attempts at irritation. Exposed again to the action of the atmosphere, after the lapse of eight or ten minutes, the irritability reappeared, at first feebly, but more completely in the course of twenty-five or thirty minutes. If the action of the chloroform is continued for ten or twelve minutes, the flower assumes an orange tint, and the stamens do not recover their sensibility on exposure to the atmosphere, whilst the next day they show signs of having been completely killed. With each succeeding experiment, a longer period elapsed before the effects of the chloroform wore off.

Chemistry.

Gold-refining by Chlorine Gas.—In a paper read before the Royal Society of Victoria (*Chemical News*, May 20th and 27th), Mr. F. B. Miller, Assayer to the Sydney branch of the Royal Mint, gives a detailed account of his process for refining gold, which has been successfully brought into practical operation, on a large scale, in Australia and New Zealand. The ordinary method of separating silver from natural alloys of that metal and gold is complicated and expensive. The native gold has to be melted with at least two and a half times its own weight of silver, and the silver thus added, together with that present in the natural alloy, must then be separated by the action of costly acids. Mr. Miller's process consists simply in passing a current of chlorine gas through the molten gold, by means of a small clay tube connected with a stoneware vessel, in which the gas is generated. The chlorine at once combines with the silver of the natural alloy, forming chloride of silver, which rises to the surface of the molten gold. Chloride of silver has always been considered a somewhat volatile substance; and under circumstances such as those here indicated, it was naturally supposed that it would either be sublimated in the flue, or escape entirely up the chimney; but, in practice, it is found that the volatility of the chloride is not nearly so great as might have been anticipated, and that, if its surface be covered with a layer of fused borax, it may be kept melted at a high temperature, without material loss. The chloride is cast into slabs, which may be reduced by plates of wrought-iron or zinc, in the usual way. Besides the separation of the silver, another useful end is gained by Mr. Miller's process. A very large proportion of the gold of Australia is more or less brittle, owing to the presence of small quantities of lead or antimony, so that it cannot be coined or manufactured until it has been toughened. In the ordinary toughening process, deleterious mercurial fumes are evolved, and the nuisance thus created by gold-melting establishments has already become the subject of litigation in Victoria. The passage of chlorine gas through the melted gold is found to effect the complete toughening of the metal, by the elimination, in the form of volatile chlorides, of the foreign metals which render it brittle, while the evolution of mercurial fumes is avoided. More than

200,000 ounces of native gold have now been refined by Mr. Miller's simple and economical process.

Manganese in Milk and Blood.—Professor Pollacci, in the *Journal de Pharmacie et de Chimie*, for May, states that he has analysed many samples of human blood from individuals of both sexes, of different ages and temperaments, and has obtained results that prove manganese to be one of the essential elements of that fluid. Concluding that the same metal would be found in milk, he examined various specimens of human milk, and also the milk of cows, goats, and asses, and in every case he obtained unquestionable evidence of the presence of manganese. The quantity of the metal found in milk appears to be greater than that found in an equal weight of blood.

The Evolution of Oxygen from Potassic Chlorate.—An explanation of the reason why this process is facilitated by admixture of manganic dioxide has been proposed by G. Krebs. The temperature of infusible bodies increases rapidly on heating; as solids in general, when compared with fluids, have a smaller specific heat, are better conductors, and possess a great absorptive capacity; whereas fusible bodies, the fusion-point of which is either not at all, or very little, higher than the temperature at which they decompose, require a great deal of heat before they melt, and owing to their small absorptive capacity, decompose very slowly. In a mixture of potassic chlorate and manganic dioxide, the latter, as a solid, becomes hot more quickly, and readily takes up the heat, with which however it as speedily parts to the chlorate, thus enabling it to decompose more easily. In the same way, if warm ferric oxide be dusted into potassic chlorate in a state of fusion, there ensues a violent disengagement of gas. All other infusible bodies, provided they do not react with potassic chlorate—such as zinc oxide, tin oxide, calcined gypsum—produce the same effect as the manganic or ferric oxides.

Metallic Hydrogen.—We learn from the *Scientific American* for May, that Dr. Loew of New York has succeeded in combining hydrogen with mercury. He takes an amalgam, composed of mercury with not more than three or four per cent. of zinc, and agitates it with a solution of platonic chloride. The liquid becomes black, and a dark powder is deposited. The contents of the flask are then thrown into water, and hydrochloric acid is added to dissolve the excess of zinc. The amalgam of hydrogen and mercury at once assumes the form of a brilliant voluminous mass, resembling in every way the well-known ammonium amalgam. It is soft and spongy, and rapidly decomposes without any smell of ammonia. The hydrogen escapes, and after a while nothing but pure mercury is left in the dish. The experiment appears to show that an amalgam of hydrogen and mercury can be formed, and that hydrogen is really a metal as Graham supposed (*Academy*, No. I. p. 17). It has led Dr. Loew to doubt the existence of the ammonium amalgam, on the ground that this compound may prove to be the same amalgam as the one he has prepared.

Electro-metallurgy.—At a recent meeting of the Chemical Society, Mr. W. H. Walenn explained his new method of coating cast-iron objects with copper or brass by electrolysis. By the use of complex solutions the evolution of hydrogen is prevented, and uniform deposits of copper or brass are obtained. To prepare an electrolytic bath for brass, a mixture of equal parts of ammoniac tartrate and potassic cyanide is saturated with cyanide of zinc and cyanide of copper, and to this solution oxide of zinc and cupric oxide are added. The bath has to be heated while undergoing electrolysis. A calico-printing valse and other articles, coated with brass by this process, were exhibited to the Society.

Contraction in the Formation of Chemical Combinations in connection with the Strength of Chemical Affinity.—From a comparison of the specific gravity of a series of chemically simple bodies and their compounds, reported by W. Müller, the interesting result is obtained, that in chemical combination a contraction appears to take place, which increases with the chemical affinity of the bodies. The combination of the metals potassium, sodium, barium, strontium, calcium, lead, silver, mercury, and iron, with chlorine, bromine, and iodine, show collectively a contraction, that is, the actual density of the compound potassium chloride, for instance, is greater than that calculated from the specific gravities of its constituents potassium and (liquid) chlorine. The amount of contraction in the different metals follows the order named above. In the same manner, the contraction is greatest in all combinations of chlorine with one and the same metal, next follow the compounds with bromine, and finally those with iodine. This order agrees with that of the chemical affinities of these bodies. (*Poggendorff's Annalen*, vol. 139, p. 287.)

Physics and Astronomy.

The Aperiodic Movements of Deadened Magnetic Needles.—When a magnet becomes deflected in the neighbourhood of a conducting body, it induces in the latter an electric current, by which the motion of the magnet suffers a deadening. The laws of this phenomenon have

been developed by Gauss, and utilized in a series of applications. In particular Gauss surrounded in the first place, with a rim of copper, the magnetic needles which serve for earth-magnetic or galvanic observations, in order to bring them to rest. In the hands of W. Weber the laws of the deadening have been turned to a very important and extended use, in the discovery of a new method of galvanic measurement. In these applications the experiments are purposely limited to weaker deadenings, by which the swinging magnet performs a series of oscillations; this condition being very fertile in its practical application. With increased deadening, however, the results obtained by Gauss in the Observatory of Göttingen, from a three-pound magnet, are that a magnet when set in motion comes to rest after a single oscillation. Herr Dubois-Reymond has undertaken a thorough analytical investigation of these conditions and phenomena, and has proved by experiment the more important circumstances connected with them. The application of so strongly deadened a needle is peculiarly convenient in galvanometry. The needles applied by Dubois-Reymond at present to galvanometers provided with a mirror-arrangement (as has already been made known to the English public by his reports) place themselves without oscillation in their new position of equilibrium when a stream is passed through the galvanometer, or even when the strength of the current is changed. (*Monatsberichte der Berliner Akademie*, 1869, p. 807.)

Regulator for Electric Light.—Herr G. Mos describes a very simple apparatus for this purpose, which retains, without clockwork, the light of the charcoal points constant and for a long time on the same spot. The charcoal points are united by a running band, the lower one by a slack pulley. By an ingenious mechanism the regulation of the respective motions of the points takes place in proportion to their waste. The points are made to approach one another by a weight, and to separate by a magnet connected with the lower point. (*Poggendorff's Annalen*, vol. 139, p. 495.)

Breadth of the Spectrum-lines.—In some new researches, especially by Plücker, Hittorf, and Wüllner, a change is described in the spectra of gases, which appears to be in part produced by high pressure and high temperature. Herr Lippich attempts to establish an explanation of the widening of the spectrum-lines in elevated temperatures, from the gaseous theory of Krönig and Clausius. He develops the influence which the progressive motion of the gas-molecules will exercise upon the wave-lengths of the emitted light, and shows that the spectrum-lines must have a certain breadth, if the rapidity of this progressive motion is not to be neglected in comparison with the rapidity of light. The widening also of single lines in the spectrum of the sun, which has been very recently described, Herr Lippich examines from the standpoint of his theory. (*Poggendorff's Annalen*, vol. 139, p. 465.)

Dynamic Power of the Sun.—In a very able, short, and clear memoir Signor Stanislas Vecchi treats, in the *Nuova Antologia* for May, 1870, of the dynamic power and action of the sun, and its most recent applications to industry. In the first place he gives the scientific calculations of the absolute and modified power of the sun upon our earth, and its principal effects in determining action or work in nature. He then proceeds to mention the action of light and heat on the atmosphere in producing currents in the air and in water, the consequent production of rain and water-courses, their chemical action on the air, and on the earth, the consequent effects on vegetation, the effects of their former activity stored up in minerals, in coal, in volcanic phenomena, &c., their relations to vegetable and animal life, and finally to industry, which avails itself of minerals, vegetables, air, water, and all other substances formed by the action of the sun's heat and light in producing further dynamic power.

The Motion of the Solar Prominences.—With reference to Mr. Lockyer's observations that the various vapour-currents in the hydrogen envelope, which has been called the chromosphere, and defined as possibly the outer layer of the sun's atmosphere, were so rapid and violent that the position of the hydrogen lines in the spectrum was altered, and that by noting the amount of alteration, the actual velocity of these "solar storms," as Mr. Lockyer has termed them, could be determined without difficulty; Father Secchi, of Rome, who a long time ago denied the accuracy of these observations, and the validity of these conclusions, has quite recently returned to the charge. Father Secchi asserts that the alterations observed in the wave-length are really due to the sun's rotation, and then he proves by calculation that the velocity of the sun's surface at the equator is 429 kilometres per second. He next calculates what alteration this motion should make in the position of the hydrogen lines in the spectrum; and last of all he points his spectroscope to the sun and sees exactly such alterations as his calculations require. Now this at first appears a final answer to Mr. Lockyer, but Volpicelli and Fizeau have pointed out that Father Secchi's calculation in fact shows him to be ignorant of Mr. Lockyer's reasoning, and that his 429 kilometres per second should really read two kilometres.

A Water Telescope.—At the Annual Visitation of the Greenwich Observatory on Saturday last, a "Water Telescope" was exhibited; that

is, a telescope the tube of which was filled with water. This instrument is for observations of the star γ Draconis, which star is the one which passes nearest the zenith at Greenwich, and the idea is to determine whether the co-efficient of sidereal observation is in any way varied when the pencil of light passes through a considerable extent of refractory medium, as some German astronomers have asserted. In the new tube the whole telescope is in fact a lens, as the curves of the object glass have been so arranged that the water may be looked upon as a continuation of the object glass, and, therefore, if the thickness of the object glass in any way affects the result, we shall get an extreme alteration of the result in one direction in the present instrument.

Miscellaneous Intelligence.

Otto Linné Erdmann, who died recently in his 66th year, was elected extraordinary professor of technical chemistry in the University of Leipzig at the age of 23, and ordinary professor three years later, which post he filled till his death. He is best known by his elaborate investigations of indigo and its derivatives, and by his careful determination, in company with Marchand, of the combining weights of certain elements. He published a *Manual of Chemistry*; and started in 1828 *Erdmann's Journal für ökonomische und praktische Chemie*, which has been conducted more or less under his superintendence till the present time.

The Philosophical Faculty of the University of Göttingen has announced for the 11th March, 1873, a prize of 500 thalers in gold, and a second prize of 200 thalers in gold on the Beneke foundation, for the best new determination of the atomic weights of the metals of the earths. The limits of error in the results obtained must be exactly fixed, and the investigation must be accompanied by a complete critical review of the existing scientific material connected with it. In his classical researches in this field, Stas ascertained the combining weights of ten elements, leaving those of five-sixths of the elements more or less unprecisely determined. It has been resolved, therefore, to subject some of the numbers to careful revision, and those attached to the earth-metals have been selected. The dissertation, written in Latin, French, German, or English, and distinguished by a motto, must be deposited with the Dean of the Faculty on or before August 31, 1872.

At a recent meeting of the Chemical Society of St. Petersburg, there was read a paper containing an account of an extended investigation into the isomeric sulpho-toluic acids by Miss Anna Wolkow. Of the bodies described, Miss Wolkow has made several very fine preparations, and has exhibited remarkable ability in carrying out a laborious scientific investigation.

Selected Articles.

Ueber den Einfluss der Athmung auf den Kreislauf. E. Hering. Sitzungsberichte der k. Akad. der Wissenschaften, Vienna, Band 60, Heft 4 & 5.

Kritische Durchsicht der Ordnung der Flatterthiere (Chiroptera). D. Fitzinger. In the same. Band 60, Heft 3.

Ueber Gesichtsurnen. R. Virchow. Zeitschrift für Ethnologie. 1870. Heft 2. [Funereal urns with portraits.]

Die Khassias und ihre Nachbarvölker in den Gebirgen von Assam gegen Hinterindien. H. von Schlagintweit-Sakünlinski. Ausland, June 4th.

New Books.

BARY, A. DE, and WORONIN, M. Beiträge zur Morphologie und Physiologie der Pilze. Frankfurt a. M.: C. Winter.

HOOKE, J. D. The Student's Flora of the British Islands. Macmillan and Co.

JOHNSON, S. W. How Crops Feed. New York: O. Judd and Co.

LANKESTER, E. R. On Comparative Longevity in Man and the Lower Animals. Macmillan and Co.

MALET, H. P. The Interior of the Earth. Hodder and Stoughton.

SCHIMPER, W. R. Traité de Paléontologie végétale. Tome II., 1re partie. Paris: Baillière.

STEVENS, E. T. Flint Chips: A Guide to Prehistoric Archaeology. Bell and Daldy.

TYNDALL, J. Researches on Diamagnetism and Magne-crystallic Action. London: Longmans.

History.

Musée des Archives de l'Empire. Actes importants de l'Histoire de France et autographes des hommes célèbres, exposés dans l'hôtel Soubise par Ordre de l'Empereur, sous la direction de M. le Marquis de Laborde. Paris : H. Plon.

THE Imperial Government have now in the course of publication a descriptive inventory of the Musée des Archives, a splendid collection of historic documents, arranged by the late Marquis de Laborde, in the Palais des Archives or Public Record Office. The series begins with diplomas of the Merovingian Kings, dating from Clotaire II. (625), mostly written upon papyrus paper, their names signed in full; later, Charlemagne substituted a kind of monogram. A document signed "Pippinus majorem domus" shews that the ambitious mayor of the palace sometimes rendered justice in his own name instead of that of his master. The mortuary roll of Vitalis, abbot of Savigny, thirty feet in length, is a curious specimen of the literary composition and calligraphy of the 12th century, and contains seven distichs said to have been composed and written by Héloïse, then abbess of Argenteuil. Here are preserved the household accounts of St. Louis, inscribed on fourteen tablets of wood overlaid with black wax, the writing as fresh as when first traced; a register of the Parliament of Paris, wherein is a pen-and-ink sketch of the Maid of Orleans, represented in profile, bare-headed, in her left hand she holds a sword, in her right, the oriflamme; letters from Charles the Rash, Louis XI. and his contemporaries, close the series of "Valois directs," for the French divide their long line of Capet into Capets directs, Valois directs, Valois collatéraux (Orleans and Angoulême), and Bourbons. Among the documents in the Angoulême branch—most dramatic period of French history—are letters of the Emperor Charles V., and of Francis I. and his family; the marriage contracts of Henry II. and Catherine de Medicis, and of Francis II. and Mary Stuart, with their respective signatures; various letters of Queen Catherine, one of them justifying the massacre of St. Bartholomew; and one containing instructions to the Ambassador at London, relative to the projected marriage of the Duke of Anjou with Queen Elizabeth, twenty years his senior. In the Bourbon series are the Edict of Nantes and its Revocation; the act of condemnation of Leonora Galigai, and the interrogation of the Marquise de Brinvilliers; letters of all the celebrities of the Louis XIV. period; bank notes of Law, and the evidence of the witnesses against the regicide Damiens. Set apart in an ebony cabinet are the will of Louis XVI., and the touching letter of Marie Antoinette, written on the morning of her execution. In the "Salle des Napoléons," an exquisite model of decoration in the time of the Regency, is placed the will of Napoleon, and among various letters is a remarkable one written by him to the Comte de Provence, afterwards Louis XVIII., enjoining him to sacrifice his personal interests to the repose of his country, declaring if he returned to France "il vous faudrait marcher sur 100,000 cadavres." Here is also a letter from the Duc de Reichstadt, giving an account of his studies, and various other records of the First Empire.

The following room, "Salle de la République," contains Charlotte Corday's last letter to her father, ending with the line from Corneille, "Le crime fait la honte, et non pas l'échafaud;" the Girondin Barbaroux's farewell to his mother, and the note found upon the body of the minister Roland. A letter from Gatteau, deputy of Strasburg, with a seal bearing a figure of the guillotine; and one of the most extra-

ordinary documents of the Reign of Terror, a blank warrant signed beforehand, by virtue of which thirty-seven prisoners were put to death, 16th of June, 1794, and their names inserted after their execution.

In the rooms beyond the Musée are preserved in some 200,000 "cartons," millions of papers, records of the Parliament of Paris, whose functions ceased in 1790, with registers of the revolutionary and other tribunals. There, too, is the celebrated "Armoire de fer," constructed to contain the platina standards of the mètre and kilogramme, copper plates of the assignats and other valuables. Also a model of the Bastille, with its twenty-seven keys hanging round the frame. Copies of this model were ordered to be sent to the eighty-two departments of France. These are only a few of the treasures contained in the Museum of the Archives, one of the most interesting and perhaps least visited in Paris.

F. PALLISER.

Correspondence of Frederic the Great, &c. [*Briefwechsel Friedrichs des Grossen mit dem Prinzen Wilhelm IV. von Oranien und mit dessen Gemahlin Anna, geb. Princess Royal von England*], mitgetheilt von Leopold von Ranke. (Abh. der k. Akad. der Wissenschaften, 1869.) Berlin.

THESE letters (from the Collection at the Hague, together with some found at Berlin) extend from 1735 to 1758. They represent Frederic to us on his more pleasing side, in familiar correspondence with some of his truest friends. William IV. and Frederic made each other's acquaintance in the camp on the Rhine, where Prince Eugene, Marlborough's friend and colleague, commanded the German forces in the campaign against France which Mr. Carlyle has so vividly described. William had a long struggle with the republican opponents of the House of Orange in the United Provinces before he could succeed in getting himself appointed Stadtholder and General of the Commonwealth. He was certainly the second Founder of his House, and laid the foundation of the later Monarchy of Holland as it exists at present. He married Anne, Princess Royal of England, daughter of George II. and Caroline. The princess pleased Frederic; she could talk to him about Newton, and tell him how her mother had preferred the views of Clarke to those of Leibnitz. Queen Caroline's court had in fact been a sort of philosophical coterie, which took much interest in Clarke and Bishop Butler, and had the earliest information from France and Germany on speculative subjects. The princess too was fond of music, in this also falling in with Frederic's tastes. In the most important crisis of his political life during the Seven Years' War, she did him great service by giving him early information of the plans of invasion entertained by the Empress Elizabeth of Russia. There had been an earlier connection with Prussia in the time of the Great Elector, which had important consequences, but it was William and Anne who formed that close connection with Prussia which has so much influenced the later history of the Netherlands. These letters also contain interesting notices about the Protestants in France, among whom Antoine Court was now restoring something like order and education after their long sojourn "in the desert" during the times of persecution. The unwillingness too of England and Holland to be dragged into the contest between Germany and France is very visible, but as war would make William Stadtholder, he and Frederic both strive to bring it about. The letters are of course in French, and Frederic's writing and spelling improve very much as the correspondence proceeds; the early letters are almost ludicrously incorrect.

C. W. BOASE.

Dicuilii Liber de Mensura Orbis Terræ, a Gust. Parthey recognitus. Berolini, 1870.

DICUIL, an Irish monk, wrote this *Handbook of Geography* A.D. 825. It is based on a survey of the empire, made by Theodosius (probably the first Theodosius) four centuries previously. Of course much is borrowed from Pliny, Solinus, &c., but Dicuil has inserted some things from his own knowledge, and these are what make the book interesting to us. They prove that Irish monks had settled in Iceland and the Faroe Islands before the Norsemen. The description of how "the midsummer sun sets into sunrise" is very vivid. Dicuil had himself lived in several of the northern islands, and there is something pathetic in his lament over their desolation. "As they were always desolate from the beginning of the world, so now because of the Northmen pirates the hermits have left them, and now they are filled but with countless sheep and very many kinds of sea-birds." In less than ten years from the time when this was written, the Northmen had begun the terrible invasion of England.

In Parthey's useful edition the text is based on a collation of the Dresden MS., written about the year 1000. The book was first published by Walckenaer, at Paris, in 1807, but the chief edition is that which was edited by Letronne in 1811. A very complete index adds much to the value of the book. C. W. BOASE.

History of England, comprising the Reign of Queen Anne until the Peace of Utrecht.—By Earl Stanhope. London: John Murray, 1870.

THIS volume is intended by the author to form a connecting link between Lord Macaulay's English History and his own, so that the latter work may be considered the continuation of the former. The narrative, closely, perhaps too closely, restricted to political and military transactions, is full, clear, and well arranged, leaving nothing to be desired in the work as a book of reference. In the judgments passed upon the conduct and motives of the principal actors in this momentary drama, a commendable impartiality is displayed. If any bias is shown, it is on the side of lenity, and this defect, if defect it be, merits pardon, rather than blame. The summary given of King William's character avoids any mention of the useless carnage before Mons, a crime of which he was certainly guilty; and of his alleged connivance at the murder of John and Cornelius de Witt, a charge advanced upon such grave authority, that no just estimate of that famous prince can be formed, till its truth or falsehood be satisfactorily established. The insurrection of the Camisards is recorded without a word of allusion to the extraordinary manifestations of religious fanaticism by which it was attended, and to which it owed much of its temporary success. This subject has a good claim to be noticed in a detailed account of English affairs making any profession of completeness, since the refugees from the Cevennes imported their mental malady into England, and their pretensions to prophetic and other supernatural gifts attracted a general and half-believing curiosity. Students of this period of our history cannot fail to observe, that the difference then existing between the two Houses in their treatment of ecclesiastical questions, is exactly the reverse of that which prevails at the present day. This phenomenon fairly calls for explanation, which however the author withholds. The duty of the historian, as it is now understood, differs from the task of the mere chronicler principally in this, that the historian is bound not only to record facts, but when the facts happen to be complex, to analyse them, and to examine into their causes. The author's view of the condition of the English people under Anne's government, and

his comparison of the general contentment he attributes to that age, with the restless aspirations of modern society, will scarcely be thought either profound or exhaustive.

G. WARING.

The Decline of the Roman Republic.—By George Long, M.A. Vol. iii. 8vo. London: Bell and Daldy. Cambridge: Deighton and Bell. 1869.

IN the present volume, Mr. Long recounts the events of twenty years from the beginning of the third Mithridatic war in B.C. 78 to the exile of Cicero in B.C. 58. The method pursued is that with which readers of the earlier volumes of this work are familiar: a careful digest of the ancient authorities is given, to which Mr. Long appends his comments and reflections.

The foreign and military history is told with much fulness, and with great attention to geography: but owing to the imperfect, and frequently contradictory nature of the authorities, this part of the work has clearly been an ungrateful task, as indeed Mr. Long more than once confesses. In the narrative of political events, the points which seem most worthy of notice are the following. Mr. Long, while no flatterer of Cicero, allows, like Dr. Merivale, that the preservation of so much of his private correspondence has subjected his character to a test of unusual severity. Nor does he share a tendency, illustrated especially by Mommsen's work, to depreciate the orator's abilities. And he follows in the main the received view of Catiline's character and objects; while allowing that there are contradictions and exaggerations in the accounts of his conspiracy which have come down to us.

In pages 106, 205, 214, 247, some good remarks are to be found on Roman legislation against bribery and political clubs; and to the tribuneship of C. Cornelius, in B.C. 67, a considerable space is devoted. Dr. Arnold, in his early work on the history of the later Roman Commonwealth, had already called attention to the importance of this attempt to remedy some of the practical defects in the working of the constitution. To Sulla's management of his army, considered as a cause of national corruption, Mr. Long, perhaps, attaches too much importance. The alteration in the character of the Roman army had begun before the time of Sulla, though, no doubt, his disobedience to the Government, and the licence which he allowed to his followers, accelerated the process.

Mr. Long's opinion of Cæsar is, that in the earlier part of his career he was actuated simply by personal ambition, and did not cherish throughout those deep political plans which other writers have attributed to him. This judgment will probably be disputed by Cæsar's admirers; but in connection with this part of the subject, some remarks at page 131, on the false light sometimes thrown on the earlier years of a man's life by our knowledge of the later, are well worth reading.

In two cases the author seems to have been somewhat misled by his views of actual English politics. In some comments on the case of Rabirius, at page 266, there seems to be a confusion between the writer's view of what the law should be in certain cases, and of what the practice at Rome was. And the account of the agrarian laws of Rullus and of Cæsar, in pages 241-261 and 416-425, though deserving of attention, appears to be coloured by feelings called out by modern controversy on similar subjects.

The fourth chapter contains a good account of the province of Sicily.

On the whole the book seems to be a most valuable contribution to the history of the later Roman Commonwealth.

It deals with a period which has received less attention from English scholars than either the earlier or the imperial history; it places before the reader the authorities on which the narrative is based, and its comments on them are judicious.

These merits, it is to be regretted, are rendered less acceptable by a style at times dry, at times too colloquial.

A. WATSON.

The Life of Libanius. [*Das Leben des Libanius.*]—By G. R. Sievers. Berlin: Weidmann.

A LIFE of Libanius, based, like the present work, on his own Correspondence and Speeches, must be considered to be a contribution to history as well as a biography. He would seem to have been an anxious observer of all that went on around him, and his eminence as a "sophist" or teacher of eloquence at Antioch made him a man of some political importance—to say nothing of his well-known connection with the Emperor Julian. He was one of those who, in an age of violent transition, seek to live wholly in the past. His literary purism—perhaps we should rather say his pedantry—led him to ignore everything Latin, and restricted his Greek reading to pre-Alexandrine models of style (p. 11 seqq.). In matters of religion, too, he was a Pagan of an antique, uncompromising type, full of pious zeal for the "old altars" in the most literal sense of the words. His part in the pagan reaction under Julian is described in a series of chapters (x.–xii.) which strike us as being the most interesting section of Dr. Sievers' book, although the learned reader may find a good deal of information scattered up and down elsewhere. The dissertation (ch. iii.) "on Rhetoricians and Schools of Rhetoric," for instance, tells us pretty nearly all that can be known about the external aspects of Sophistic education and student life in later antiquity. Viewed as a whole, the volume before us is a piece of serious and erudite work, but we cannot help thinking that the subject deserves a more picturesque and effective mode of treatment. For a clear general idea of Libanius one must still fall back on the pages of Gibbon.

I. BYWATER.

Intelligence.

A biography of Voltaire by the well-known critic Dr. David F. Strauss, author of the *Leben Jesu*, is coming out in a few days. (Hirzel.)

The *Pall Mall Gazette* has recently raised the expectations of the reading world by the announcement, which is guaranteed not to turn out a *canard* this time, that a MS. of some of the missing books of Livy has been discovered in the Library at Liegnitz in Silesia.

Colonel Don Jacobo de la Pezuela's *History of the Island of Cuba* is said by the *Rivista di España* to be the most perfect, if not the first real history of the island which has yet appeared.

New Slavonic Historical Literature.—A new edition of the complete works of the celebrated Russian historian Kostomarov has just appeared in St. Petersburg. Three volumes are devoted to a biography of the famous Cosack chief, Bogdan Chmelnickiy; one is entitled *The Last Days of the Polish Republic*; three more, *Muscovite Anarchy at the Beginning of the 17th Century, A History of Novgorod, Pskov, and Viatka*; and three volumes of Essays on a variety of subjects.

The last number of the Russian Journal of the Minister of Public Instruction contains the first part of a curious study on the relations of Russia and Germany in the 16th century.

In the Fourth Yearbook of the Parisian *Société d'Histoire et de Littérature polonaise*, just published, is an historical study on the causes of the weakness of the Polish government in the 17th and 18th centuries, and on the relations of Poland with the Ottoman Porte in the reign of Stanislas Augustus.

La Princesa de los Ursinos.—The *Rivista de España* of 25th April and 10th May, contains a biographical sketch of this lady so closely connected with the events of the war of the Spanish succession. Her original name was Maria Anna de la Tremouilli, the daughter of the Duke of Noirmontier, who distinguished himself fighting against the rebels of the Fronde. She was born in 1642, or according to some

biographers in 1635. She was married when twenty-four years of age to Adrien Blaise de Talleyrand, Prince of Challais, with whom she had to emigrate in consequence of a duel. They resided in Spain for some time, and were about to establish themselves in Rome when she was left a widow. She then married a second time to a Prince Flavio Orsini, Duke of Bracciano. During his life and after his death she continued to live at Rome, till she went to Spain as Camerera Mayor of the Princess Maria Louisa Gabrielle of Savoy, Queen of Philip V., whose marriage she had brought about, and from that time she exercised a considerable and beneficent ascendancy on the minds of her masters. She was a correspondent of Madame de Maintenon, who, in later years, grew even jealous of her, and in one of her letters in 1709, wrote to her thus: "The king and queen of Spain have good reason to love you, your affection for them make you cease to be a French woman." Saint-Beuve and others consider her even superior in talent to Maintenon.

Contents of the Journals.

Fresh evidence about Anne Boleyn, by J. A. Froude. Fraser for June.—The question of Anne Boleyn's guilt or innocence has always been discussed with the most vivid interest. The great religious parties have naturally taken opposite sides. Hume, summing up the case, says, "the innocence of this unfortunate queen cannot reasonably be called in question;" and "the condemnation of a man, who was at that time prosecuted by the court, forms no presumption of his guilt." In this latter view Bacon, living so near the time, concurs (ed. Spedding, vi. 287). Again Hume says, "the King made the most effectual apology for her by marrying Jane Seymour the very day after her execution." On the other hand, Sharon Turner and Froude agree with Lingard in pronouncing her guilty. The evidence against her has perished—we have the merest outline of her trial; and the touching letter she wrote to Henry (Lingard's doubts as to its authenticity have met with no acceptance) has pleaded powerfully for her. Under these circumstances historians have naturally looked about for fresh evidence—what had the foreign ambassadors resident at the English court to say about the matter? But neither at Paris, nor at Brussels, nor at Venice, could anything be found. At last it was suggested to Mr. Froude to try Vienna, the Austrian archives having been at last opened. Here Mr. Froude found not only the despatches of Eustace Chapuys, who was the ambassador of Charles V. in England between the years 1529 and 1545, but also the correspondence of Queen Catherine and the Princess Mary, all of it of the very deepest interest. But now the question arises how far Chapuys is to be believed. He was very bitter against the change in religion; he had the worst possible opinion of Henry; and was eagerly advocating an insurrection of the Catholic nobles with the help of Charles V. He believed that Anne Boleyn had poisoned Catherine and was trying to poison Mary. Mr. Froude of course says that "the rumour was probably without a shadow of foundation." But if so, how can we credit Chapuys' other rumours about the "concupine"? He represents to us the passionate belief of the Catholic party in England, and here his evidence is of the highest value; it tells us something about Norfolk, and Northumberland, and Darcy, and Sandys, but the views of the other side come to him only through hearsay—through the reports of bitter adversaries. The question of Anne's innocence Mr. Froude reserves for next month; the despatches quoted in this article are brought forward to show that Anne was compassing the death of Catherine and Mary, and that the French and Imperialist factions at the English Court were so keenly contending for the supremacy, that Anne's destruction (she embraced strongly the French side of the question) would be welcome to the great English nobles as a propitiatory sacrifice, would restore Henry to his old alliance with the Emperor, and by enabling him to marry some other lady, satisfy the general craving for a male heir. Catherine's death made Anne's death profitable and desirable to a large part of the ruling class. It is obvious that this would account for her condemnation by that class.

Journal des Savans, May, 1870.—A. Maury concludes his account of the wars of Calvinism and the League. He points out how the two parties had, as it were, changed places; the Catholics becoming the revolutionary and anti-monarchical party, while the Protestants, after Henry IV. became the legitimate king, were royalist and conservative. The last days of the League in Auxerre and Sens were a reign of terror, but too like the similar period in the French Revolution.—C. Defrémy reviews Dulaurier's *Recueil des Historiens des Croisades—Documents Arméniens*, tom. i. The position of Armenia made it a kind of frontierland between the Greek and the Eastern civilizations. The Greek language was well known; and the Armenian writers preserve passages of lost Greek authors. But these writers are perhaps most useful for the period of the Crusades. They must, however, be used with caution, being inaccurate and prone to exaggerate. A second volume will contain the coins, inscriptions, letters, &c. The reviewer selects several

points for discussion, such as the year of the recapture of Jerusalem by the Fatimite Sultan of Egypt; and notes that the editor's remarks on Eastern geography are sometimes deficient in a critical point of view.

Grenzboten, May 6.—C. Grünhagen has a notice of some recent views on John Huss and the Hussite war in Bohemia. The movement was too national, too much a Bohemian one, to have a permanent European importance; it had little influence even on Silesia, so close a neighbour of Bohemia, and where in later times the impulse of the Reformation made itself so strongly felt. In Luther's time the progress of culture in Germany was such as to make it possible for his appeal to be welcomed throughout the land; its success did not depend on outer-political, social, or national action, but on an inner spiritual movement of the national mind.—There is also a notice of Nöldeke's work on the Moabite inscription.—May 13 contains a review of A. von Arneth's Correspondence of Joseph II. and Catherine of Russia. The general result is that Joseph was a faithful friend of the Empress throughout, and helped forward her plans against Turkey. His own plans all failed; the attempt to annex Bavaria was defeated by Frederic the Great, against whom Joseph is especially bitter; the troubles in the Netherlands, the attempt to make the navigation of the Meuse free up to Antwerp, the conduct of the Swedish king Gustavus III., the partition of Poland, and the proposed partition of Turkey, receive considerable illustration from these letters. They very much confirm Frederic the Great's opinion of Joseph, that he often took the second step before he had taken the first.—May 20. W. Helbig describes the paintings on the walls of Pompeii, and points out that they are copies of the great works of the previous age of Greek art, going back to the time of Alexander the Great. They may therefore be used as a means for enabling us to judge of ancient art, and to partly reconstruct the history of Greek Painting. There is also a notice of recent works on German local history.—May 27 contains an account of the excavations at Ostia. There are remains of docks, storehouses, &c., and considerable traces of the local worship. Vulcan held the chief place; he especially needed propitiation where fires were so dangerous, and soon after the fire-brigade was organized in Rome, we find a cohort of it stationed at Ostia. Of course, Neptune, Castor and Pollux, and other sea deities, received due honour, and Eastern commerce brought in the Eastern religions. Of Christianity there are few traces, though Church tradition names Ostia as the seat of the earliest Bishop's See near the Capital, and the Cardinal Bishop of Ostia consequently had to consecrate each new Pope as Bishop of Rome.

Bulletino dell' Institut di Corr. Aroh., April, 1870.—R. A. Lanciani describes the late excavations near the Aventine which have laid open remains of Trajan's time and shown where the Aqua Trajana ran. He gives also several inscriptions of some importance.—There is also a notice of some Roman tombstones found in the bed of the Rhone at Lyons, the river having apparently altered its channel; one is specially curious as giving the popular language of the time with its incorrect cases and wrong constructions (e.g. 'cum quem vixi').

Revue Archéologique, May, 1870.—P. Pierret explains the inscription on the Sarcophagus of Seti I. (now in the Soane Museum, it was discovered by Belzoni in 1815). The Egyptian religion was one of the nether world, as that of Greece was one of the sunny upper air. Here we have the tortures of the wicked, the enemies of Osiris, under the direction of his avenging son Horus. Some suffer the second death (annihilation): others, less faulty, undergo transmigration, at first from Egyptians into other races of men, &c., and so on.—E. Miller communicates a Greek inscription found at the ancient Antinoë, which shews that Hadrian constructed a Via Hadriana from Berenice to Antinoë, along the Red Sea, with stations and numerous reservoirs of water.—A. Dumont shews how from the Athenian inscriptions we can now construct a sort of genealogy of the leading citizens in the later age of the city, especially from the numerous series of Ephebic stelae. These, again, help us to date numerous inscriptions.—L. Renier describes the paintings on the walls of the house lately discovered on the Palatine, and which may possibly have been the house of Tiberius' father.

Nachrichten von der k. Ges. der Wissensch. zu Göttingen, May 11.—A. Kestner, the Hanoverian minister at Rome, made a fine collection of ancient lamps (both in bronze and clay—one is of lead), 367 in number. F. Wieseler here describes the collection at length, and points out its importance, discussing among other points the question of the place where these lamps were manufactured. Were they made at Rome almost entirely, or were there manufactories in the provinces? and did provincial makers copy the devices and names of the great firms in the Capital? The inscriptions on those found at Lyons contain the names of Lyonese families, and Salona in Dalmatia certainly had a "collegium figulorum." There is a very full account of the figures found on the lamps (Vesta, Hercules, Amor, &c.), and of the inscriptions. The result of the whole is that perhaps most came from Italy. Of those which C. Roach Smith found in London, some seem to be of home manufacture, and some to have come from the Continent. This would agree with the view here stated.

New Publications.

- ANNALES MONASTERII S. Albani a John Amundesham conscripti. (1421-40.) Vol. I. Ed. H. Th. Riley. Rolls Series. Longmans.
- BACHOFEN, J. J. Die Sage von Tanaquil. (Eine Untersuchung über den Orientalismus in Rom u. Italien.) 8vo. Heidelberg: Mohr.
- BOYS, ALBERT DU. Histoire du Droit criminel de l'Espagne. Paris: Durand.
- CURTIS, G. T. Life of Daniel Webster. Vol. II. 8vo. New York: Appleton.
- EDWARDS, E. Lives of the Founders, Augmentors, and other Benefactors of the British Museum. 1570-1870. 8vo. Trübner.
- FISCHER, KARL. Geschichte des Kreuzzugs Kaiser Friedrich's I. 8vo. Leipzig: Duncker.
- FREEMAN, E. A. The History and Conquests of the Saracens. (Cheap edition.) 12mo. Oxford: Parker.
- GREGOROVIVS, FERD. Geschichte der Stadt Rom im Mittelalter. 3 Band. 2 durchgesehene Aufl. 8vo. Stuttgart: Cotta.
- GROSSMANN, JULIUS. Des Grafen Ernst von Mansfeld letzte Pläne u. Thaten. 8vo. Breslau: Kern.
- KASHMIR, Illustrations of Ancient Buildings in, prepared under authority of Secretary for India, from Photographs, Plans, &c., by Lieutenant Cole, Superintendent, Archaeological Survey of India, N.W. (First of a series under direction of Dr. Forbes Watson.) Allen and Co.
- REPORT on the same by Dr. Watson, with App. by Fergusson, Cunningham, Meadows Taylor, &c. India Museum.
- RAUSCH, FRIEDLIEB. Geschichte der Literatur d. rhäto-romanischen Volkes m. e. Blick auf Sprache u. Character desselben. 8vo. Frankfurt a. M.: Sauerländer.
- REUMONT, ALFR. VON. Geschichte der Stadt Rom. 3 Bd. Von der Rückverlegung d. H. Stuhls bis zur Gegenwart. 2 Abth. Das moderne Rom. (2 Plänen in photolith. u. Farbendr.) 8vo. Berlin: v. Decker.
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Oriental and Comparative Philology.

The Origin of Language. [*Der Ursprung der Sprache.*]
By L. Geiger. Stuttgart: Cotta.

THIS is not the first time that Herr Geiger has propounded his peculiar views on the origin of language. In a former work, the first volume of which appeared in 1868, he makes the following statement:—

"The first cry of language (*Sprachschrei*) was merely the result of the impression produced by the sight of a body—whether that of an animal or of a man—in a state of spasmodic convulsion or violent whirling motion; or at other times by the sight of any vehement tossing of the feet or hands, or the contortion of the face, particularly of the mouth and the eye-lashes."—(*Ursprung u. Entwicklung der menschl. Sprache u. Vernunft*, Bd. I. p. 24.)

The theory, thus positively expressed, is now reasserted with further developments, by which the author claims to have made out the origin of language with historical accuracy.

The method of investigation adopted by the author is singular in the extreme, as indeed we might have expected from the audacity exhibited in the choice of his subject. His linguistic basis is furnished almost exclusively by the Indo-Germanic family; it is but rarely that he takes any account of a single Semitic language. Yet these two families of language are evidently so highly developed even in the earliest stages known to us, and have probably passed through so many phases prior to these, that a cautious inquirer will scarcely hope to elicit from such a source any sound historical *data* for determining the origin of

speech. Our author, however, whose method is almost entirely etymological, comes to this conclusion, that the roots which form the basis of the Indo-Germanic languages, were susceptible originally of a large variety of meanings, many of which are still preserved in use, while many more are traceable in words derived from these roots, or compounded of several of them. It is well known, indeed, that within the historical period the same phenomenon has frequently occurred. In Latin, for example, and the Romance languages, the significations of derivative words and compounds are so very various that a whole dictionary might be filled with them. A striking instance of this, the Latin *caput*, has already been pointed out by another reviewer of the present work. Still, no one can doubt that all these developments spring from one fundamental meaning, e.g. the various applications of *caput* from the *physical* "head," and consequently we have good reason to be sceptical as to the cogency of the arguments drawn by the author from Indo-Germanic roots.

This hypothesis, so feebly supported, is then by a *salto mortale* transferred to the original "stamina" of human language. These, too, our author supposes, had an infinite variety of signification; and at their head, by a reasoning which is anything but historical, he places the same "object of speech" (*Sprachobject*) and "cry of language" (*Sprachschrei*), which we read of in his former work, though we are willing to admit that his language has become somewhat less startling, and his tone somewhat less peremptory. But let the author speak for himself:—

"The only point on which a degree of hesitation is admissible, is, whether the primitive sounds of language denoted scraping, rubbing, biting, &c., or whether a particular motion was capable of forming the single phenomenon gazed at and named in the first moment of the awakening faculty of perception. Several reasons induce me to believe that it was the human face. . . ." (Page 159.)

"The first 'object of speech' . . . coincides in all probability with that by means of which it received expression. It was a motion of a human mouth entirely analogous, perhaps, to that with which the first cry of language was uttered." (Page 165.)

It is difficult to conceive how a man of such considerable intellectual power, and such ample stores of philological and other knowledge, could arrive at so singular a view on the origin of language, and could persuade himself that he had "established it with irrefragable certainty" (p. xxviii). It may perhaps in part be accounted for by the fact that he has confined his inquiries to the origin of the *word*, instead of investigating the origin of *language*. But for this, he could not have failed to appreciate the importance of the *data*, also considerable in number, which are sufficient to make clear the possible, if not the historical, stages in the primitive development of language. In striving after the unattainable, the author has, in our opinion, slighted and missed this lower but surer aim.

TH. BENFEY.

Two Treatises on Verbs containing feeble and double letters, by R. Jehuda Hayyug of Fez; translated into Hebrew from the original Arabic, by R. Moses Gikatilia, of Cordova: to which is added the treatise on punctuation by the same author, translated by Aben Ezra. Edited from Bodleian MSS. with an English translation by John W. Nutt, M.A. London and Berlin: Asher and Co.

In 1844 M. Dukes published in the *Beiträge der ältesten Auslegung*, edited by himself and Dr. Ewald, Aben Ezra's version of the three treatises of Hayyug, the two first of which, as translated by R. Moses Gikatilia Haccohen, are now edited by Mr. Nutt. The third treatise was published by M. Dukes in the original Arabic as well as in the Hebrew version. A specimen of the version of R. Moses had also been furnished already by the same scholar, who published

the introduction of the first treatise according to the two recensions. We may regret that Mr. Nutt, who has access at Oxford to the original Arabic of the two first treatises, should have preferred to edit the Hebrew translation, and it seems hardly probable that Professor Magnus, who has for many years possessed a copy of the Arabic MS. in the Bodleian, will ever make up his mind to print it. Faithful as versions of this sort generally are, we always prefer to read the works in the language which the author himself employed. The occasional criticisms with which Gikatilia accompanies certain articles, and which are indicated by brackets, might have been added as foot-notes to the Arabic text, though in point of fact, they seldom amount to more than a *resumé* of the observations, sometimes long ones, to which Abulwalid ben Gannah has devoted a certain number of works, such as the *Kitab et-tashil wet-takrib*, the *Mustahiq*, &c.

In spite of the regrets we have just expressed, we heartily welcome this new edition, which, wherever we have been able to compare it, is as complete and as correct as that made twenty-six years ago by M. Dukes was defective and faulty. The treatises of Hayyug, whom Aben Ezra calls "the first grammarian," well deserved to be offered to students in a form worthy of their historical importance. It is true that the grammatical notions which occur in Hayyug and Abulwalid were not entirely unknown before these scholars, although Abulwalid especially is fond of repeating that such and such a rule had never been known before him. Menaḥem, Dunash, and their disciples, had frequently a very just perception of the obscure phenomena of the language. But no one before R. Jehuda had formulated with equal distinctness the processes followed in Hebrew by those classes of verbs with which he was occupied, and no one before Abulwalid was so complete a master of his materials, or knew how to draw such distinct conclusions. Mr. Nutt's edition would often have gained in clearness, had he given the vowel-points in the Biblical passages cited in Hayyug, or at any rate he should have transcribed certain words in European characters in the English translation.

This volume is the first of a series of ancient Hebrew grammarians, which will appear successively. The author of this article is preparing, in conjunction with his son, an edition of four short works of Abulwalid, accompanied by a French translation and notes. This will be followed by M. Ad. Neubauer's publication of the *Kitāb el-oḡūl*, or the Hebrew dictionary of Abulwalid, a work known to Hebraists by the numerous extracts which Gesenius gave in his *Thesaurus*, and the appearance of which will be expected with impatience.

A few notes on difficult passages would have been desirable. Thus we should be curious to know how Mr. Nutt understands the conclusion of the Treatise on Punctuation (p. 126, l. 29, &c., of the Hebrew text, p. xv. l. 2, &c., of the Arabic, and p. 146 of the English translation); and why he has left the word *Pirḥah* (p. 4 of the translation) untranslated? The word may present some difficulties in Job xxx. 12, but the verse of Menaḥem quoted by R. Jehuda has undoubtedly this sense, "What right has the son of the contemptible man, i.e. the humble mortal, to adorn himself with bracelets and earrings?" At the end of his preface our author gives the commencement of a Treatise on Punctuation, belonging to the library of Parma, and which he once supposed to be Gikatilia's translation of the work of Hayyug, but has since found reason to ascribe to an anonymous author. This treatise is no other than that ascribed to R. Moses Hannagdan, and printed in the margin of the Masora at the end of all the editions of the Rabbinical Bibles. It has also been published separately by M. Frensdorff.

J. DERENBOURG.

Contents of the Journals.

Zeitschrift für ägyptische Sprache. May. Letter to M. Pierret on Ch. I. of the Book of the Dead, by T. Deveria.—Varia, by S. Birch.—On the campaign of Tiglathpileser II. in Ariana, by F. Lenormant.—On a passage in the annals of Tiglathpileser II., where some have found a mention of Egypt, by F. Lenormant. [Connects *nigabuti* with the Heb. *naqab* discevit, whence *nequbim* proceres.]

The Sarcophagus of Seti I., by P. Pierret, in Rev. Archéol., May.
Romieu's Lettres sur un decan du ciel égyptien, in Lit. Centralblatt, May 21.

Haag's Vergleichung des Prakrit mit den romanischen Sprachen, in the same, May 14.

Weber's Indische Streifen, rev. by Goldschmidt, in Rev. Critique, May 14.

Catalogue of Sanskrit MSS.; Brâhmanas of the Sâma Veda; by A. C. Burnell, in Trübner's Record, May 25.

Studies in Rabbinical Etymology, by J. Perles, in Monatschrift für Wissenschaft des Judenthums, May.

New Publications.

ADARBÂD MÂRÂSPAND. The Pand-Nâmah, or, Book of Counsels. [Gujarati and English.] Trübner.

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MARTIN. Tradition karkaphienne; ou, La Massore chez les syriens. Paris: Klincksieck.

Classical and Modern Philology.

An Introduction to Greek and Latin Etymology.—By John Peile, M.A., Fellow of Christ's College, Cambridge. London: Macmillan and Co., 1869. xxiv and 324 pp. 8vo.

MR. PEILE'S work, originally a series of (14) lectures delivered at Christ's College, is intended to "deal in the main with the phonetic, not the formative, part of" the Greek and Latin "languages." The first four lectures form the introduction, wherein various preliminary notions are discussed and defined, without which the following parts would not be easily intelligible. And here we will draw special attention to the lucid manner in which the question "what is a root?" is dealt with (pp. 26-28), and to the very accurate disquisition on the Indo-European alphabet, in which Mr. Peile finally arrives at the conclusions,—

"That there was a real Indo-European language, not a mere list of naked roots to which the name Indo-European has been given;" and

"That this language had reached the second stage of linguistic progress, that stage in which different relations were no longer expressed by adding to the root a new significant root."

This part of the work is, even more than the rest, remarkable for the sound and methodical mode of approaching and handling a question on which so many fantastical theories have been propounded.

The fifth lecture deals with dynamic change in its two principal forms, viz., reduplication and vowel-intensification.

The remaining eight lectures treat of phonetic change, which is explained as the result of either weak or indistinct articulation, and subdivided into vowel and consonantal change.

Mr. Peile in his preface, and in almost every page of his work, acknowledges his obligations to German writers, especially Curtius, Corssen, and Leo Meyer, though of the latter he makes only scanty use, and this for very good reasons. In fact we would recommend Mr. Peile's work as the best introduction to the study of the works of the two German philologists; but this must not be understood to mean that the English work is wanting in original merit. There are many details in which the author, in a very modest and unassuming way, has propounded new and valuable theories of his own: to mention only one instance, p. 79, the Homeric adjective *εἰνός* (with the penultima long) is derived from the root VE "to weave," and the meaning "woven" would suit it in all the passages where it occurs. Sometimes Mr. Peile is almost too cautious, e.g. p. 73, in the case of the suffixes *ma* and *mant*, where a writer on this subject cannot be permitted to remain neutral.

Though, on the whole, we think very highly of Mr. Peile's accuracy, we yet venture to disagree with him in not a few points. To mention some of these: at p. 156 it is stated that the pronunciation of *neuter* was probably not unlike its modern English sound; yet as Terence always has the first syllable of *neutiquam* short (see Bentley on Hec. i. 2, 5), it seems almost certain that in prose the *e* and *u* were equally audible, while in poetry the *e* was completely elided. P. 158 we find the startling statement "that the Romans never employed their *u* to represent the *v* of the Greeks:" but does Mr. Peile forget that in Plautus and Terence the Greek *v* is habitually expressed by *u*, or has he never studied Ritschl's Plautus? We will here add that the author unjustly depreciates the modern Greek pronunciation (p. 143) in rejecting it altogether as evidence of the ancient sounds; inasmuch all the various sounds assigned by him to the Greek *v*, viz. *oo* (Germ. *u*), French *u* (Germ. *ü*), exist also in actual use among the Greeks up to the present day. Jules David, in his *Παραλληλισμὸς τῆς ἑλληνικῆς καὶ γραικικῆς γλώσσης* (Paris, 1820), p. 3 says, that in several districts the sound of a French *u* is distinctly heard; and as evidence of the *oo* sound he quotes the words *σπουργίτης, μονστάκι, κολλούρα*, which are derived from the ancient Greek *πυργίτης, μύσταξ, κολλύρα*. P. 161 Mr. Peile justly says, "*πύματος* from *pos* in the Latin *po(s)ne*;" but does he forget that *pos* as a preposition actually exists not only in archaic Latin, but even down to Sallust and Tacitus, and later? The most complete collection of instances is given in Prof. Key's *Philological Essays*, pp. 118, 123, and 319. And as we have quoted Mr. Key, we may as well add that his explanation of *vel* as an obsolete imperative of the verb *vol* "wish" (Gramm. § 840) seems to us far preferable to Corssen's theory, endorsed by Mr. Peile, p. 213, according to which *vel* = *velis*, i. e. *si velis*.

We feel certain that Mr. Peile's work will exercise a great influence on the methodical pursuit and study of etymology in England in setting before the student a distinctly-marked outline of the boundaries within which he will have to keep, and of the laws by which he must bridle his etymological imagination. Mr. Peile is fully justified in complaining of the existing state of things in England, where it seems that many scholars think it right to put forth new theories which have scarcely more commendation than a certain ingenious probability; while the etymological laws fixed by modern scholars are arbitrarily violated. There is, however, small reason why Mr. Peile should single out Mr. Paley to bear the sins of others, Mr. Paley neither being a professed etymologist, nor claiming any authority for his merely casual speculations. We are glad to see that Mr. Peile mentions Mr. Key in more than one place; and it would have been better both for Mr. Key himself, and for the state of etymo-

logical research in England, if his labours had not been allowed to remain unnoticed during the last thirty years. But at all events, Mr. Key's name ought to have been quoted at p. 286, he being no doubt the first to maintain that *secuta es* in Plautus means *locuta es*, whether that be right or wrong (the latter, we are inclined to think).

W. WAGNER.

L'Iliade d'Homère.—Par Alexis Pierron. 2 vols. Paris.

IN this book M. Pierron has performed a most useful task, that of digesting the works of some of the best German scholars who have written on Homer, and exhibiting the main results of their researches in a clear, lively, and popular style. The introduction is a history of Homeric criticism, from Solon and Pisistratus to the present day. With the genius of his countrymen for seizing the salient features of a question, and bringing them into the fullest relief, M. Pierron takes as his point of departure the recitation of the Iliad and Odyssey at the Panathenaic festival. The precise date of the law which enjoined this recitation is uncertain; the accounts vary between Solon, Pisistratus, and Hipparchus, and the various details of later grammarians regarding the work of Pisistratus are rightly brushed aside by M. Pierron; but he can hardly be wrong in assuming that Athens possessed the Iliad and Odyssey at the end of the sixth century B.C., and that the editions known to Aristarchus as *αἱ κατὰ πόλεις*—those of Massilia, Sinope, &c.—were the result of similar public measures in these cities. This point established, the editions *κατ' ἄνδρα*, the *διασκευασταί*, the philosophic impugners of Homer, the allegorists and other commentators, are successively reviewed in a manner that is interesting without pretending to be exhaustive.

The second chapter is perhaps the most valuable part of the book. It is chiefly based upon the important work of Lehrs (*De Aristarchi Studiis Homericis*) and contains an account of the great Alexandrian critics—the grammarians who formed the school of Aristarchus, and the famous Scholia in which the main results of their labours have been preserved. The leading points on which M. Pierron justly insists are: first, the capital importance of Aristarchus both from his immense knowledge and from the sound and cautious principles which he applied to his materials; and secondly, the almost unique value of the critical marks and Scholia of the Codex Venetus as a record of the Aristarchean learning; whereas the bulk of the other authorities—and notably the vast commentary of Eustathius—belongs to the Byzantine period in which the sounder tradition of Alexandria had been forgotten or overlaid with rhetoric and symbolism. The work of Aristarchus is illustrated from a different side by the account given in the third chapter of the fragments of the Iliad recently found on Egyptian papyrus rolls. The text of these fragments, so far as the scanty materials allow an opinion to be formed, is not that of any ancient critic, but of the inferior class of manuscripts (*αἱ κωφαί*) which the Alexandrian editions were meant to replace. The two fragments which come next in point of antiquity, the Codex Ambrosianus at Milan, and the Syrian palimpsest, represent the Alexandrian text, but are of subordinate value. The oldest complete MS. is the famous Venetus: but it seems premature to say that “il n'existe, pour le philologue, qu'un seul manuscrit de l'Iliade, celui de Venise” (p. lxxvi.). The account of M. La Roche, to which M. Pierron refers his readers, mentions four or five good manuscripts that have not yet been collated. Some of these are known from the edition of the 21st and 22nd books published as a specimen by C. A. J. Hoffmann (Clausthal, 1864), a work which seems to have escaped M. Pierron's

notice. M. La Roche is engaged on a critical edition of the Iliad, which will doubtless do justice to this long neglected branch of Homeric study. It will be the first to add to the critical materials for the text of Homer since the great publication of Villoison.

Of that work and of its illustrious editor M. Pierron writes with justifiable pride and enthusiasm. Its defects—the chief of which are the incorrectness of the text, the neglect to distinguish between different sets of Scholia, and the entire want of accents—are due, according to M. Pierron, to Villoison's enforced absence from Venice, and his mistaken confidence in the printer Coleti. Since Villoison, Cobet has studied the manuscript at Venice. Pluygers, a pupil of Cobet, has made known some of his results: La Roche has published a description of the MS. and collation of the text: and W. Dindorf has inserted Cobet's collation in the preface to his Oxford Iliad of 1856: but no adequate edition of the Scholia has yet appeared. Villoison meanwhile has served as the foundation of the text of Wolf, and through Wolf of every subsequent recension. Heyne was the last defender of the pre-Wolfian vulgate; and when he deserted its authority, it was not to return to its source in Aristarchus, but to go back to the far earlier period which the discovery of the digamma had lately revealed.

At the end of his 2nd volume M. Pierron has given, in the shape of appendices, a collection of extracts and papers bearing on Homeric criticism. Of these the first is devoted to Villoison, and is followed by a detailed account of the critical marks of Aristarchus, and the documents (*Anecdolum Venetum, Romanum, &c.*) which have preserved the ancient learning on the subject. The longest appendix consists of a full analysis of the Prolegomena and prefaces of Wolf. Out of the numerous writers on the “Homeric question,” four are selected by M. Pierron for special notice, viz., M. Guigniaut, K. O. Müller, Mr. Grote, and M. Emile Burnouf. The paper of M. Guigniaut deserves its place as a contribution to the history of the controversy. Published as early as 1840, it presents in a brief but clear and attractive form a solution of the problem which belongs to the same order of modified conservatism as those of Nitzsch, K. O. Müller, and Welcker. A defect of this part of the book is the absence of any account of Lachmann and his school. Whatever the intrinsic value of Lachmann's speculations may be, they have exercised a determining influence on the course of the Homeric controversy, which cannot well be ignored. Still less is M. Pierron justified in making no mention of Welcker, whose “Epic Cycle” placed the unitarian hypothesis on a new basis.

The commentary is not so good of its kind as the introduction. The etymological notes are very far from being in harmony with the present state of knowledge; some difficulties of interpretation are passed over (e.g. 1. 211, 291; 2. 353; 3. 44): and in general we miss the results of the minute analysis of Homeric grammar which has been made by such writers as Nägelsbach and Classen. On the other hand, M. Pierron's notes show a just appreciation of the style and ideas of Homer, and are animated throughout by a generous enthusiasm for his author, and for the cause of Greek learning, which is full of the best augury for the future of classical studies in France. D. B. MONRO.

Collection de Monuments pour servir à l'étude de la Langue néo-hellénique. Par E. Legrand. Paris and Athens, 1869. 4 numbers.

THE study of Greek has of late been carried on in France with much vigour, and owing to the exertions of Egger and

Brunet de Presle, the modern language of the Greeks has also received much attention. The present collection is one of the fruits of those recent studies, and seems to us to be a step in the right direction, though we should like to see the work done somewhat more methodically.

The earliest of the productions published by M. Legrand are the 312 lines in rhyming trochaic metre composed by the Corcyraean poet, Jacob Tribolis, A.D. 1520, in honour of the Venetian Count Tagliapietra: a production wanting in taste, but possessing much philological interest. It proves that even at this early date the dialect of the so-called Ionic Islands was corrupted by many Italian words and phrases: *e. g.*, the poet speaks of βιγωρία ("vigour") in two places, κομπάνοι ("companions"), κουσέγιον ("council"), &c., but curiously enough the "Signoria" appears as ἀφεντεία. Count Tagliapietra is praised as being "more beautiful than Achilles and valiant Ajax; what are, compared to him, Hector of Troy or that renowned Rinaldo? What the famous Orlando, who was accounted braver than the others?" The editor is, however, unable to give us any further information about this hero; from the poem it appears that he distinguished himself against the Turks and the African pirates, "and," says the poet, "we in Corcyra pray for him to God that we may see him in honour, wealth, and noble state." The same poet composed, A.D. 1540, the Ἰστορία τοῦ ῥέ (roi) τῆς Σκοτίας (Scotland) μὲ τὴν ῥήγισσα (queen) τῆς Ἑγγλιτέρας, in political metre. It seems improbable that he ever carried out his plan of celebrating Tagliapietra in a heroic poem in political metre.

The next poem in chronological order is Ἡ εὐμορφή Βοσκοπούλα, the "Beautiful Shepherdess," by Nikolaos Drimytikos, written in 1627 in the Cretan dialect—a tender and elaborate idyll; a complete analysis of it will be found in Colonel Leake's *Researches in Greece*, a work which is still the best on the earlier literature of modern Greece. The third is the peculiar ψυχωφελές Σαραντάρι (or a metrical explanation of the Lord's Prayer) by Cyrillus of Chios, first published at Paris 1643. (See on him also Sathas' *Νεοελλ. φιλολ.* p. 290.) The fourth work is George Ostovic's lengthy paraphrase of the "Batrachomyomachia," which he contrives to spin out to 1173 lines. Ostovic was no Greek, as his name indeed shows, but his language is tolerably good, though his rhymes are often faulty. This work was first printed 1746, at Venice. As a literary composition it is decidedly inferior to Demetrios Zenos' translation, which in Mullach's edition (Berlin, 1837) forms a very useful book for the study of the new language. M. Legrand seems to be unacquainted with the edition of Zenos, by Franz de Paula Lechner, Ingolstadt, 1837.

On the Βοσκοπούλα the student should also compare Sathas' *Νεοελλ. φιλ.* p. 406; A. Brandis' *Mittheilungen aus Griechenland*, vol. iii., p. 84, sq., and Iken's *Leukothea*, ii., p. 145.

We have said before that we are very glad to see a collection of the earlier and rarer works in the modern Greek language in course of publication; but we would advise M. Legrand to bestow a little more attention on his work, and not to print his texts, good, bad or indifferent, just as he finds them. To select a few examples. The first line of the Βοσκοπούλα is in his edition *Εἰς σὲ μεγάλην ἔξοριὰ, σ' ἕνα λαγκαδι*; but this ought to be *Εἰσὲ*, a lengthened form of *εἰς*, analogous to *ἐν* in ancient Greek, the lengthened form of *ἐν*. From *εἰσὲ* we get also, by apocope, the form *σὲ*, which occurs in the third line of the poem: *σὲ δέεδρη, σὲ λιβάδια, σὲ ποτάμια*. The accents are also managed very carelessly in these reprints. Who would, *e. g.*, recognize an imperative in *γροῖκα* (Ostovic, p. 11)? It should, of course, be *γροῖκα*. Accents are besides very important in modern

Greek poetry, as they serve as a guide for scanning. It is unnecessary and inadvisable to give many instances here, but M. Legrand is really very careless in this respect. The punctuation, too, is bad throughout; to quote two instances: the last line of Ostovic's poem is punctuated Ἰωάννη Πέζω τοῦ Μανέ, τέκνω εὐγενεστάτῳ, where there ought to be no comma, as the genitive is dependent on τέκνω. In the Βοσκοπούλα, p. 8, we read—

λέγει τῶν ὀμματιῶν μου τὰ παιγνίδια,
ἐθανατώσαν τὸν βοσκὸν αἰφνίδια.

There ought to be a colon after λέγει, and no comma after παιγνίδια, this being the subject for ἐθανατώσαν. Finally, the spellings are extremely bad. M. Legrand knows what is right, as appears from his preface to *Tagliapietra*, p. 10, where he observes that the orthography of old books printed in the vulgar tongue has not the slightest authority nor utility, and that to preserve it in modern reprints is merely to increase the reader's trouble in studying these works.

If M. Legrand intends to do good service to the critical and philological study of modern Greek literature, we would finally advise him to add explanatory notes on the more difficult and antiquated words which must, of necessity, embarrass the modern reader. In the works used by Duce in his *Glossarium*, it would be advisable to indicate the passages quoted by him. Of course, all this adds considerably to an Editor's work; but mere reprints, though we are often thankful for small mercies, are not scholarly performances.

W. WAGNER.

Speeches from Thucydides; translated into English, for the use of Students, with an Introduction and Notes, by Henry Musgrave Wilkins, M.A., Fellow of Merton College, Oxford. London: Longmans, Green, and Co., 1870.

Notes on Thucydides; original and compiled, by John G. Sheppard, M.A., late Head Master of Kidderminster School; and Lewis Evans, M.A., late Head Master of Sandbach School. Books I., II., and III. Second Edition. London: Longmans, Green, and Co., 1870.

MR. WILKINS' book is one of a growing class of works, which aim at giving a faithful representation of ancient classical authors in a readable English form. In this the writer has achieved a considerable measure of success, though his task presents no ordinary difficulties, as the true antithetical style of the speeches of Thucydides cannot easily be rendered without obscurity or baldness; nor the fulness of his close political reasoning brought out without undue prolixity. A leaning to the latter fault is perhaps the chief weakness of Mr. Wilkins' style, and is especially conspicuous in the speech of Sthenelaidas, the one case in which Thucydides seems to have made a real effort to represent the Spartan brevity of speech. Οὐδὲ δίκαια καὶ λόγους διακριτέα may be equivalent to "Nor will we decide our claims either in courts of arbitration, or by diplomacy," but Spartans would have shrunk from expressions of such length; nor can we fancy such a phrase as "protracted deliberations" in the mouth of Sthenelaidas. The same chapter contains a needless inaccuracy in giving βλαπτομένους a perfect sense. The funeral speech is finely rendered throughout, but the final speech of Pericles is disappointing. In sacrificing the alliteration of the expression μὴ φρονήματι μόνον ἀλλὰ καὶ καταφρονήματι, Mr. Wilkins has gone out of his way to sacrifice the sense as well: "not only with spirit but in the spirit of disdain," being closer to the original meaning than "in a spirit not merely of pride but of disdain:" nor can we find anything in c. 63 to justify such commonplace expressions as "by making a virtue of necessity," "shock our

notions of justice." "advocates of peace at any price." In the Melian conference, though we cannot admire the rendering of the opening chapter, Mr. Wilkins is generally good, and throughout he combines a scholarlike grasp of the original, with considerable power in a genuine, if at times too florid, English style. The Introduction contains a useful and well digested summary of the criticisms, ancient and modern, of the plan and execution of the *Speeches of Thucydides*; though both here, and more especially in the notes, we cannot but remark the petulant, and not unfrequently discourteous, tone of criticism which Mr. Wilkins adopts towards those who disagree with him.

The other book before us is mainly a reprint of a volume of notes, published 13 years ago, and then recognised as a useful addition to our comments on *Thucydides*. The present edition, however, carries us on to the end of the Third Book, which is all that was completed when the authors died. This latter part bears the same marks of careful study and thorough scholarship as the earlier books: shewing accurate knowledge and judicious appreciation of preceding critics. A special instance of this may be found in the note on the difficult passage in c. 31, where, though the subsequent suggestions of Classen might most probably have modified his views, yet Mr. Sheppard has at least exhausted or set forth clearly and concisely all the noteworthy interpretations within his reach. Throughout the writers proceed upon the principle which they assert on c. 49, of explaining what Thucydides did write, not telling what he might have written. And everywhere there is conspicuous a soberness and soundness of scholarship that makes the book most valuable to the student, and increases our regret for the early loss of such able workers in the field of classical study.

J. R. KING.

De Reduplicato Latinæ Linguae Præterito. [Dissertation for Doctor's Degree at Leipsic.]—Scripsit Gulielmus Deecke, Lubecensis. Lipsiæ, 1869.

THOUGH Dr. Deecke's treatment of his subject is rather diffuse, and his Latin style something wooden, his monograph has considerable merit. The subject is a narrow one, and no novelty of theory was to be looked for: but the results of the various investigations of different scholars have been brought well into focus. The arrangement is very good, and the conditions under which the reduplication has been lost in Latin are explained with much care and ingenuity (p. 71). But the introductory pages upon the person-endings of the perfect were hardly required: and here the author has gratuitously laid himself open to criticism by denying (p. 15) the original length of the third person perfect, a point on which most scholars are now naturally agreed. Both early inscriptions, and the texts of Plautus and Terence, give more evidence against Dr. Deecke's view than he admits. Long lists of degenerate forms (based largely upon Schuchardt's work on vulgar Latin and upon Ribbeck's *Prolegomena* to Virgil) are appended to each section of the essay: lists which would have been more useful had the author been more careful to distinguish the chaff from the grain. As they stand, it is difficult, without a great deal of further investigation, to be sure how many of the instances are mere misspellings. But the main thesis is well worked out, and the essay will probably be considered a valuable contribution to the study of the Latin conjugation. It is a pity that the author has not included in this treatise, but put off to another occasion (p. 70, note), a discussion of the roots ending in *v* (*fūr-, fōv-, vōv-*, &c.) which apparently make strong perfects.

H. NETTLESHIP.

Contents of the Journals.

Revue Celtique.—The first number of this periodical, so long looked forward to by Celtic scholars, has just appeared. The contents, in accordance with its plan, are all devoted to the illustration of the language, mythology, and general literature of the various families of the Celtic race.—1. De la Divinité gauloise assimilée à Dis Pater à l'époque gallo-romaine, par Anatole de Barthélemy. [Shewing the existence of a Celtic god, name unknown, whose attribute is a hammer.]—2. La miniature irlandaise: F. W. Unger. [Curious; proving (1) classical influence on early Irish illumination; (2) tracing the spiral so common in Irish MSS. back to the Aryans before their separation; (3) influence of Irish on French and German schools of illumination.]—3. Un Evangélaire à miniatures d'origine irlandaise: Wattenbach. [Translated from *Der Anzeiger für Kunde der deutschen Vorzeit*, October, 1869.]—4. The Ancient Irish Goddess of War: W. M. Hennessy, with a supplementary note by Dr. Carl Lottner. [*Cathu bodua* appears in the form of a scald crow, and has many analogies with the Norwegian Valkyrias, as shewn by Mr. Hennessy and in Lottner's note.]—5. Un Manuscrit irlandais de Vienne: Chevalier Nigra. [Contains only three Irish glosses of little philological value. M. Nigra is surely mistaken in comparing *merbigim* (gl. prurio), with *berbigim*, *ferveo*?]—6. Les Glosses irlandaises de Milan: Chev. Nigra. [A valuable addition to the glosses from the Milan Codex, published by M. Nigra in his *Glossæ Veteres Codicis Taurinensis*, noticed in the *Academy* for March.]—7. Etude phonétique sur le dialecte breton de Vannes: H. d'Arbois de Jubainville. [First part of essay devoted to simple vowels and diphthongs. Identity of several Breton words with Irish and Gaelic indicated.]—8. Contes populaires des Bretons armoricains: F. M. Luzel. [A tale made up of fragments of a few popular stories of no great value, save as indicating the universality of the "fortune-seeking" class of narratives. The stories are not old.]—9. Observations sur le conte précédent: Reinhold Koehler. [Compares the story with many similar ones in German folk-lore.]—10. (a) The name of the Danube: by Max Müller. [An ingenious attempt to derive the name from a different source than Celtic; not decisive.] (b) Le vrai nom de Gargantua: by F. Liebrecht, with P.S. by H. Gaidoz.—Reviews, &c.

Revue des Langues Romanes, Part II.—Contents: I. Dialectes anciens. (1) Proclamations faites à Assas en 1483, edited by l'abbé L. Vinas. (2) La Passion du Christ, edited by Boucherie. [Text continued.] (3) Certificat en langue d'oc [Gevaudan, XVI^e c.], edited by In. [The editor promises some observations on the language of the piece in a subsequent number of the review.]—II. Dialectes modernes. (1) Note sur le sous-dialecte de Montpellier, by Ch. de Tourtoulon. [The author compares the phonetic and inflections with those of the Rhone and the Provençal properly so-called.] (2) Prouvença à Jousè Roumanilha, by Octavien Bringuier. [An ode: to be continued.] (3) La Baga d'or, romance populaire, edited by In. [Taken down from the mouths of two inhabitants of Lunel-Viel, near Montpellier. The editor promises to publish all the known versions of this popular romance in the different Provençal dialects.] (4) L. Roumieux, by A. Montel. (5) Remy Morcelin, by A. Glaize. [Biographical and literary notes on these two poets.]—III. Variétés: (1) La littérature du moyen âge et le romantisme, by Ch. Revillout. [Opening lecture delivered before the University of Montpellier, 1869.] (2) Anecdote philologique sur le Cardinal Mezzofanti, by Espagne. [Stating that the cardinal spoke *inter alia* modern Provençal.]—IV. Bibliographie.

From the *Bulletin* of the Society we learn that there are two Germans, Böhrner and Diez, among the corresponding members, but no Englishman.

Jahrbuch für romanische und englische Literatur, cfter Band, zweites Heft, contains 1. the first part of *Etudes sur la chanson de Girart de Roussillon*, par P. Meyer, stating the relation of the four known copies at Oxford, Passy, London, Paris. [The most important MS. is that at Oxford, but as for the transposition of the seven "tirades" (verses 4190-4397 of the Paris MS.) in the Oxford copy, M. Meyer's statement requires correction, which one of the next numbers of the *Jahrbuch* will contain.] 2. Contributions aux Glanures lexicographiques de M. Scheler (*Jahrbuch*, tome IX. p. 241), par M. P. Meyer et G. Paris. [These complete and correct M. Scheler's glossary to the Vie de Saint-Eloi, printed inaccurately from the unique MS. in the Douce Collection, Oxford.] 3. The third and fourth part of Bartsch's Beiträge zu den romanischen Literaturen, comprising notes on Old French and Italian MSS. A collation of the Alexander Fragment, discovered by P. Heyse, and of the fragment of Aye d'Avignon, printed by Mussafia. Lyrical fragments. Extracts of a curious Roman d'Alexandre, different from the texts as edited by Michelant and Heyse. [A second copy is preserved at Paris, which P. Meyer has promised to make known shortly.] The contents of MSS. containing Italian lyrical poetry. 4. Titoli dei Capitoli della Storia Reali di Francia, by H. Michelant. [He gives the headings of the eighth book of the Reali di Francia, of which a unique copy was preserved in the Albani Library at Rome up till 1849, when a transcript was made for M. Michelant. Since the sale of the Albani Library, this MS. has disappeared.]

Zeitschrift für deutsche Philologie, herausgegeben von Dr. E. Höpfer und Dr. J. Zacher, vol. ii., parts i., ii. and iii.—This is the youngest periodical for German philology, and takes an intermediate position between Haupt's *Zeitschrift für deutsches Alterthum*, which is intended for the special scholar, and Pfeiffer's *Germania*, at present edited by K. Bartsch, which runs perhaps too far into the opposite extreme. Parts I. and II. :—1. The sources of the Nifungasaga, &c., by Döring (first part). [The author of the Thidreksaga used for the Nifungasaga the M.-H.-German Nibelungenlied, which he knew from Low-German visitors. The narrative of the Nibelungenlied he sometimes tried to blend with that of the Edda songs.] 2. Fragments of four MSS. of the Jünger, Titirel, edit. by K. Weinhold. [From the archives in Kapfenberg, Murau, and Goslar.] 3. Fragments of a MS. of the same, edit. by F. Wieser. [From the archives in Bludenz.] 4. Mhd. "Drullgast," explained by F. Wöste. 5. Outlines of Old German metre, by Jessen. [Translation by the author of an article which appeared in the Danish Tidsskrift for Philologi og Pædagogik, vol. iv., 1863.] 6. The Anglo-Saxon "Brechung" ea, by Fr. Koch. [In "ea" e was the most important sound, and a was only slightly pronounced.] 7. The value of the particle "ga" in the formation of tenses of the Gothic conjugation, by Bernhardt. 8. The Intensiva of the German languages, by Prof. Leo. 9. Freidank's tomb in Treviso, by Grion. [The poet Freidank, who is buried at Treviso, died between the years 1384-1388. He, therefore, cannot be author of the M. H. German *Bescheidenheit*, nor can he be identified with Bernhard Freidanc, mentioned by Seifrid Helbeling.] 10. Modern Greek stories, comm. by Fel. Liebrecht. [Some are nearly connected with German mythology.] 11. Setmunt in Gottfried's Tristan, explained by O. Jänicke, as the "Septimer." 12. An old version of the Bürgschaft poem by Schiller, communicated by Zingerle. [The poem is contained in Hans Vindler's *Plumen der Tugend*, who translated it from the Italian *Fiori di virtù*.] 13. Schiller's Tell. [An addition to a former article by R. Hildebrand.] 14. Two letters of Goethe and Charles August. 15. Some remarks on a former article of Hildebrand's [on the accusative as used on the banks of the Rhine], by Dr. L. Bossler. 16. A new explanation of Nibelungenlied, l. 1405, and a remark on the Middle-Low-German pronoun "usik." 17. Correspondence between Lachmann and W. Grimm on the Nibelungenlied (first part), comm. by Zacher. REVIEWS. 18. The meeting of German philologists in Kiel, by Weinhold.

Pt. III. 1. Zur Geschichte des Sprachgefühls bei den Deutschen und Römern, by Hildebrand. [Interesting: shows the necessity of studying the half unconscious sentiment of language amongst the common people, and proving the existence of this sentiment in the middle ages and antiquity.] 2. Die Quellen der Nifungasaga in der Thidreksaga und der von diesen abhängigen Fassungen, by Döring. [Second and last part.] 3. Bernhardt: Ueber den Genitivus partitivus im Gotischen. 4. The same: Zur Geschichte der gotischen Bibelübersetzung. [Reprint and explanation of a kind of preface to a translation of the Bible, contained in a leaf bound up with the Codex Brixianus of the Itala. This preface was collated by Th. Mommsen, and republished in the "Lectio-Katalogue" of the University at Berlin. Summer term, 1869. The Gothic word *wulhrs*, which occurs in it, is explained by Bernhardt as an "alteration of the original text."] 5. Corpus juris Germanici poeticum, by Schröder. [Second article, collecting passages relating to German law out of "Meier Helmbrecht" by "Wernher dem gartenære," and out of poems of his contemporary Bruder Wernher.] 6. A. Köhler: Die Einleitung des Beovulf-Liedes. [Proving the preservation of fragments of an old song in the Einleitung.] 7. The same: Die Episoden von Heremod. [Other old songs.] 8. Andresen: Ueber β und $\beta\beta$. [Remark upon the passage in a letter of Grimm, published in the first volume of this Journal.] 9. Zingerle: Kleine Beiträge zu den deutschen Rechtsalterthümern. [From the Tiroler Weistümern.] 10. Wöste: Beiträge aus dem Niederdeutschen. 11. Vögelin: Lebensskizze und Charakteristik W. Wackernagels. [Short remarks by Zacher, and a valuable list of Wackernagel's writings and lectures.] 12. Briefwechsel über das Nibelungenlied von C. Lachmann und Wilhelm Grimm [continued].—REVIEWS.

Zeitschrift für vergleichende Sprachforschung, Vol. XIX. Pt. 3.—Researches in the Italian languages, by Leyss. [Careful articles on *forceps*, &c., on the suffix *ne* in *sine*, *pono*, *alioquin*, &c., on nouns in *pa*, on *hordeum*, on *camillus*.]—On the Latin *f*, by Corssen. [Successfully defends the writer's view against Ascoli's interpretation of the passages in Quintilian and the grammarians.]—On the declension of the Latin pronouns, by Joh. Schmidt. [A new and exhaustive attempt to decide the vexed question of the gen. in *ius* and dat. in *i*. The account of *ipse* is perhaps the most satisfactory part of the article.]—Towards the knowledge of the oldest runes, by Th. Möbius.—Etymologies, by R. Roth. [Chiefly the result of the writer's Vedic studies. Among them may be mentioned *dhōs*, *idōs*, *ihma*, from *sadh*, to be straight; *hēpios*, from *vāsara*, in the Veda an adj. "early;" *ερχομαι*, from **vagh*, Lat. *voveo*; *εὐνή*, from *vas* to dwell; *υῖθος*, *οὐθαρ*, from **vadh*, *ūvadhya*; *ἦθεος*, *viduus*, meaning *Cælebs*.]—REVIEWS: H. Merquet on *possum*, rev. by C. Pauli. [The author has shewn that *potui* is not for *pot-fui*, but from a simple *pōtère*; consequently, *potui* does not help to explain

the perfects in *vi*.]—Bruppacher on the Phonology of Oscan; Wehrich on the comparison of Adjectives in Sanscrit, Greek, Latin, and Gothic; Uhdolf on Latin Compounds; Fumi's translation of Curtius' Erläuterungen, with a preface and appendices by the translator, revd. by Schweizer-Sidler. [A series of interesting reviews, all favourable, but making many suggestive corrections and additions.]

Revue Critique.—May 7. J. Kl.: On Kamp's epigraphische Anticaglien in Köln. [A monograph in which some very interesting inscriptions are given to the world.]—P. Meyer: On the *Codici d'Arborea*. [Notifies the condemnation recently passed on these documents by the Berlin *savans*.]—May 14. Thurot: On Zeller's Philosophie der Griechen. [Appreciative: the book itself has been already reviewed in our columns.]—Anon.: On Bergmann's *Resumé d'études d'ontologie générale et de linguistique générale*. [Appears to be a wholly valueless book.]—P. Meyer: On the *Revue des langues romanes*. [Welcomes the new journal in a very friendly notice of the first number.]

Selected Articles.

On Ascoli's Corsi di Glottologia dati nella Regia Academia scientifico-letteraria di Milano, by Th. Benfey, in the Gött. gel. Anz. [Very favourable.]

On Haag's Vergleichung des Prakrit mit den romanischen Sprachen, by J., in the Liter. Centrabl., May 14. [Points out that the formation of Prakrit from Sanscrit is not exceptionally like that of the Romance languages from Latin.]

On Ziegler's editions of the Ambrosian Scholia, on Theocritus, and of Bion and Moschus, in the Liter. Centrabl., May 21. [An important addition, from Italian libraries, to the *apparatus criticus* for these authors.]

On Bruppacher's *Versuch einer oskischen Lautlehre*, in the same. [Favourable.]

Observations on the usage of $\epsilon\pi\iota$ in Homer. By J. La Roche: in the Zeitschrift für die Oesterr. Gymn., May 10. [The different uses of the preposition and of the verbs with which it is compounded, are enumerated and explained with the care and fulness which the author always brings to such inquiries. The remarks on $\epsilon\pi\iota$ with the genitive, and the verbs $\epsilon\pi\alpha\rho\chi\omicron\mu\alpha\iota$, $\epsilon\pi\iota\beta\alpha\lambda\omega$, $\epsilon\phi\epsilon\pi\omega$, and $\epsilon\pi\iota\delta\iota\delta\omega\mu\iota$, may be mentioned as especially useful.]

New Publications.

BÜCHELER, F. *Conjectanea Latina*. Berlin: Calvary.

HOLTZMANN, A. *Altdeutsche Grammatik*, umfassend die gothische, altnordische, altsächsische, angelsächsische, und althochdeutsche Sprachen. Vol. I., pt. 1. Leipzig: Brockhaus.

LUCIANUS SAMOSATENSIS. F. Fritzsche rec. Vol. I. pt. 2. Rostock: Leopold.

MEDIAEVAL GREEK TEXTS, being a collection of the earliest compositions in vulgar Greek, prior to the year 1500. Ed. with Prolegomena and notes by W. Wagner. Vol. I. London: Asher.

NIBELUNGE NÖT, mit den Abweichungen von der Nibelunge Liet, den Lesarten sämmtl. Handschriften u. s. w. Von K. Bartsch. I. Leipzig: Brockhaus.

PLATO'S PHAEDO. With notes critical and exegetical, by W. Wagner. Cambridge: Deighton, Bell, and Co.

RANDOLPH, J. *Praelectiones Academicæ in Homerum*: Oxonii hab. ann. 1776-83. Parker.

THOMSEN, W. Ueber den Einfluss der germanischen Sprachen auf die finnisch-lappischen. Aus d. Dänischen übersetzt von E. Sievers. Halle: Waisenhausbuchhandlung.

VERGIL'S GEDICHTE. Erklärt von Th. Ladewig. Vol. I., 5th ed. (enlarged). Berlin: Weidmann.

VERMEHREN, M. *Platonische Studien*. Leipzig: Breitkopf and Härtel.

WINKLER, E. *De Longini qui fertur libello περί ὕψους*. Halle: Waisenhausbuchhandlung.

ERRATA IN No. 8.

Page 201	In List of Books, for "Rosetti" read "Rossetti."
" 202	col. 2 line 17 for "Lipsius" read "Lepsius."
" 202	" 2 " 48 for "Buthrau" read "Berthrau."
" 203	" 2 " 5 for "6000" read "4000."
" 218	New publications, line 10, for "Hayjug" read "Hayyug."
" 218	New publications, line 11, for "Gikalitia" read "Gikatilia."
" 219	col. 2, line 32, for "1830" read "1530."

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NOTICE	PAGE
249	
GENERAL LITERATURE AND ART :—	
Woodward's <i>Specimens of the Drawings of Ten Masters</i>	249
Michelet's <i>Nor Filz</i> , and Esquiros' <i>L'Emile du dix-neuvième Siècle</i>	250
Boehmer's <i>The Provençal Poetry of the Present</i>	252
Christina G. Rossetti's <i>Commonplace, and other short Stories</i>	252
Lowell's <i>Among my Books</i>	252
<i>Ginx's Baby: his Birth and other Misfortunes</i>	253
Sir Edward Creasy's <i>The Old Love and the New</i>	253
Literary Notes and Intelligence, Selected Articles, New Publications	254

THEOLOGY :—	
Lightfoot's <i>S. Clement of Rome</i>	PAGE 255
Mgr. Maret's <i>Du Concile général et de la Paix religieuse</i>	257
The Hebrew Text of Psalm lxxix. (<i>Letter to Editor</i>)	257
Selected Articles, New Publications	258
SCIENCE AND PHILOSOPHY :—	
Gegenbaur's <i>Outlines of Comparative Anatomy</i>	258
Fungi in connection with Epidemic Diseases	259
Fowler's <i>Elements of Inductive Logic</i>	260
Scientific Notes, Selected Articles, New Publications	261

HISTORY AND ARCHÆOLOGY :—	
Ancient Mexican History: Brasseur de Bourbourg's <i>Manuscrit Troano</i>	PAGE 264
Brue's <i>Journal de la Campagne, que le Grand Vésir Ali Pacha a faite en 1715 pour la Conquête de la Morée</i>	266
The Liegnitz Manuscript of Livy. (<i>Letter to Editor</i>)	266
Intelligence, Contents of the Journals, New Publications	267
ORIENTAL PHILOLOGY :—	
Max Müller's <i>Rig Veda Prâtishakhya</i>	269
The Moabitic Stone	272
Intelligence, Contents of the Journals, New Publications	272
CLASSICAL AND MODERN PHILOLOGY :—	
Petrequin's <i>Nouvelles Recherches Historiques et Critiques sur Pétro</i>	273
Wagner's <i>Medieval Greek Texts</i>	274
Ritschl's <i>Opuscula Philologica</i>	275
Journals and Serials, Intelligence, New Publications	276

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Contents of the Number.

1. Mr. A. H. SAYCE on "AN ACCADIAN SEAL."
2. Mr. F. J. A. HORT on "THE END OF THE EPISTLE TO THE ROMANS."
3. Mr. THOS. H. DYER on "THE ENNEAKRUNOS AT ATHENS."
4. Mr. H. NETTLESHIP on "THE LENGTHENING OF SHORT FINAL SYLLABLES IN VERGIL."
5. Mr. W. EVERETT on "ÆNEAS' VOYAGE ROUND SICILY."
6. Mr. J. P. NORRIS on "THE CHRONOLOGY OF ST. JOHN V. AND VI."
7. Mr. W. A. WRIGHT, Note on "THE 'ARZABETH' OF 4 ESDR. XIII. 45."
8. PROFESSOR MUNRO on "LUCRETIVUS," BOOK VI.
9. Mr. C. TAYLOR, "A THEORY OF JOB XIX. 25-27."
10. Mr. W. G. CLARK on "THE HISTORY OF THE RAVENNA MANUSCRIPT OF ARISTOPHANES."
11. Mr. W. C. GREEN, Notes on "THUCYDIDES AND THE ACHARNIANS OF ARISTOPHANES."
12. Mr. A. H. WRATISLAW, Notes on "THE SUPPLICES OF ÆSCHYLUS."
13. Mr. E. L. HICKS on "THE ATHENIAN PROEDRI."
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THE ACADEMY.

"INTER SILVAS ACADEMI QUÆRERE VERUM."

Readers are reminded that the mention of New Books, Articles, &c., in our lists is intended as a guarantee of their importance. The Editor of THE ACADEMY cannot undertake to return communications which are not asked for. The next number will be published on Saturday, August 13th, and advertisements should be sent in by the 8th.

General Literature and Art.

Specimens of the Drawings of Ten Masters, from the Royal Collection at Windsor. With descriptive text by B. B. Woodward, B.A., Librarian to the Queen. Macmillan and Co., 1870.

THIS is a posthumous publication: the late Mr. Woodward conceived the idea of editing for the public selections from the vast collection of drawings and sketches under his charge, and died after he had prepared the work for the press. A century ago the collecting of drawings by the old masters was much in vogue, and was not only possible but easy. So much so, that knowledge rather than a long purse was the requisite for success; artists, therefore, were the best collectors. And indeed some training and education is required for the appreciation of unelaborated and uncompleted works, wherein the process of development, both of *motif* and of pictorial composition, is visible in changes of outlines and *pentimenti*. Vasari, whose literary legacy to the world has almost caused his work as a painter to be overlooked, collected largely; and the drawings that were in his possession are still occasionally recognised by the borders he put round them to decorate and preserve. From his time to our own, when Sir T. Lawrence brought together within a short period an astonishing number of fine examples, painters have been the connoisseurs; and men of poetic natures, as Swinburne in his "Notes in the Uffizj," have found infinite splendours of fancy in the vague and multiform images, never to be explained to the vulgar, of Botticello, Leonardo, and others.

The collection at Windsor is much larger, if not finer, than that in the British Museum; it is indeed said by Mr. Woodward, in the preface to the present volume, to be the third collection in the world, those in the Uffizj and Louvre alone exceeding it. The number of drawings is above 20,000. The beginning of this vast repository dates from Charles II., but although Lely and others bought for him, the drawings were so little valued either by him or his successors, that the inestimable Leonardo da Vinci, the Holbeins so interesting historically, and many others, were *discovered* in an old bureau and elsewhere in Kensington Palace, not all at once but from time to time, and this gave George III. a taste for such things, inducing him to buy up large collections in Italy. One of the "Ten Masters" here illustrated by twenty carbon-photographs, is, as we might expect, Leonardo da Vinci, but all the four subjects are simply studies of heads and hands. Holbein is represented by two examples. But by far the most valuable and charming in the book, except one of which I propose to speak at greater length, are those by Michelangelo and Raphael; The three by the first named being all of the highest excellence. The reader may have seen in Flaxman's *Lectures on Sculpture*, or elsewhere, some reference to a design representing a crowd of men, among whom there is at least one woman, rushing forward like a storm, flying, running, and crawling, every one

in the act of shooting, the target being a terminal the front of which is covered by a shield already pierced by a multitude of arrows. There exist early engravings giving imperfect representations of this design, but here we have this highly finished and wonderfully powerful drawing itself. On the ground beneath the rush of archers lie two Cupids; one asleep at the foot of the terminal, the other kindling a fire to consume his own darts, which appear under the faggots which he kindles into flame by his breath. The explanation of this design has been sought for by many critics. It has been called simply "Tireurs d'Arc," and "I Bersaglieri," but it has been thought to express the solitary Florentine's consciousness of his many foes, an early engraving having the head of the painter himself on the terminal figure. Mr. Woolner the sculptor has suggested an explanation here given, one which seems to me to be in accordance with the character of Michelangelo.

"The interpretation," says Mr. Woodward, "proposed by Mr. T. Woolner, seems to be the true one. He thinks that the terminal figure is intended for Priapus, and stands for impure love, whilst the shooters represent the virtuous affections, and stand collectively for pure love: the divine Eros sleeping at the foot of the term, completes one side of the allegory, whilst the other side is represented by the children burning the arrows of earthly desire."

This certainly seems a likely interpretation, and derives support from the tone of thought and feeling expressed by the painter's sonnets.

I have already alluded to one other drawing in the volume equalling in interest any of those of the Italian schools. This is one by Albert Dürer, called "An Allegory," which was found by accident among a quantity of the master's engravings purchased by George III. Nothing more is known of it, but there is no mistaking the hand of the great German artist; and here he is at his best, clear, minute, curious, rich in incident. The picture represents a pyramidal town rising to the top of the paper, the water of the fosse surrounding it spreading out into a broad expanse. On this expanse swims a fish bearing on his back a naked female figure; while two others loosely draped bear over her the canopy of a swelling sail. In the foreground lie three females, into a description of whom we cannot enter, and sundry Cupids are also visible. Mr. Woodward takes the town to be Nürnberg (which it is not), the naked figure on the dolphin for Fortune, and explains the others in a way we cannot agree with. "The introduction of Nuremberg in the background can hardly have been without significance," he says, but the most noticeable thing is an inscription.

"Two Cupids are seated in a fanciful kind of vessel, moored by a ribbon, and decorated like a classical vase" (altar?) "with the skull of an ox, and on the scrollwork above can be read *Puella Augusta*. This inscription," he continues, "may possibly lead to the interpretation of the enigma. The writer of an article in the *Edinburgh Review* (July, 1861), after speaking of the too well-known character of Dürer's wife, proceeds thus: 'But another face had apparently, at some time, crossed the painter's dreams. There is extant a sketch of a woman's head and bust, the face slightly averted, and underneath it, with Dürer's monogram, the words, "My Augusta." Another sketch represents a woman passing into a church, with the inscription of the words from Scripture, "Remember me when thou comest into thy kingdom." Whose prayers did Albert thus ask?' &c.

"Although our drawing does not throw any light on this possible object of his early love, it strongly confirms the probability of the existence of such a romantic passage in his life as is here alluded to. The design is dated twelve years after his marriage with Agnes Frey, and it might seem to represent, not with bitterness of feeling, the manner in which the hopes of his youth had been mocked by the realities of his actual experience. We venture to place it along with the drawings spoken of by the *Edinburgh Review*, and amongst the materials for the portraiture of his affections and mind. Let us hope that further light will one day be thrown upon the subject."

I am not altogether sorry to destroy all this pretty theory. In preparing my own work on Dürer, I found the words thus Englished, "my Augusta," given by Heller as "mein August," and on inspecting the photograph from the original at Vienna, I came to the conclusion that it was "mein August," the vowel marks being omitted, as we sometimes

mein August 

omit to cross our letter t in hurried writing. But I have been corrected by German critics, and Dr. Wright, of the British Museum, agrees with those critics, that the inscription is "mein Angnes," and indicates, not any love affair, but rather an affectionate feeling to his wife, the much-maligned Agnes. If so, Mr. Woodward's supposed connection of "this with that" falls to the ground. Besides, the town is not Nürnberg, in any of its features except in the existence of a fosse. There is, on the other hand, a small print by Dürer of extraordinary beauty, representing S. Anthony reading, seated on the ground, behind him a town rising pyramidally to the top of the picture, and this town is the same as that in the drawing under consideration, even to the minutest particular, only reversed. The engraving is dated 1519, the drawing 1516; here is, therefore, the original of the background of the engraving, giving us a truly instructive lesson against modern theories and refinements in our explanations and interpretations of the early masters. Dürer abandoned the one subject, the allegory, and he used up the singularly quaint and rich old town he had invented, to give interest to the single figure of the old saint reading, although it has no connection whatever with the hermit!*

To return to the *Specimens of Ten Masters*: as in all posthumous works, we find sundry inexplicable mistakes. The drawing called "The hands of Mona Lisa" (not much resembling the hands in the celebrated portrait, by the way) is actually inserted upside down, at least in the copy now before me, and the imprint is written, not under it, but along the side edge. In the Introduction we find the following:—

"The strenuous efforts which were directed by the Prince Consort to the discovery of some means of rendering photographic prints permanent, stimulated the inquiries and guided the experiments of men of science; and the ultimate result has been the invention of a process by Mr. Earnest Edwards, which answers every purpose and requirement. This process has been employed in the present work."

It is pleasant to know that Prince Albert directed his attention to the matter in question, but as these by Mr. Edwards are stated under such print to be "In carbon, under licence of the Autotype Company," which Company is the patentee of the invention of Mr. Swan, of Newcastle, the above quotation seems perfectly inexplicable.

WILLIAM BELL SCOTT.

Nos Fils. By J. Michelet. Paris: 1870.

L'Émile du dix-neuvième siècle. By Alphonse Esquiros. Paris: 1870.

MONSIEUR MICHELET calls the reform of education the question of the day, the question which cannot be adjourned. It is the question which is now stirring the minds of all French Liberals. All are agreed that the system as it stands is vicious, that it fosters servility and want of self-reliance. The problem which all desire to solve is how to form "l'homme libre"—the good citizen who, in the words of M. Michelet, is "fort au métier, fort de vie intérieure, plus fort de vie civique"—might grow great in the struggle of life,

* I understand Mr. Holt, and also another writer, have employed themselves in endeavours to explain this Allegory of Albert Dürer.

and form a tower of strength for the weak. The two schemes for the regeneration of man embodied in *Nos Fils* and *Émile* have consequently many similar points. Their spirit is the same, there is the same strong political bias, the same hatred of priestly influence, the same antagonism to the past, the same belief in a Utopian future. M. Esquiros indeed differs from M. Michelet as to the education desirable for woman; he advocates teaching in mixed classes, and would permit her to mingle in the struggles of professional life, whereas the author of *Nos Fils* would reserve her as a gushing fountain of sentiment, at which the hardworked man thirsting after moral wisdom might drink his fill. But as to the training desirable for men, they have much in common, though their treatment of the subject is widely different. The scheme of M. Esquiros rests on a sentimental basis, though now and then a physiological allusion is brought in to give a scientific air. M. Michelet, on the other hand, though he is occasionally betrayed into sentiment, starts from known physiological facts. M. Esquiros connects his theories by a thread of romance; M. Michelet calls our attention to the facts of history. The author of *Émile* occupies himself in turning out a model young man, who bears a strong family likeness to the other model young men of literature, and has nothing specially characteristic of the age about him, except a determination to work for the people; while M. Michelet, in *Nos Fils*, after a hazardously realistic picture of the relations between husband and wife, parents and children, surveys the history of education since the Middle Ages, and points out that we have been gradually verging towards the epoch when the question of education must no longer be treated in reference to the interests of any particular class, but must be remodelled according to the requirements of all. He is not content with weaving theories, or shaping a youth to wear them gracefully; he takes under consideration the political and social needs of the whole human family; whilst he turns a practical attention to the existing institutions of France, and to the possibility of adapting them to meet the exigencies of a more comprehensive view of education, and if sometimes rash, and sometimes superficial, is never unsuggestive.

According to both authors, the defects of the system of education bequeathed to us from the Middle Ages are twofold, defective matter and defective method. By partial selection of subject-matter we obtain *avortons de science* and athletes; but, in either case, one-sided men. By the barbarous operation of thrusting words upon a child before the brain is strong enough to apprehend their meaning, and forcing the reception of them by the rod, we enfeeble his reasoning powers, and engender a servile habit of mind. M. Esquiros, dealing only with the creatures of his own imagination, readily fits them with a scheme which successfully combats both evils. As to method, we have but to throw away our scientific handbooks, and the thing is done. The child can at once comprehend, in the physical system of the world, all that the first men understood before the development and division of the sciences. That course by means of which the sciences themselves were formed is the natural course to take in developing his knowledge of them. Let him observe, inquire, and then answer his questions. Experience first: formulas, grammars, catechisms afterwards. Having during his early youth brought the whole range of physical sciences under his cognizance by the natural method, let us proceed to superimpose literature, then descend from the clouds by a year or two at Heidelberg and Jena, and crown the whole by sending him into practical life at 21, engaged to a lady about to be received doctor by the Female Medical Society of London. Thus we shall have produced a complete and harmonious exist-

ence, capable, we are told, of forming independent opinions, in a word, "l'homme libre." The flights of M. Michelet's imagination have been subdued by lifelong study of the past, and by thirty years' actual experience in teaching. Thus fortified, he now traces a programme of national education. Propounding a serious scheme, he is forced to encounter those practical difficulties which the romance of M. Esquiros permits him to ignore. M. Michelet does not forget that the foundation of all habits must be laid in early youth, and therefore that if we wish a child subsequently to acquire the power of fixed attention to symbols, we must not occupy ourselves exclusively, for years together, in forming in him the habit of external observation. He accordingly suggests that we should co-ordinate from the first the three forms of education, physical science, literature, and practical life. Thus alone can we give to all men the chance of developing the whole of their powers. The first to indicate such a plan was, he declares, Pestalozzi, by his combination of the workshop, the school, and agriculture. Previous reformers had only brought forward partial schemes, adapted to particular classes. Rabelais brings up a king, Montaigne gives the ideal of the "vie noble." Locke and Rousseau train gentlemen, but Pestalozzi saw that an education should be framed for man. Every one must feel that it is more than doubtful that Pestalozzi saw any such thing, and he certainly had no idea that a combination which resulted from the necessity he was under of making his scholars contribute to their own support, would be held by M. Michelet as the symbol of that union between science, literature and labour, which he desires to found in the schools of the future.

We now come to the consideration of how existing institutions in France may be adapted to this ideal. The university, says M. Michelet, does much. In the eyes of Government the too faithful guardian of the principle of liberty, unshaken by political fluctuations, and, though timid, never servile, her official books, her chairs of philosophy, are all engaged in inculcating the sovereignty of Duty, the supremacy of Justice, the independence of the moral law. But her teaching wants consolidation, and her studies require harmonizing into a whole. The too sedentary life of the *collèges* (grammar schools), which ignores the want of air and movement, might be supplemented by their being placed in communication with the Industrial Schools of Chalons, Angers, or the *Ecole Centrale*, where a training is given which fits men pretty well for practical life. These are, after all, the only reforms which M. Michelet proposes to the State. They do not come to much. For the rest he appeals to the Family: whatever instruction may be derived from without, the only sure basis of a sound and just education must be sought in the family, founded in the sobriety of republican life. We arrive, therefore, at an appeal to the Family to shake off foreign influences and reform itself. Absolute union between the parents is necessary to ensure the harmonious growth of the children. To this there exists a serious obstacle. At twenty the Catholic girl has a long past: she has confessed for twelve years. An impression has been made on her which, though it may seem effaced for a time, will surely reappear. The priest, controlling the wife, controls the family. How can his power, and the influence of an education administered in his interests, be successfully opposed? This is really the question at issue. In some shape or other it turns up in every French work on education published at the present day. Shall education be conducted in the interests of all, or so as to suit the purposes of a particular class? That it is now so conducted, even prejudiced observers, who cannot be suspected of sympathy with M. Michelet, admit. For in-

stance, Mr. Matthew Arnold remarks that "the public school taught by the religious is a school under teachers, in general, in sympathy with the clergy." Inspectors openly confessed to him that with these religious they dared not meddle; and he adds, that in any difference, they have almost always had the inspector, masters, the prefect, and minister, on their side. Thus backed by the State, they defy public opinion, and, unlike the lay teachers, are conspicuous for the scandals they furnish to the tribunals. Trumped-up accusations of immorality were used to justify the political measure of December 2, 1830, by which ten thousand lay masters of communal schools were dismissed at once. These accusations even Mr. Arnold confesses to have been without foundation, and yet he asserts that it is a mistake to suppose the State in France absolute, or capable of crushing reason and unreason alike. Authority, it is true, does not deal harshly with folly by which it profits, but in a crusade against reason it may count on powerful auxiliaries. The recent scheme for the education of girls has fallen through, because the prefects knew too well that the disapprobation of the clergy was supported by the wishes of high quarters. The priest has seen at last the weak place in the fortress; and, says Mr. Arnold, who again adds the weight of unconscious testimony to the truth of M. Michelet's assertions, they use every effort to get the education of girls exclusively into the hands of the Sisters.

What is the force with which M. Michelet hopes to combat these powerful foes? Much, he says, rests in the hands of the husband. For the first year or two, he pathetically adds, your wife will believe in you. Regenerate yourself for her. In spite of your past or your vices you have, what she has not, "la grande pensée sociale." The battle then is to be fought out between the priest and the husband. Here the whole fabric, which has been so eagerly built up, falls to the ground. Such a warfare would require superhuman wisdom, strength, and self-denial. Can a professional man, weary with his day's labour, take upon himself in his few hours of leisure the office of director of souls? Burdened with the grinding cares and harassing vexations of practical life, it is hard for him to save his own, and impossible that he should undertake the hopeless task of weaning another from the prejudices and terrors instilled from childhood, even were he endowed with the high qualities necessary for success.

Yet it will be felt that M. Michelet has been led to make even this last impossible demand by his uncompromising fidelity to the laws of nature. It is this keen perception of her true laws which makes his book at once so chimerical and so suggestive. M. Esquiros undertakes to paint an ideal picture, and falls at every step into empirical expedients only justified by artificial necessities. His member of the Female Medical Society of London is in far less conformity to the ideal type of womanhood than the woman of *Nos Fils*, the companion of her husband, the educator of her children, sustaining herself by constant intercourse with the noblest products of literature. *Emile* has a value only as another indication of the turn now taken by the educational question in France. In *Nos Fils* M. Michelet has indeed taken up the practical question; but divesting every fact of the accidents adhering to it, he ends by fastening on underlying essentials, and reminds us how far we are from a true type of perfection. Herein lies his strength, but also his weakness. To the student of life and morals his book offers much that is valuable and suggestive; but to the practical reformer, on the look-out for ready-made make-shifts, it will seem mere empty theory and beating of the air.

E. F. S. PATTISON.

The Provençal Poetry of the Present. [*Die Provenzalische Poesie der Gegenwart*, von Prof. Dr. E. Boehmer.] Halle : G. E. Barthel, 1870.

THERE is a curious movement going on in the southern part of France, where the language of the Troubadours in a modernised form is still the native tongue of more than ten millions of men, a movement never quite extinguished since the incorporation of "Provence" into the French empire, but now for nearly fifty years steadily increasing. The object of this movement is nothing less than to restore the oppressed Provençal language, and to form a new language out of the different dialects actually spoken in Southern France which once were united in the harmonious and powerful idiom of the 12th and 13th centuries.

A considerable number of highly gifted poets are allied for this purpose, and some have already produced something like real works of genius. It is to this poetry and to the different phases which it has undergone since its recent reappearance, that Professor Boehmer draws attention in the present interesting lecture. He travelled in Southern France during the winter of 1868-69, and knows many of the chief poets personally. Apparently he collected a good many curious notes from their mouths. He shews us how since 1825, the whole population of Southern France was first excited by the "Papillotos" of the hair-cutter Jausemin, how the Marquis de la Fare-Alais followed in the same line with his "Castagnados," and how the chief centre of the movement was soon transferred from Gascogne to the Lower Rhone, to "Provence" proper. Here it was José Roumanille, the son of a gardener, who took the initiative.

Professor Boehmer selects from his "Oubreto en vers," "Li Crècho," ("the crib," first printed in a collection "Li Prouvençalo," from different poets) and a very good popular poem. He gives close German translations in the original metre, printing the Provençal texts at the appendix. Another poet is Theodor Aubanel, like Roumanille, poet and bookseller. But the most important of all is Fr. Mistral, author of the epic poem, "Mereio," 1859. This poem soon enjoyed a well-deserved reputation, and raised the modern Provençal literature, hitherto unknown out of Provence, to an honourable place among those of the recognised nationalities.

There exists an English translation of "Mereio" by Crichton (Macmillan, 1868), which unfortunately gives only a very slight idea of the poetical power and epic simplicity of the original, being translated from the French prose translation. A second epic of Mistral appeared in 1867, under the title "Calendar." A short account of the pronunciation of modern Provençal may be found at the end of the little volume; and a number of curious literary and bibliographical details.

EDMUND STENGEL.

Commonplace, and other Short Stories.—By Christina G. Rossetti. F. S. Ellis, Covent Garden, 1870.

BEFORE speaking of "Commonplace" it may be as well to say what is necessary of the other "short stories" which make up the volume. "The lost Titian" is an excellent out-of-the-way tale for a magazine; "Vanna's Twins" is a nursery idyll, pretty, with a touch of pietism; "A safe Investment" is a really impressive tract upon almsgiving; "Pros and Cons" is a dull tract on free and open Churches; "The Waves of this troublesome World" is a tract upon Anglicanism and Methodism, rather poetical and even humorous, but decidedly "provincial." "Commonplace" fortunately occupies half the volume and has a permanent artistic value, which places it above many books which are probably much cleverer, and certainly much more amusing. The situation

on which the story is founded resembles the situation in *Mistress and Maid* by the author of *John Halifax*, sufficiently to make it worth while to compare them. In both we have three maiden sisters and foresee that the two youngest are to marry and the eldest not; in both the youngest is selfish and exacting and sells herself for what luxury and position a vulgar *nouveau riche* can give. The author of *John Halifax* is dreadfully in earnest about it all, and the heart-searchings of her three heroines seem to her laden with the weight of the universe. If it is not the same to us the fault is in the coldness of our hearts, not in the interest of her story. Now from all this exaggeration and ambition Miss Rossetti is wholly free; she is aware that after all she has only got hold of an ordinary subject, and that all that can be done for it is to treat it with accurate delicacy and simplicity. There are people in the book with amusing peculiarities, but their peculiarities do not eat them up. We notice them in passing just as we should in real life. Dr. Tyke with his ready but not witty wit makes us ask whether he is really amusing or tiresome, just as we should ask if we met him at a dinner. Miss Drum, the retired schoolmistress, with her favourite specific of juicy mutton, and her parting benediction to her French teacher to "love her husband and love her mutton" is a type worthy of Mrs. Gaskell. The pomp of the parvenu is made interesting or at least tolerable by being left for his bride elect to mimic; and her motive for selling herself is ingeniously imagined—by an accident she is left dependent upon her sisters and she prefers to quarter herself upon an husband. Her little manœuvres to secure him by outshining his daughter are interesting because natural, and the fluctuations of the second sister's tame but genuine *affaire de cœur* are gracefully narrated. But the real value of the book is in the kind quiet cynicism, which Miss Rossetti sees so clearly is the only right way to look at most of our lives, which she feels are only important so far as some of us may go to heaven, and some by a yet rarer possibility may be of a little use on earth.

G. A. SIMCOX.

Among my Books.—Six Essays. By J. Russell Lowell: Macmillan and Co.

It is seldom that the title of a book conveys the significance and value of its contents so completely or happily as this. Mr. Lowell is not only a most original and racy humourist, a thoughtful and graceful workman in verse, and a cultivated and conscientious liberal, but a scholar of wide and various reading. His other works are valuable on other grounds, this is chiefly important as containing interesting excerpts from books not generally read. On the whole the paper on New England, two hundred years ago, is likely to make the largest addition to the common stock of well-informed people. It is principally drawn from the Winthrop papers, which, as Mr. Lowell admits, are anything but light reading, while they contain much odd matter which is amusing when we get it without the trouble of getting to it. The general treatment of the subject is of course in the manner of Carlyle with the needful dilution, and the only original reflection of importance is, that New England only became provincial after 1660, when it was cut off from intercourse with the dominant party at home. But the episodes of New England history are decidedly more interesting than the main narrative. Hugh Peters' matrimonial perplexities between Mrs. Amee and Mrs. Deliverance Sheffield, and Emanuel Downing's pious reflections on the advantage of a war with the Narragansett, which would clear the settlers of the sin of tolerating idolatry and procure them a supply of slaves that might be exchanged for negroes; Captain Underhill's profane conversion to the doctrines of free grace, while

"making moderate use of the good creature tobacco," his appeals to Governor Winthrop, to "use Christian plainness with him" after he had been excommunicated and banished, his odd combination of the debauchee and of the martinet and even the younger Winthrop's dabbings in alchemy—are all things the world would not willingly let die. The essay on Lessing adds nothing to the accepted view of a tolerably familiar subject, and contrasts unfavourably with Carlyle both for freshness and insight, without attaining to superior simplicity and repose. The last essay on Rousseau and the Sentimentalists is continually on the borders of some interesting view; but it constantly relapses into something like commonplace. The writer sees what is to be explained, but he scarcely succeeds in explaining it; instead of any coherent theory of Rousseau's double life as a shabby spiteful sensualist and a fervent moralist, we have some "spread-eagle" eloquence at the expense of Burke and Dr. Johnson, and a sensible protest that in his writings, at any rate, he was far less unreal than Chateaubriand and Lamartine. Those who seek edification in criticism will be abundantly contented by the paper entitled "Shakspeare Once More:" there is no direct moralising, but pages upon pages of flowery metaphor and historical declamation serve just as well to kindle a glow of virtuous exaltation. Those for whom edification is insufficient will notice that the panegyric on Shakspeare's impersonality takes no account of the relation of the sonnets to the plays, that the writer is apparently without any theory of the order in which the plays were produced, and of the relation of the poet to his contemporaries, and to the Italian novelists; and that when these definite questions were put aside there was not really much to be added to the familiar generalities about the greatest poet of humanity. In the essay on Witchcraft there are signs that Mr. Lowell's studies have gone beyond the researches of Mr. Lecky on these subjects, and he is perfectly entitled to point out that the Salem witches were treated with rather exceptional fairness and humanity compared with other victims of the same delusion. But after all Mr. Lecky shews much more insight into the conditions under which the delusion culminated and the influences before which it disappeared, though he fails to account for the recrudescence of superstition, which Mr. Lowell observes with half-displeased disdain. It is rather difficult to appreciate the exact value of a paper like the one on Dryden; it is thorough, and clear, and satisfactory, every point receives the right amount of relief, but after all the essay leaves a worse impression of itself than of Dryden, we seem to have come to understand him secondhand through a series of marginal notes, which were rather obvious when written down.

The general style of the book is adapted to carry away a sympathetic reader by a rush of sentiment, and epithets, and imagery; others will find something to console them in terse and pointed aphorisms which would show to advantage on a quieter background. Perhaps the best is in the cynicism of Heine, which, the writer observes, is only sentimentalism soured.

G. A. SIMCOX.

Ginx's Baby: his Birth and other Misfortunes. Strahan and Co., London, 1870.

WHAT a London navy, earning eighteen shillings a week, ought to find society prepared to do with his thirteenth baby, is a question easier asked than answered. The historian of the son of Ginx is rather severe upon the philosopher, the police force, the charitable agencies, the parish authorities, and the club politicians who somehow fail to make life pleasant to his hero; yet they do more for him than for the twelve brothers and sisters who were never threatened with

drowning, and are guiltless, so far as the author explains, of any sins of commission which should leave the infant, like Douglas Jerrold's St. Giles, no choice but to grow up in criminal habits. To begin at the beginning, a wandering Malthusian suggests that, on the whole, Ginx's baby had better not have been born; he is suppressed by public opinion with a confused sense that the domestic virtues of Ginx *père* and *mère* are, on the whole, beneficial to the community. A relieving officer quotes not wholly unreasonable acts of Parliament which constrain the reluctant father to maintain, not drown, his superfluous offspring. The nuns who take the infant in hand next decline on reflection to provide for his body unless they may work their will on his soul. A tedious satire on the "Protestant Detectoral Association" is meant to show that charitable organizations have gaps, through which any number of units may slip unseen to distress. Then it is the turn of the Poor Law Guardians, who seize the first opportunity of returning Ginx's baby on the hands of Ginx, who deposits it on the threshold of a club in Pall Mall and emigrates. Here the author's case begins to break down. The club adopts Ginx's baby, it is fed and clothed and moralized about till it is fifteen, and if it is also petted and snubbed by turns, that fate is not peculiar to foundlings. That it should elope with some spoons instead of donning the livery of one of its patrons, and finally commit suicide because it hadn't been murdered in infancy, is mere matter of temperament, whilst social satire is supposed to deal with types. The author of *Ginx's Baby* feels strongly on some very important questions, and has a fund of righteous indignation at the disposal of those who answer them amiss, but his criticism would be fairer if he did not try to cut up every body in a breath and especially if he would pass by the too obvious occasions for smart writing afforded by newspaper grievances.

H. LAWRENNY.

The Old Love and the New: a Tale of Athens.—By Sir Edward Creasy, M.A., author of 'The Fifteen Decisive Battles of the World,' &c. Bentley.

THERE is enough scholarly as well as literary skill shewn in this novel to deserve some notice, even if not an entirely favourable one. Sir E. Creasy has *not* produced—what would be a truly valuable production—a work as accurate and instructive as Bekker's *Charicles*, but less credulous as to the New Comedy's revelations of Athenian society, less full of wearisome antiquarian details, and, above all, rather livelier reading. What he *has* produced is this: a three-volume novel, decidedly above rather than below the average, in the ability shewn by the story, the style, and the character-drawing—in which, if the actors are not very like Athenians, they are fairly like men and women. There is real art and pathos in the gradual lowering, as well as hardening, of the heroine's character in her Pontic campaign, which leaves her capable of the base action that brings on the catastrophe: and in Diphilus' old Adam of the pimp and pirate, transfigured by his almost knightly loyalty to Atalanta.

Judged simply as a historical romance, therefore, the book might be pronounced a success, for the flaws in the local colouring are not so serious as to be artistically offensive, even to a scholar. But Sir Edward seems to have meant his book for something more than a romance—a real illustration of an interesting period of history; at least when on his title-page he appeals to his works as a professed historian, it is not unfair to require historical fidelity in this slighter sketch; and the fidelity is very far from perfect, either in the general spirit or in the details.

As to the former, there is at least one considerable excuse.

It is creditable to Sir Edward's personal character that he has consistently pursued the object of making his book very proper reading for boys and maidens: it is perhaps no less creditable to his historical insight that this resolve has not spoilt the fidelity of his picture of Athenian society to a much greater extent than the converse resolve, *not* to be adapted for such readers, has spoilt that of some novels whose scene lies nearer home. Yet one could wish that his male citizens and female metics (Sir Edward adopts Mr. Grote's barbarous form of the word) did not seem as if they had strayed to Athens from Aldershot or Mayfair, though that is no doubt better than if they had escaped thither from a classical dictionary. But the melancholy, sentimental youth Lysis is really too un-Hellenic to be tolerated, especially as we are probably meant to identify him with the merry, warm-hearted boy who gives his name to the most charming of Plato's dialogues. In the language, the Greek tone is more successfully maintained than in the conception of the characters. The symposium of the beleaguered Plataeans is probably far more like the reality than Bekker's deadly-lively enigmas; and the speeches in which the evacuation of the city is proposed deserve the doubtful compliment, that they read like translations from the Greek. Moreover, occasionally we are favoured with a quotation from some Greek poet, real or imaginary; and the translations from extant pieces are, as a rule, excellent. Verses 275 *seqq.* of "The Clouds" are thus given:—

- " Clouds of the Heaven
Immortal mid storms,
To the winds we have given
Our light dewy forms.
- " Let us leave the deep roar
Of our parent the ocean,
And to mountain-tops soar
Where the leaves are in motion.
- " Let us gaze on the whole
Of the gardens of earth,
On the rivers that roll
In their turbulent mirth:
- " While the sea echoes high
O'er the rocks where it dashes.
And unwearied the Eye
Of the bright Ether flashes."

The passages of Pindar, given in vol. 1, pp. 57, 109, are not less admirable, and Soph. "Trach." 144 *seqq.*:—

- " The young thing 'mid fresh fields and pastures new,
Liveth and rangeth at its own sweet will.
It feareth not the heat o' the summer sun,
The rainstorm, or the wintry tempest's rages.
All high in hope and undepressed in spirit
It grows in toilless innocent delights,
Until the hour comes, when the maiden's name
Is changed for that of Wife. Then she receives
Her share of anxious agonizing thought,
Lying awake through the long weary night
In terror for a son's or husband's fate—

is (making allowance for the corruption of the text at the beginning) not the less like Sophocles for its imitation of Shakespeare. But the imitations of Greek poetry, whether the author's own compositions or extracts from modern authors of a Hellenising spirit, are hardly ever free from modernism, though often graceful and spirited in themselves. In particular, the seamen's songs are far too much like Dibdin; and the resemblance between the Athenian oarsman and the British tar of the Revolutionary War is easy to exaggerate.

There are some, but not very many, distinct errors in the book, whether intentional or not. The printer is, of course, responsible for the name Lysisca, which occurs often in the first volume, as it is spelt right two or three times:

but had he the "little learning" that enabled him to attribute the speech above quoted to Deidamia instead of Deianira? And though we are told that the anachronisms (especially the quoting plays before they were written) are intentional, they in some cases embarrass the history seriously. It is curious, for instance, that Thucydides speaks of Antiphon's high moral character in connection with the deeds of the Four Hundred; but is it not absolutely incredible that he should have done so if he had been concerned in similar acts of treason and assassination seventeen years before?—and was not the democratic government too strong for such things to be possible until after the defeat of Syracuse? Again, Paches was not a high-principled person; but is there any evidence that he also was an oligarchical conspirator? And even if he was, does that fact merit that his name should be persistently printed with a long *ā*? To come to one of the confessedly wilful transpositions: is not the philosophical significance, and much of the literary value, of Euripides' *Bacchæ* destroyed if we forget that it is a very late work, the Palinodia of the old rationalist turned *dérot*? And would Plato have become what he did if in B.C. 429 he had been a youth just forsaking poetry for science instead of a baby in arms? W. H. SIMCOX.

Literary Notes and Intelligence.

The *Gartenlaube* (No. XXV.) contains portraits of four of the actors in the Ammergau passion-play: the "Christ" and the "St. John" are also represented as they appear in ordinary life.

In the *Revue des Cours Littéraires* (June 11), E. B. criticises Professor Max Müller's argument in the *Academy* (No. III.), on Schiller's *Bride of Messina*, and points out that the poet, when he wrote it, was in distress for a subject, and had already been reduced to translate from French playwrights of the same rank as Legouvé.

An edition of Hans Sachs' poems has been undertaken by Karl Goedeke, in 3 vols., of which the first has appeared (Brockhaus), containing the secular and sacred songs. The second volume is to contain his aphorisms in verse, and the third his tragedies and shrovetide plays.

From the *Kölnische Zeitung*, June 12, we learn that Dr. Burckhardt, archivist to the Grand Duke of Weimar, to whom we are indebted for Goethe's Conversations with Chancellor von Müller, and whom we shall soon have to thank for Goethe's Letters to the same old friend, has lately made an interesting discovery. It is well known that in the years 1781 and 1782, the *Tiefurter Journal*, started by the Duchess Amalia, had contributors among the most distinguished persons in the Weimar circle. The names of many of these contributors were known long ago, but as to the majority of them we were still in the dark. Dr. Burckhardt has now discovered almost all the original MSS., together with the names of the writers. Two MS. poems by Goethe were among the number, known to have been contributed by him to the *Tiefurter Journal*. But there is another piece which also proves to be from Goethe's pen, *Der Hausball*, and this may in future be unhesitatingly included among Goethe's works.

Schiller and his Publisher.—The *Grenzboten* of June 3 contains an interesting series of twenty-seven hitherto unpublished letters of Schiller to George Joachim Göschen, ranging between the years 1789 and 1794. They relate mainly to the publication of the *Thalia*, and of the poet's *History of the Thirty Years' War*. Göschen had been enabled by a subsidy from Schiller's friend Körner to set up a publishing office in Leipzig, with the view of ensuring Schiller adequate payment for his work and a good introduction to the public. But notwithstanding this, Göschen contrived to let the *Thalia* fall to the ground, and the more enterprising Stuttgart firm of Cotta superseded him as the publishers of Schiller's works: as they had in the case of Goethe's *Metamorphosis of Plants*. In the second letter Schiller complains of being hampered by the censorship exercised by the publisher over the *Thalia*, in the twenty-second he urges the necessity of Göschen's taking a personal interest in its welfare, while in the twenty-fifth he proposes to bring it to a close after two more numbers. Most of the letters contain complaints of feeble health and monetary embarrassment, and the publisher, with whom Schiller appears to have been exceedingly intimate, showed him a good deal of kindness in advancing small sums. But it was this want of money which (letter 24) drove him to Cotta.

The *Gartenlaube* of 17th June enlarges on an opinion expressed by Jacob Grimm in 1823, that the works of all the three hundred German poetesses enumerated in Herr v. Schindel's *Deutsche Schriftstellerinnen*

des 19ten Jahrhunderts might be destroyed without any loss to the national literature. The old bachelor thinks that women should refrain even more entirely from theology and law than from medicine and literature.

In the *Gartenlaube* for June 10, an unpublished scrap of Goethe's is given, called "Practical Advice to Lyric Poets," of no great importance, apparently addressed to an ambitious beginner who had sent him some poems.

Giovanni Orioli.—Amongst the pictures of our National Gallery there is one which bears the name of Giovanni Orioli, and represents Lionel d' Este, Marquis of Ferrara. It is a brightly painted profile in lake-coloured sleeves, with a black gown edged in gold thrown over the breast and shoulders. A rich green ground brings out strongly the marked features of the head. Lionel of Este was a patron of men of letters and artists; and he often sat to Vittore Pisano for medals, as well as for a portrait lately belonging to Mr. Barker of London. The chief features which distinguish Pisano's portrait from Orioli's is the comparative youth of the marquis in the former, and his being turned to the right instead of to the left. Pisano, too, is by far the better artist. We may therefore suppose that Orioli was employed at Ferrara before 1450, the date of Lionel's death, and became a disciple of Pisano during that artist's stay at the Ferrarese court. Mr. Wornum, in the catalogue of the National Gallery, says: "Orioli appears to have been a Ferrarese painter of about the middle of the 15th century; nothing more of him is known at present." Some light has recently been thrown upon Orioli's life by Gian Marcello Valmigli, whose records of Faventine artists were published at Faenza in 1869. He cites amongst the unedited verses of Angelo Lapi a selection of hexameters, and an epigram in praise of Orioli's portraits of Elizabeth and Barbara, daughters of Astorgio Manfredi of Faenza, and deduces from the context of the verses that the portraits were painted about 1449. He also publishes a record dated Faenza, August 20, 1461, in which Orioli is called "Mag. Johannem de Oriolo pictorem publicum," from all which we have to conclude that Orioli must be numbered amongst the artists of Faenza, his birth-place being Oriolo, a small "castel" in the Faventine district.

CROWE-CAVALCASELLE.

The *Gazzetta Ufficiale del Regno d'Italia*, June 13, gives in its report of one of the meetings of the Ligurian Association of Storia Patria (Section XV., Fine Arts), held at Genoa, an account of a communication from Commendatore Varni to the president, Cavaliere Alizeri, in which he sets for ever at rest the famous story, repeated by Vasari, that Andrea del Castagno had murdered his master and companion, Domenico Veneziano, with the intention of robbing him of the invention attributed to him of painting in oil-colours. S. Varni, on the authority of Prof. Gaetano Milanesi, of Florence, states that from the *Libro dei Morti*, now preserved in the State Archives, it appears that Del Castagno died at Florence of the plague, in his 67th year, on the 19th August, 1457, and was buried in the church of the Servi; and that Domenico Veneziano outlived him nearly four years.

The same periodical of the date of June 20th reports that the Cavaliere Alizeri presented at one of the meetings of the Association of Storia Patria the copy of a contract which he had found in the archives of the Notaries, bearing date January 14, 1536, by which Antonio Bellone, a typographer, agrees with Friar Marco Cattaneo, Archbishop of Colossi, for the printing of 200 copies of a pamphlet by Savonarola, entitled *Solacium itineris mei*. He then proceeded to read a very interesting memoir on the art of *intarsio*, or inlaid wood-work, in Liguria, brought to greatest perfection in Savona under the patronage of the Savonese Pope, Julius II., who caused many fine works to be executed for various churches by the celebrated Anselmo Fornari, and Andrea and Elia dei Rocchi.

Selected Articles.

E. Marlitt as a Matchmaker, in the *Gartenlaube*, No. 24. [Shewing that a baroness in her own right in Old Mecklenberg was induced to allow her nephew and heir to marry a miller's daughter, through reading the back numbers of the *Gartenlaube*.]

Les Peintres étrangers, et les Peintres Vénitiens à Rome, par M. Emile Montégut, in *Revue des Deux Mondes*, June 15.

Poésies Intimes, par M. Sully Prudhomme, in same. [Thinking aloud, just above commonplace.]

Emerson's Society and Solitude, by M. D. Conway, in *Fraser*.

Boccaccio e le sue opere minori, by Francesco de Sanctis, in *Nuova Antologia*, for June. [Instalment of his history of Italian Literature: B. represents the realistic, as Dante the idealistic, tendency of the age; Petrarch marking the transition from one extreme point to the other.]

New Publications.

ACHARD, A. *Le Serment d'Hedwige*. Hachette: Paris.

AXON, W. E. *The Literature of the Lancashire Dialect: a Bibliographical Essay*.

BRINK, BERNH. TEN. *Chaucer, Studien zur Geschichte seiner Entwicklung u. zur Chronologie seiner Schriften*. Münster: Russell.

CHERBULIEZ, VICTOR. *L'Allemagne politique depuis la paix de Prague*. Hachette: Paris.

DUCHESNE. *Histoire des poèmes épiques français du 17^{me} siècle*. Nancy.

HAYM. *Die romantische Schule, ein Beitrag zur Geschichte des deutschen Geistes*. 8vo. pp. 950.

KELB. *Jesu Christi Leben und Lehre besungen von Otfrid, aus dem Althochdeutschen übersetzt*. F. Tempsky: Prag.

LE COMTE JEAN VII. DE PATHMOS à la recherche de son roi. Paris: Didier.

OPPERT, DR. GUST. *Der Presbyter Johannes in Sage u. Geschichte*. Berlin: Springer.

RACHEL, M. *Reim-brechung und Dreireim im Drama des Hans Sachs und anderer gleichzeitiger Dramatiker*. Engelhardt: Freiberg.

ROBINSON, J. C. *A Critical Account of the Drawings by Michel Angelo and Raffaello in the University Galleries, Oxford*. Clarendon Press.

RUSKIN, J. *Lectures on Art*. Clarendon Press.

WILKIE COLLINS. *Man and Wife*. F. G. Ellis.

Theology.

S. Clement of Rome. *The Two Epistles to the Corinthians*. A revised text with introductions and notes. By J. B. Lightfoot, D.D. London and Cambridge: Macmillan.

THIS work, as the author briefly informs us, is the first instalment of a new edition of the Apostolical Fathers: the second volume is to contain the three texts of the Epistles of Ignatius, the Epistle of Polycarp, with a complete Introduction and indexes to both volumes. As the number of editions of these writings is very large, it is not easy for an editor to offer much that is novel. But the work of Prof. Lightfoot speaks for itself. It is well known that the Epistles of Clement are contained in one MS. only, the celebrated *Codex Alexandrinus*. The text of this MS. presents many *lacune*, as many leaves have been injured by moths and by the clumsiness of the bookbinder. After Dr. Jacobson had collated it anew for his own recension, and removed not a few of the inaccuracies of former editions, Sir F. Madden published in 1856 a facsimile of this portion of the MS., which forms the basis of Tischendorf's reproduction of the *Codex* (Leipzig, 1867). Previous to this, Prof. Lightfoot had commissioned Mr. A. A. Vansittart to collate the text of these Epistles for him, and on the appearance of Tischendorf's work he compared it with Mr. Vansittart's collation; and, not content with this, wherever a discrepancy appeared, he examined the text of the MS. for himself on three several occasions. The result of the comparison is, that although the deviations of Tischendorf from the former editions are generally well-founded (*e.g.* 1 Clem. c. 49, *τίς ἀρκετὸς ἐξεπεῖν* for *τίς ἀρκεὶ ὡς δεῖ εἰπεῖν*), yet his text may often be improved, especially in passages where the editor has attempted to read what is illegible, or has deciphered the indistinct characters erroneously. I have found about twenty places in which Tischendorf's readings are rectified by the new edition.

Thanks to Prof. Lightfoot, we now possess a perfectly sound basis for the restoration of the text. This restoration is no doubt beset with difficulties owing to the condition of the MS., and yields ample scope to the acuteness of the critic. Compared with the last edition of Hilgenfeld (1866), Prof. Lightfoot has in many places returned to the readings of the MS., and in most cases with good reason: *e.g.* in 1 Clem. c. 8, *σάκκου* for *λάκκου*; c. 20, *σαλευόμενοι* for *οὐ σαλευόμενοι*; c. 27, *εἰ οἱ οὐρανοὶ διηγούνται* for *οἱ οὐρ. διηγ.*; c. 30, *ἀγίου οὖν μερίς* for *ἀγίων μερίς*; c. 32, *πάντας τοὺς ἀπ' αἰῶνος* for *πάντας που ἀπ' αἰῶνος*; c. 33, *ὅτι [τὸ] ἐν ἔργοις* for

ὄτι τὸ λεγόμενον ἐν ἔργοις; c. 37, τὰ δὲ ελάχιστα for τὰ τε ελάχιστα; c. 43, τὰς κλείδας ὡσαύτως (where Hilgenfeld adds an ὡς); c. 45, ἀπὸ τοῦ θεοῦ for ὑπὸ τοῦ θεοῦ; 2 Clem. c. 6, χρᾶσθαι for χαρίσασθαι. On the other hand, the emendation μαθήματα for παθήματα, in 1 Clem. c. 2, is recommended by the parallelism of the clauses; ἀτενίσωμεν, which Lightfoot retains in c. 36, is just as impossible as ἠτενίσωμεν (Hilgenf.), where the context shews that we must read ἀτενίζομεν. In c. 45, φιλόνοικοί ἐστε, κ.τ.λ., the ἐστε cannot possibly be an imperative in this connexion; hence, too, μὴ must be restored before ἀνηκόντων. In c. 44 (if we reject the reading of the *Codex*, ἐπινομήν), Hilgenfeld's conjecture ἐπιροπήν is still preferable; ἐπιμονήν cannot be right, for the sense, "they gave permanence to this office," requires a dative. In c. 51, the MS. reading, διὰ τινος τῶν τοῦ ἀντικειμένου, which Dr. Lightfoot restores, is certainly corrupt. Hilgenfeld reads διὰ τυναγμῶν τοῦ ἀντικ., which our editor does not mention. So in 2 Clem. c. 10, Hilgenfeld's emendation, παρεσάγουσι, is better than the παράγουσι of the MS. There are several other places, too, where he has failed to remedy the wellnigh hopeless corruption of the text: e.g. in 1 Clem. 2, μετ' ἑλέους καὶ συνειδήσεως, the last word is certainly wrong. Hilgenfeld reads συνανέσεως, which is too remote from the indications of the MS. Lightfoot proposes εὐδοκίσεως, which gives no better sense. I would read συνδήσεως (CYNΔΗCEWC for CYNΕΙΔΗCEWC). In c. 45, too, the *lacuna* before πνεύματος is not satisfactorily supplied by τὰς τοῦ (for ῥήσεις).

In c. 33 ἰδωμεν is certainly right, and ought not to be altered into εἶδομεν, whilst the τὸ before ἐν ἔργοις should be cancelled. So in 2 Clem. c. 10 Lightfoot alters οὐκ ἔστιν εὐρεῖν ἄνθρωπον into οὐκ ἔστιν εἰήμερεῖν ἄνθρωπον. But this scarcely rectifies the error, especially as the singular ἄνθρωπον is quite intolerable on account of οἵτινες παρεσάγουσι which comes immediately after. I would propose οὐκ ἔστιν εἰρήνη ἀνθρώποις οἵτινες κ.τ.λ. (i.e. ΕΙΡΗΝΗ ΑΝΘΙC for ΕΥΡΕΙΝ ΑΝΘ). On the other hand, a number of passages are really improved in the new edition. Thus 1 Clem. c. 6, where Lightfoot adopts Wordsworth's clever conjecture νεανίδες παιδίσκαι; c. 12, ἰδοὺ εἰσῆλθον, *ibid.* ὁδὸν ὑποδεικνύουσα αὐτοῖς ἐναντίαν; c. 36, τῷ θελήματι αὐτοῦ; c. 37, εὐεικτικῶς; c. 44, τετηρημένην for τετιμημένην; 2 Clem. c. 9, εἰ χριστὸς ὁ κύριος for εἰς χριστὸς ὁ κύριος. The last-named emendation is based on a Syriac fragment, communicated by Dr. Wright from a MS. in the British Museum. Unfortunately these Syriac fragments, which Prof. Lightfoot has printed in full, are very scanty. One contains a part of 1 Clem. c. 54, another the beginning of the second epistle of Clement, a third is that mentioned above, which contains the beginning of c. 9 from καὶ μὴ λεγέτω τὸν μισθόν.

The notes at the foot of the page contain an *apparatus criticus*, a running commentary on the two epistles, and the necessary biblical and patristic references. The introduction to the first epistle contains, besides the usual historical and critical discussions, a description of the MS. and of the various attempts to decipher it. The date is placed by Lightfoot in the reign of Domitian, about 95 A.D., and this he thinks is a sufficient confirmation of the tradition of the Clementine authorship. It must, however, be observed, that considering the obscurity which surrounds the person of Clement of Rome, this does not amount to more than a possibility.

The fourth section of the introduction is especially interesting; which, besides the two epistles to the Corinthians, deals with the two Syriac epistles to the Virgins, the epistle of Clement to James (prefixed to the Clementine Homilies and Recognitions), a second epistle of Clement to James, written originally in Latin, and three pseudo-Isidorian

epistles. The conjecture proposed in p. 20, that the *Liber Pontificalis*, which mentions (in the *Vita Clementis*) two epistles written by Clement, meant the two epistles to James, and not those to the Corinthians, will scarcely bear examination. The earliest text, written 530 A.D., reads only, "et fecit duas epistolas;" the words, "quæ catholicæ nominantur," like the mention of the (earlier) "epistola ad Jacobum," do not occur earlier than the recension of 687. The statement, "hic scripsit duas epistolas Jacobo Hierosolymorum episcopo quæ catholicæ nominantur," is not found in any document older than *Vita Romanorum Pontificum* ascribed to Liutprand. The statement in the original edition of the *Liber Pontificalis*, was probably borrowed from a more ancient source, which I have succeeded in discovering in the *Catalogus Leoninus* of the year 440. At that time it would seem that the second epistle to James was not yet extant. The only question for us is, therefore, whether those two epistles of Clement spoken of are the two to the Corinthians, or the first to the Corinthians and the earlier epistle to James.

In the introduction to the second epistle, the Clementine authorship of the latter is justly disputed by Prof. Lightfoot. On the other hand, he holds strongly with Hilgenfeld, that the document is really a letter, not a homily, and that it was actually addressed to the Church of Corinth. He agrees also with Hilgenfeld in the opinion, that the epistle was composed during the persecution under Marcus Aurelius. In this case, however, the probability is, that this is the epistle sent by the Roman Church to the Corinthian, and composed by Soter the bishop, who died in 174 or 175. (See Euseb. *H. E.* iv. 23.) The custom of reading this epistle in church, like the earlier one written by Clement, may explain the circumstance that both epistles were appended to a New Testament MS., and the mistake of ascribing it to Clement was due probably to a misunderstanding of the words of Dionysius, cited in the passage of Eusebius. The objection urged by Lightfoot, that Dionysius is speaking, not of an epistle of the Roman bishop Soter, but only of an epistle of the Roman Church, whilst the author of our epistle writes, not 'in the name of the Church, but as an individual (*ἀδελφοί μου*), is inadequate. The epistle of Dionysius to the Romans, fragments of which are preserved by Eusebius, is certainly the letter of thanks for the contributions of Soter and the Roman Church to the Greek brethren who were condemned to the mines. In this letter, however, express mention is made of a letter of Soter which accompanied the contributions, in which Soter had consoled the suffering brethren, as a father his children, and must therefore have spoken as an individual. This consolatory epistle, however, can hardly be distinct from the epistle of the Romans to the Corinthians, which is mentioned just afterwards in the second fragment of Dionysius. The latter might fairly be called an epistle of the Romans, if Soter spoke at the same time in the name of his flock; Dionysius himself, too, replies in the name of the Corinthian Church, as well as in his own, and addresses his communication to the Romans, and to their bishop Soter in particular. Unfortunately the beginning is all that remains of this remarkable document; if we possessed the whole of it, the question raised would undoubtedly receive its solution.

An appendix contains the fragments bearing the name of Clement, which do not, like those which are printed in pp. 167, &c., 210, &c., admit of insertion in the first or second epistle. Among these are the two fragments which Hilgenfeld had placed in the great *lacuna* of the first epistle, but which the editor, with Dr. Nolte, rightly ascribes to an orthodox recension of the Clementines (p. 215). The fragment on pp. 218, 219, is, for the first time, printed in

full by Prof. Lightfoot; it is manifestly taken, word for word, from Clem. *Hom.* x. 3, 4. R. A. LIPSIUS.

Du Concile général et de la Paix religieuse.—Par Mgr. Maret. Paris.

THE author of this work is too well known as one of the most learned of living French theologians to require any introduction here. But it may be as well to explain at starting that the title of his book indicates the occasion of its composition rather than the subject. It was suggested, like the work of "Janus," by the convocation of the Council now sitting at Rome, but in both works the treatment is mainly historical, and it is under that aspect only that Bishop Maret's book will be noticed here. His immediate object is to prove by reference to Church history the independent rights of the episcopate and the co-ordinate powers of Popes and General Councils. With this view he has examined at some length the records of former Ecumenical Councils, from Nice to Trent, and his first volume will be found to contain a large amount of information on the subject. There are indeed a great many inaccuracies of detail, which we have no space to dwell upon, mostly, it is fair to add, telling against his own argument. But on the whole the account of Eastern and Western Councils—especially the former and the reforming Synods of the 15th century—is reliable as well as tolerably full. We must however notice two leading fallacies too prominent to be passed over in silence, one theoretical and the other historical, which run through the work and give an air of unreality to some portions of the argument. The author, as has been already stated, insists on the coequal authority of Popes and Councils, and seeks to illustrate this principle by an exhaustive induction of all the precedents bearing on it. But Popes and Councils may differ, and where two coequal authorities clash with each other, one or other must ultimately succumb, unless some third and higher power is invoked to arbitrate between them. The Council of Constance solved the difficulty by dogmatically affirming the superiority of Councils to Popes, in accordance with the precedents of the earlier Councils, held in the East. The party opposed to Bishop Maret press for an opposite solution, and can point to the precedents of the mediæval Councils of the Lateran, Lyons, and Vienne, where the superiority of Popes to Councils, if not expressly asserted, was tacitly assumed and acted upon. The question was left unsettled at Trent, where no practical collision occurred to necessitate an adjudication. But the author does not seem to realise that cases may occur, as in fact they have occurred, where it must, in practice at least, be decided one way or the other. And the historical fallacy we have referred to is closely connected with this vagueness of theory. His whole treatment of the mediæval period betrays an inadequate appreciation, amounting almost to an utter ignoring, of the immense influence of the Isidorian forgeries in altering the previous discipline of the Church. He is no doubt right in saying that at the earlier Councils the Bishops exercised *un acte de vraie judicature*, but he will hardly find many historical students, of whatever school, to agree with him that this was equally the case at the mediæval synods, where, to use his own words of the system he so strongly deprecates, *les évêques ne sont plus que des commentateurs officiels des paroles pontificales*. The attempt to prove the contrary gives an appearance of special pleading to the chapters on the Councils of the Lateran and Lyons; and still more to that on the fifth Lateran held under Julius II. and Leo X., and consisting of some fifty Italian prelates only, which, with a caution so excessive as seriously to

complicate the whole tenor of his argument, he will not positively affirm not to be Ecumenical, though neither can he refrain from inserting certain *éclaircissements* and testimonies very damaging to such a claim.

The second volume contains an interesting sketch of the origin and growth of the infallibilist theory, and of "modern ultramontanism" in France, of which Maret considers Lamennais, rather than De Maistre, the true founder. The latter was essentially a politician, and a theologian only by accident, because papal infallibility seemed a necessary justification for the system of absolute monarchy he desiderated in the Church as in the State, and accordingly he starts from the broad principle that "theological truths are but general truths manifested and consecrated in the religious sphere." It follows of course that the witness of Scripture and Tradition is subordinated to *à priori* theories of utility and the eternal fitness of things. Lamennais also aimed at establishing a theocratic absolutism, but his method of advocacy was philosophical rather than political, and he pursued his end with a passionate and exclusive vehemence alien from the more statesmanlike temper of his chief fellow-apostle in the ultramontane reaction, but which for the time gave him a more preponderating influence. There are some interesting and useful appendices to Mgr. Maret's second volume on Councils, both General and Provincial, and on the various methods of electing bishops at different periods, bringing out very fully the part formerly assigned to the laity in both transactions. The book is one of real learning, without being at all dull; but it would be improved by a careful revision, and a more critical estimate of the precise bearing of historical testimonies. H. N. OXENHAM.

THE HEBREW TEXT OF PSALM LXIX.

TO THE EDITOR OF THE ACADEMY.

SIR,—The Hebrew text of Ps. lxix. 21 presents a difficulty in the word *וְאֲנִי מְלֵא*, translated in the English version, "And I am full of heaviness," for the removal of which most of the moderns have had recourse to the somewhat questionable expedient of creating a new root, *נִשׂ*, of which there is no farther trace in Hebrew. Permit me to propose for the consideration of Hebrew scholars another solution of the difficulty.

According to the received text the verse runs thus, omitting the vowel-points:

חֲרַפָּה שְׁבַרָה לְבִי וְאֲנִי מְלֵא וְאֶקוּל לְנוֹר וְאֵין

I propose to read, without the change of even a single letter:

חֲרַפָּה שְׁבַרָה לְבִי וְאֲנִי מְלֵא הוּא קִנְיָה לְנוֹר וְאֵין

And that this is the true text is rendered highly probable, if not absolutely certain, by comparison of the first clause with Jer. xvii. 9, *וְאֲנִי מְלֵא מִכָּל הַיָּבֵשׁ עֵקֶב הַיָּבֵשׁ הוּא*, and of the second with Jer. viii. 15, *וְאֵין מִטֹּב קִנְיָה לְשֵׁלוֹם וְאֵין מִטֹּב*, where also the Inf. Absol. stands (as it so often does) for the finite verb.

If this emendation be approved, the view of those who assign the authorship of the Psalm to Jeremiah will receive important confirmation.

In the same Psalm, the text of the eleventh verse also presents a difficulty, apparent even to the reader of the English version (v. 10), in which the translators have had to supply some words to make out the meaning—"When I wept [and chastened] my soul with fasting." The difficulty is in the word *וְאֲנִי מְלֵא*, "when I wept," which does not fit in well with what follows, and, moreover, is not sanctioned by any of the old versions, with the exception of the Targum. To bring the text into harmony with the old versions and with itself, Hupfeld suggested the substitution of *וְאֲנִי מְלֵא* for *וְאֲנִי מְלֵא*, as in Ps. xxxv. 13. I venture to suggest, as a closer approximation to the present text, the reading *וְאֲנִי מְלֵא*, which, there can be no doubt, is a very ancient reading, being that of the MS. used by the translators of the old Syriac version, as appears from comparing their translation of this passage with that of others in

began with the reading in 1759 of Wolff's dissertation *De Theoria Generationis*, in which the doctrine of Epigenesis, of the gradual evolution of the more complex out of the more simple, of the "differentiation" of modern writers, was first articulately put forward in opposition to the previously reigning, but purely hypothetical, doctrines of Involution. The faults and failings, as well as the real value, of the "Naturphilosophie" of Goethe and Oken, and of the "Transcendental Anatomy" of Vic d'Azyr and Geoffroy St. Hilaire, are duly weighed against each other; these episodial interludes in scientific progress being felicitously compared to those paroxysmal workings in social and political life which we suppose the Crusades, and many of the various phenomena noted in French and German revolutions, from 1780 to 1843 inclusive, may be taken to illustrate.

The theory of Development, put forward by Lamarck in his *Philosophie Zoologique* of date 1809, is spoken of as being as much better based than any of the similar theories adumbrated by any of the "Naturphilosophie" schools, as it is less complete and sufficient than that with which Mr. Darwin's name is connected: and to the rehabilitation of the doctrine of the mutability of species after a half century of exile and ignominy we come finally, after the payment of a just tribute of praise to the extent of Cuvier's and the depth of Von Baer's researches. The words with which Professor Gegenbaur ends his *historique* are not a little significant, and we append them. Speaking of the influence which Mr. Darwin's work is likely to have upon the future development and advancement of Comparative Anatomy:—

"If we consider that the number of those who have mastered the theory and its real meaning and bearing is, though as yet but small, yet constantly increasing, and that too by accessions from the ranks of its former opponents, we begin to feel ourselves justified in looking for the accomplishment of an auspicious revolution by its means."

The chapters on the microscopic elements of tissues, though new to this work, contain comparatively little that will be new to the readers of modern treatises on Histology. We will remark, however, that the convenient nomenclature of Haeckel, in which living, but non-nucleated and wall-less masses of the protoplasm, with which the English ear has at last been made so familiar, are styled "cytodes," for which "cytoids" may be taken as a Græco-English equivalent; and that the equally convenient division of tissues accordingly as they are produced by the differentiation of certain varieties of "cells" properly so-called into epithelial and connective tissues, with vegetable functions on the one hand, and into nervous and muscular tissues with animal functions on the other, is similarly endorsed and adopted. And it is of much more significance to note that "free cell-formation," which was in the first edition (p. 28) regarded as an error on the very verge of extinction and oblivion, is spoken of in the second edition (p. 30) as rehabilitated by the wonderful history of the metamorphoses of the Diptera discovered by Weissmann. As, after this, our readers will have anticipated, Professor Gegenbaur similarly retracts (ed. ii. p. 67) his previously (ed. i. p. 28) expressed condemnation of the closely-allied, or "serially homologous" doctrine of spontaneous generation; and without definitely saying that it is proved that amæbiform or cytoid organisms *can* be produced in the way of generatio primaria s. æquivoca s. spontanea, he does say that it is *not* proved that organisms as low as these—for of more highly differentiated, though not less minute, organisms, there is here no question—*can not* be and are *not* ever so produced. An utterance such as this, hesitating though it be, is not without importance at the present juncture of the controversy between the Panspermists as represented by Pasteur, and their opponents just reinforced by the accession to their ranks of Dr. Charlton Bastian.

It is a little singular that in a German work treating of the subjects at which we have thus been glancing there should be no reference to the works of Mr. Herbert Spencer. This will be all changed in a few years; and in the "Allgemeiner Theil" of such works as Professor Gegenbaur's, Mr. Herbert Spencer will occupy his proper, and that will be a very large, place.

GEORGE ROLLESTON.

(To be continued.)

Fungi in connection with Epidemic Diseases. [*Zeitschrift für Parasitenkunde*, von Dr. E. Hallier und Dr. F. A. Zurn.] Jena, 1869.

It is the fate of all new theories and discoveries to meet with discouragement and obloquy. It is well, however, that due caution should be exercised, apart from wilful prejudice. Dr. Hallier, therefore, has no right to complain if his startling views with respect to the origin of various diseases should be met at first with a certain amount of doubt. However loose some of his arguments and conclusions may be, he is at least entitled to much praise and to a fair consideration of his views, from the diligence with which he has pursued them—a diligence which is at once manifest from the various publications in the *Botanische Zeitung* and other continental journals, but more than all from the establishment of an especial journal, above mentioned, for their elucidation, of which three numbers have already appeared.

As far as our own country is concerned he cannot at least complain. Our medical journals, in the first instance, for the most part spoke rather too confidently, as though his conclusions were undoubted, while the officers of the Medical Department of the Privy Council thought them of such importance that, without expressing any positive opinion as to their tenability, measures were at once taken for arriving at a thorough acquaintance with their exact meaning, while two of the most promising medical officers were commissioned expressly to put themselves in personal communication with Dr. Hallier and Dr. De Bary, whose views in some measure were antagonistic; and after they had reported the result of their expedition, and had obtained information from the best sources which were open to them at home, they were directed to proceed to India to carry on their investigations, where they are now actively engaged in the study of the peculiar epidemics of that country.

A rather obscure nomenclature, in the first instance, disinclined those who had made an especial study of fungi to examine Dr. Hallier's theories, as well as an evident tendency to jump too rapidly to conclusions; besides which it was quite clear that he had not very definite notions as to the true character of genera, as evinced by his assigning to an especial species of *Uromyces*, which he conceived might be the origin of cholera, authentic specimens of which were in the hands of most mycologists, a structure which was quite at variance with its real characters; and the same charge may still be made with respect to the genus *Tilletia*, the figure which he gives (Tab. IV. fig. 38) being quite at variance with the real structure, while the notion of a species occurring in any diseased fluids in the human frame is contrary to all that we know of the habits of its numerous allies. It appeared too, after diligent inquiry of the best sources of information in India and Ceylon, that the rice plant—from a parasite on which, belonging to the genus *Uromyces*, it was suggested that the cholera was derived—is peculiarly free from fungi, nothing having been found, after the most diligent search, except a little brown mould, which is clearly an after-growth. The case was just the same with respect to the rice fields of the United States, while his notion that *Tilletia Caries* was of Eastern origin was set

aside by the fact that it is by no means confined to wheat, but attacks many other grasses, while a distinct species occurs on wheat in the United States which has never occurred elsewhere.

On the other hand, apart, however, from their supposed connection with epidemic diseases, nothing has been more questioned than all that has been written about the development of the minute bodies which occur everywhere after a few hours in infusions or fluids containing organic matter, and which undoubtedly make their appearance where no previous spores can have had access. Nor need we wonder at this when we consider that their examination requires very high magnifying powers which have only of late come into use. The objects themselves are so extremely minute, occur in such myriads, and are with so much difficulty isolated, that the consecutive observation of the development of any individual is almost impossible; and again, supposing the access of spores from without is excluded, there is so much perplexity (as Trécul* has well observed) arising from the possible development of new elements by spontaneous generation apart from the especial bodies under examination, that a degree of scepticism as to the absolute faith which can be placed on the recorded observations is very pardonable.

I must myself express a philosophic doubt as to observations taken from a mere mass of bodies consisting of various forms. The question first arises whether all the bodies in question are really organic, a fact which is at least doubted with respect to the *Bacteria*,† and whether the moulds which are supposed to be derived from them may not belong to quite another category.

That fungi act an important part in many diseases in the human frame, as they do in the vegetable kingdom, cannot be doubted. This is clearly true of many cutaneous diseases, while others doubtless are occasionally aggravated by fungi developed on or within diseased structures, but this is quite a different question from that to which Dr. Hallier has given so much attention, viz., that each epidemic owes its origin to the development of a specific fungus. It may fairly be objected that Dr. Hallier has sometimes been led astray by a foregone conclusion, while doubts have been thrown upon his mode of investigation, but however this may be, he is, as said before, not the less deserving of praise for a long continued study of a most difficult subject and one which is not unattended with a certain degree of risk. Assuming that minute organisms do occur constantly in the blood or dejectamenta in various epidemics, before they had been exposed to the outward air or subject to incipient decomposition—a consideration which is absolutely indispensable—it is very possible that the same fungus may be greatly modified by the nature of the fluid, while it is certain that very acute and conscientious observers have been baffled in following out the development of the minute bodies or organisms in question, and the greater interest is therefore raised by the promised work of Dr. Bastian, who believes that he has arrived at something definite on the subject.

These observations are made with no hostile feeling towards Dr. Hallier, who is, we trust, too satisfied as to the ground on which he rests to fear criticism, but from a very long appreciation of the great difficulties of such investigations.

The facts recorded in the report on the Diseases of Cattle in the United States, put forth by the American Government, still further call for caution. The so-called *Micrococci*, &c.,

* *Observations sur la levûre de bière et sur le Mycoderma cervisie*, par M. A. Trécul, *Ann. d. Sc. Nat.* sér. 5, v. x. p. 10, &c.

† "Le groupe que l'on en peut former en dehors de toute classification naturelle comprend des Bactéries dont on admet à peine la nature végétale." De Seynes Sur le Mycoderma Vini, *Ann. d. Sc. Nat.* l. c. p. 1.

in the blood of diseased animals, were scarcely ever found in the blood till it had been kept for some hours. They seem rather to have been an after development analogous to what takes place in vegetable or animal infusions. There is a point too which illustrates what was before remarked. Dr. Hallier found in the development of matters contained in the diseased blood which was forwarded to him from the United States, a body which he refers to the genus *Coniothecium* (a genus very unlikely to occur in such a situation) and in his report to Dr. Harris he remarks, "perhaps you may succeed in finding out the places where this *Coniothecium* grows in nature. At all events it is a parasitical fungus growing on plants, and to be looked for in the food of the wild bullocks." It is at once evident that this is a conclusion precisely of the same nature as that which referred the origin of Cholera to the occurrence of *Urocystis occulta*, on the Rice Plant. So long as Dr. Hallier allows himself to be influenced by such dreams, he must not be surprised if some of his speculations should be regarded with a slight degree of suspicion.

Few matters are more interesting, and I may add more important, than the real nature of the minute bodies about which so much has been said in connection with the subject of spontaneous generation. No one has yet traced, as far as I am aware, the development of the little gelatinous masses of minute bodies which occur on meat and some vegetable substances in an incipient stage of decay, amongst which the blood-rain may be mentioned, which appear to be of much the same nature as the so-called *Micrococci*, and this is the more desirable as it is very possible that that most formidable disease, hospital gangrene, is due to something of the kind.

M. J. BERKELEY.

The Elements of Inductive Logio.—Designed mainly for the use of Students in the Universities, by Thomas Fowler, M.A., Fellow and Tutor of Lincoln College, Oxford. Oxford: Clarendon Press. London: Macmillan, 1870.

MR. FOWLER'S work is exclusively devoted to "that branch of scientific method which is known as induction. It is designed mainly for the use of those who have not time or opportunity to consult larger works." He acknowledges freely the obligations he is under "to the works of Mr. Mill, Dr. Whewell, and Sir John Herschel." He has been compelled, nevertheless, "on all disputed points, to reason out his own conclusions." His work, which appears to me to represent pretty exactly the manner in which this part of logic is treated in England, is divided into six chapters. The first treats of the nature of induction, which, I think, he separates too much from deduction. In reality there is but one way of demonstrating truth. A proposition can only be proved by showing that it necessarily results from certain other propositions, resting either on intuitive or on sensible evidence. Mr. Fowler does not explain exactly enough what he means by "legitimate," when he defines induction "as the legitimate inference of the general from the particular, or . . . of the more general from the less general." If the induction is complete, that is, if it comprises all that is contained in the subject of the conclusion, it is but another form of deduction. If it is incomplete, but founded, for example, on the principle that what is true of one individual of a species applies to all other individuals of that species, it is still a deduction resting upon this same principle. Genuine induction can only furnish a conclusion more or less probable, according as it is more or less complete. What makes it really legitimate is the principle of the uniformity of the laws of nature; and when we use this principle in order to infer the general from the particular, we really infer the less general from the more general, since our principle contains each of the cases to which it is applied.

I do not know if Mr. Fowler expresses himself correctly when he says, in the same chapter (p. 8), that "the weight of a body, when the resistance of the atmosphere is removed, makes no difference to the time of falling." It is not the *weight* which accelerates the fall of bodies in the air: it is the *mass*. A piece of lead of ten pounds' weight falls as fast as a piece of lead of one pound; and this is exactly the point which Galileo demonstrated in his famous experiment of the leaning tower of Pisa, and which Stévin proved independently about the same time (*Œuvres de Stévin*, traduites par Girard, p. 501). They had to convince those philosophers who followed Aristotle (*De Cælo*, iv. 2, 309, b. 12) in believing that the speed of the fall of bodies was proportioned to their weight.

Mr. Fowler remarks (p. 19) that Hume, in his famous essay on the principle of causality, does not always define cause by the idea of invariable succession, but that he says, "We may define a cause to be an object followed by another, and when all the objects, similar to the first, are followed by objects similar to the second, or, in other words, where, if the first object had not been, the second never had existed." He might have added that Hume contradicted himself in introducing the idea of necessary connection into his conception of causality. Such an idea is incompatible with his whole theory. For the formula, which he seems to consider merely as a verbal equivalent for his own view, signifies that the cause is the necessary condition of the existence of the effect, and here then is evidently something over and above what is furnished by experience.

In the second chapter Mr. Fowler treats of "processes subsidiary to induction—observation and experiment, classification, nomenclature, and terminology, hypothesis." He says (p. 34): "Though it is false to affirm that experiment was never employed by the Greeks, its general neglect was certainly one cause of the little progress made by them in the physical sciences." It would be more accurate to say, with Mr. Lewes (*Aristotle*, p. 56, follg.), that they accepted the facts on trust, and never thought of verifying them. This is the cause which, above all others, has hindered the progress of the sciences of observation and experience in antiquity and in the middle ages. An illustration of this fact may be found in Galileo's works (*Opere*, ed. Alberi, i. 160, 439, iv. 323). At p. 47, Mr. Fowler defines scientific classification "as a series of divisions so arranged as best to facilitate the complete and separate study of the several groups which are the result of the divisions, as well as of the entire subject under investigation." This definition seems to me to suit only the classifications we call "artificial." A natural classification has for its aim not only to facilitate the study of objects, but to note their resemblances and differences, and, when they have the same origin, the degrees of their affinity. Thus when we classify the languages belonging to the same family of speech, our object is no more merely to facilitate their study than in tabulating a genealogy to seek to facilitate historical inquiries about the personages composing it; classification, in short, is the representative of a fact, and, as such, is an essential part of science, not merely a method of study or research.

I doubt the utility of confining a scientific term to the designation of a property in the objects named. We should remember that the appropriateness of such names depends upon the state of science at a particular time; and, in general, they do not so much represent truth of fact as the ideas of fact entertained by those who invented them. Thus the term oxygen has ceased to be exact. And the very precision of such names, when too determinate, is apt to lead into error, especially when we consider that the precision is often merely conventional.

Mr. Fowler does not sufficiently insist upon the view (a very just one, in my opinion) of Dr. Whewell, who regards "the inductive process as consisting simply in the framing of necessary hypotheses, the comparison of these hypotheses with the ascertained facts of nature, and the introduction into them of such modifications as that comparison may render necessary" (p. 108). It may be doubted whether there is any other way of seeking and discovering truth, in any sphere of knowledge whatever.

In his third chapter Mr. Fowler treats of the various inductive methods enumerated by Mr. Mill. The application of these appears to me to be clear only in the experimental sciences. I cannot very well see how the examples borrowed by Mr. Fowler from the historical grammar of M. Brachet relate either to the double method of agreement (p. 157) or to the method of concomitant variations (p. 190). Grammar is a science of observation, like natural history, or rather like history proper, especially the history of the manners and customs of peoples. Its methods do not seem analogous to those of experimentation.

Mr. Fowler treats of imperfect induction in the fourth chapter, of the relation of induction to deduction and verification in the fifth, of the "Fallacies incident to Induction" in the sixth and last (p. 316, follg.). At the end of this chapter he cites a large number of examples of the absurd abuse of the argument of final causes. That argument he appears not to estimate with sufficient justice. He admits, nevertheless (p. 316, n. 71), that in certain cases, as, for example, the structure of the eye, "it is difficult to exclude the idea of design, whatever may have been the agency, and however mysterious and prolonged the process by which an intelligent Creator may have worked." But why then should it be illegitimate to use this hypothesis in scientific research, if it be so difficult to exclude it? If we have to inquire how the structure of an organ is adapted to its function, will not this hypothesis serve as a guide? And, in like manner, it will surely not be useless when we seek to know how organisation in general is adapted to the preservation of the individual and the continuation of the species.

Mr. Fowler's book is a compilation; but it is a judicious and well executed one, and it meets the end which the author had in view.

CHARLES THUROT.

Scientific Notes.

Physiology.

The Spontaneous Generation Theory.—Dr. H. C. Bastian contributes to Nos. XXXV. and XXXVI. of *Nature*, two portions of a most important article entitled Facts and Reasonings concerning the heterogenous Evolution of Living Things; advocating, as against Pasteur and Tyndall, the doctrine of spontaneous generation. After a historical review of the question, shewing that the prevalent belief that every living thing must proceed from some previously existing living thing is at best founded on theory rather than experiment, Dr. Bastian proceeds to describe a long series of experiments tending to the conclusion that living things may be evolved out of unorganized matter. Proceeding on the basis admitted by his opponents, that no living organism can withstand more than a momentary exposure to a temperature of 100° C., he submitted to this high temperature for a lengthened period a number of airless and hermetically-sealed tubes containing various vegetable infusions. By allowing a considerable time to elapse after the exposure to this high temperature, when the tubes were opened they were found invariably to contain living organisms of a low type, referable to well-known genera but not to species hitherto described. Most of these organisms were of the nature of *Bacterium*, *Vibrio*, *Torula*, *Leptothrix*, and other lowly organized forms of life, which are always present in infusions in which putrefaction has commenced, but which are known to be destroyed by a boiling temperature. Many of these were in active motion. In other instances spores of fungi were detected in the act of germination, and in one case even leaves of a *Sphagnum*, in which the organic structure was perfect. Similar results were obtained from saline

solutions in which ammonia formed an element; in other words, in which nitrogen was present, without the presence of any organic matter. From these results Dr. Bastian derives the conclusion that living organisms may be formed apart from any process of generation from previously existing organisms. The tubes were exposed to a high temperature, and hermetically sealed with every precaution by Prof. Frankland, a strong opponent of the "spontaneous generation" theory; and some of them were opened and microscopically examined in the presence of Dr. Sharpey and Prof. Huxley.

At the last meeting of the Chemical Society, Dr. Heisch read a paper on this important subject. Some time ago the author was consulted by the manufacturer of aerated beverages, who found that the lemonade he was then making rapidly became turbid and offensive. On examining the liquid under the microscope he found that it was full of small spherical cells. The materials employed were then tested, and the water was proved to be the source of annoyance. On adding a few grains of pure crystalline sugar to a portion of the water the latter became turbid in a few hours owing to the development of cells. Having ascertained that the water had been contaminated with sewage, Dr. Heisch added a minute quantity of sewer water to a sugar solution. The cells soon made their appearance, confirming the conjecture that they might be traced to sewage. Filtration through the finest Swedish paper will not clear the water of these cellular germs. Their vitality is not destroyed if they are boiled for half-an-hour. Filtration through a good bed of animal charcoal seems to be the only effectual method of purifying water containing these cells.

The *Official Gazette of the Kingdom of Italy* (June 25) reports a communication made to the Royal Lombard Institution of Science and Letters by Proff. Crivelli and Maggi, respecting a series of experiments on the production of Amœbæ from the white of egg treated with distilled water.

The Silk-worm Disease.—In *Nature*, No. XXXVI., Prof. Tyndall draws attention to Pasteur's Researches on the Disease of Silk-worms. For some years Pasteur has been investigating the cause of the disease which has devastated the silk-nurseries of France. He has discovered the disease to be due to deadly corpuscles belonging to the class of "pososperms" described by J. Müller. They are developed in the ordinary manner of a parasite; and the disease can be propagated by inoculation. By smearing some mulberry-leaves on which the caterpillars were feeding with the corpuscular matter, Pasteur inoculated the whole of them with the disease, which began to show itself after the lapse of a week, being developed internally and not at first perceptible. The only method of eradicating the disease is to destroy every egg from moths which can by any possibility have taken the infection.

The Eyes of the Mole.—In a paper recently read before the Royal Society, Mr. R. J. Lee mentions the curious physiological fact that at the time of birth the mole is endowed with eyes of considerable perfection, while in mature age it is deprived of the means of sight in consequence of certain changes which take place in the base of the skull, terminating in the destruction of the most important structures on which the enjoyment of the sense of sight depends.

Development of Ascidia.—A paper appears from the pen of M. Ganin, in the 4th part of the 20th vol. of *Siebold and Kolliker's Zeitschrift für wissenschaftliche Zoologie*, entitled Additional Facts respecting the Development of the Ascidia, of which the following are the leading points:—(1) For the development of each individual of the *Didemnum gelatinosum* two different gemmæ or buds are requisite. One of these, which may be termed the thoracic bud, is supported on a long stalk; the other, termed the abdominal bud, is sessile. (2) Both buds form small cellular thickenings of the cutaneous layer of the maternal body. The embryonic processes which form themselves into the two buds and effect the development of the several organs of the Ascidia, are quite distinct. From the thoracic bud are developed the branchial sac with the endostyle, the ciliated groove and arches, the nervous and muscular systems; from the abdominal bud develop the greater part of the digestive canal, the sexual organs and the vascular system. And lastly, from the long stalk of the thoracic bud the œsophagus and the terminal portion of the gut. (3) A cavity soon forms in the interior of the thoracic bud, converting it into a vesicle, and by the inflection of the wall at the anterior pole a second vesicle is produced within the former. One of these is the medullary vesicle, which originates the nervous system; the other is the primitive branchial sac. (4) The medullary vesicle becomes converted into an elongated medullary tube which lies along the dorsal surface of the primitive branchial sac. On the ventral surface of the latter three long deep folds form, which are afterwards converted into the three semi-cylindrical highly refractile rudiments of the endostyle. The internal cavity of the middle of these semi-cylinders becomes subsequently the ciliated groove, the two others forming the endostyle. (5) Between the medullary tube and the rudiments of the endostyle, and upon the outer surface and posterior half of the primitive branchial vesicle, two new thickenings occur which are the musculæ laminae. These are quite symmetrical, and lie on the right and left sides of the primitive branchial vesicle—a relation they preserve in

adult life. (6) Subsequently the medullary tube assumes an hour-glass form, and then undergoes a retrograde metamorphosis, its cavity becoming filled with fatty matter. The anterior portion aids in forming the ciliated groove, which at a later period communicates with the branchial cavity by means of a special opening. Hence the ciliated furrow of the Ascidia may be compared with the olfactory organ of the Amphioxus. The remaining portion of the anterior vesicle of the medullary tube ultimately forms the single ganglion of the Ascidia. (7) The morphological differentiation of the abdominal bud commences like that of the thoracic bud with a growth of the exterior cutaneous layer, but the central part long remains solid. At one side, however, an inflection of the wall does at length take place in the form of a sinuous fissure, which divides the rudiments of the two loops of the intestine from each other; at the inner side of one of these loops is an elevation constituting the rudiments of the heart and genitals. (8) The junction of the two gemmæ occurs at a late period of development; but it is remarkable that the buds of a third generation appear on the abdominal gemma of the second generation before this last has become detached from the maternal body. M. Ganin observes that the development of the compound Ascidian *Botryllus* by gemmation is very similar to the foregoing. (9) From a single egg of *Didemnum gelatinosum* one embryo and one larva develop, but from this proceed two Ascidia; since upon the surface of the cutaneous layer of the larva four buds arise, two abdominal and two thoracic, which unite as above stated in pairs. This development of *Didemnum* from two buds affords an explanation of the long-known observation of Macdonald upon the existence of an Ascidium with two branchial sacs, and a single digestive canal in the egg of *Diplomma Kayserii*. He then points out the development of the nervous system in *Botryllus*, and concludes by remarking that the embryonic nervous system of the Ascidia is, in regard to its development, its form, its structure, and its topographical relations to the embryonic rudiments of other organs, more closely comparable to the embryonic nervous system of the vertebrata than to that of any other animals.

Structure of the Tongue.—In the third part of the sixth volume of *Max Schultze's Archiv für mikroskopische Anatomie* (June 25, 1870) we find a paper by Hans von Wyss on the cup-shaped organs of the tongue. This subject has been already investigated by Schwalbe and Lovén, whose results are in fair accordance with each other. Von Wyss however differs from them in various particulars. Our readers are probably aware that there are three kinds of papillæ on the human tongue, the filiform or conical, the fungiform or club-shaped, and the circumvallate. Von Wyss finds the filiform variety present in all the animals he has examined. The others present differences in different instances in regard to their complexity, their epithelial investment, the nature of their secondary papillæ, and the distribution of the cup-shaped organs. He divides the animals he has examined into several groups:—(1) Man; in whom the circumvallate and fungiform papillæ are well distinguished from one another, the former arranged in the form of a V on the dorsum of the tongue, and alone having secondary papillæ on their free terminal surface, whilst the latter are scattered over the whole dorsal surface. Here the cup-shaped organs are situated in large numbers over the lateral surfaces of the circumvallate papillæ, and present a well-marked club-shape. (2) Ox and sheep; presenting numerous transitional forms between the fungiform and circumvallate papillæ. Secondary papillæ and cup-shaped organs are found distributed over the surface of both: the epithelial coating is level, from which processes extend between the secondary papillæ. (3) Pig, horse; possessing only two large circumvallate papillæ on each side the median line. Secondary papillæ are found both on these and on the fungiform papillæ; and cup-shaped organs occur not only on the surfaces of both these between the secondary papillæ, but also on the secondary papillæ themselves. (4) Hedgehog, dog, cat; in which the circumvallate and fungiform papillæ are not always clearly distinguishable from one another: both are smaller than in the preceding groups. Their distribution is different, and there are no secondary papillæ. As a consequence, the cup-shaped organs are much less regularly arranged and less perfectly formed. (5) The fifth group includes the rabbit, squirrel, and rat. There are in these animals only a pair of circumvallate papillæ, or sometimes even only one. When fungiform papillæ are present, they are distributed as fine points over the surface of the tongue. There are no secondary papillæ. The distinguishing characteristic of this group lies in the arrangement of the cup-shaped organs. These are found collected chiefly in an area more or less distinctly visible to the naked eye, on each side of the posterior part of the dorsum of the tongue, near the point where the lingual mucous membrane is continuous with that of the epiglottis, and are embedded in the sides of certain grooves that traverse these areas.

In regard to the structure of the cup-shaped organs, taking that of man as a type, it is to be remarked that the specimens should be obtained within five hours at most after death, and carefully hardened either in perossic acid or in Müller's fluid. It will then be found that the stroma of the papillæ is composed of dense connective tissues, traversed by numerous capillaries and nerves. The free surface of the

papillæ presents secondary papillæ, the intervals between which are occupied by epithelial cells, so that the surface of the papillæ seems smooth. Laterally the epithelial layer is of moderate thickness, the superficial cells being flattened, the succeeding layer spheroidal and smaller with large nuclei, and the deepest layer club-shaped in form with indistinct nuclei. If the lateral surface of the papilla be conceived to be divided into three zones, the middle one is even in the case of low forms seen to be more transparent than the others; and with higher forms this is obviously owing to the presence of well-defined structures in the epithelium. These may be likened in form to a cup-goblet or bud. The number of cup-shaped bodies seen one upon the other in a vertical section of a papilla and forming a girdle around it, amounts to five or six or more. The apices of the cup-shaped organs perforate the papillæ, and project freely into the capillary fissures. The cup-shaped organ itself is composed of two elements, investing-cells and central or rod-cells, which together form a solid whole. The former converge peripherically, and leave only a small central opening; centrally they are firmly attached by their numerous processes with the stroma of the papilla. The investing-cells are arranged in several layers, and there is consequently only a small central cavity, which in man is completely occupied by the rod-shaped cells. The intervals between the somewhat pointed extremities of the cup-shaped organs are occupied by ordinary epithelial cells. The proper investing cells are elongated flat bodies, with distinct nuclei occupying the middle of the cell; and these cells give off in the central long processes that are often branched or present the most fantastic forms. There is no evidence to show that they are of a nervous nature, but rather the contrary, as they undergo great variation in form. The central rod-cells are of a much more stable character. The interior of each cup-shaped organ contains about ten of them on the average. They are fusiform, with a short thick median portion containing the nucleus and a little protoplasm, and fine elongated extremities. The extremity is in many instances rod-shaped. The peripluric extremities of the ten or twelve rod-cells are collected into a bundle, and protrude from the apex of the cup-shaped organs like the hairs of a brush. The characters of the cup-shaped organs present a close similarity to the above description in the other groups. The relations of these singular organs to the nervous system has not as yet been satisfactorily established, though the gustatory and glossopharyngeal nerves have been traced into very close contiguity with them; and it is reasonable to suppose, from their constant presence and the great uniformity of their structure, that they have some definite function to perform.

Botany.

On Changes in the Colour of Flowers produced by Ammonia.—M. Vogel (*Sitzungsberichte der kön. bayerischen Akademie der Wissenschaften zu München*, 1870, Vol. i., Heft 1) publishes the results of some experiments on the changes produced in some vegetable colours, especially those of flowers, by ammonia. The experiments were divided into three sets, according to the length of the time of exposure, a quarter of an hour, two hours, and twelve hours. The colouring matter is of two kinds, more or less intimately united with the tissue of the flower itself, and requiring a longer or shorter time to produce any change. The change produced in the colour of some flowers, such as the rose and phlox, by the fumes of tobacco, is entirely due to the ammonia which it contains. M. Vogel found that some colours are altogether unchanged by lengthened exposure to ammonia; such are yellows, all reds—except in the case of the zinnia, which is converted into a brown red—and dark violets. Blue is sometimes unaltered, sometimes converted into a dirty green, and then bleached. In some cases not only the colour but the structure of the flower is destroyed. The changes are generally the same as those that take place during the withering of the flower. M. Vogel thinks that these observations may be of practical importance in the manufacture of vegetable colouring matters like the aniline dyes.

Evaporation of Water from Plants.—Von Pettenkofer details in the same publication some experiments on the amount of evaporation from an oak-tree, made during the whole period of its summer growth. He finds the amount of evaporation gradually increase from May to July, and then decrease till October. The number of leaves on the tree he estimated at 751,592, and the total amount of evaporation in the year at 539.16 centimetres of water. The average amount of rain-fall for the same period would be only 65 centimetres; the amount of evaporation is thus 8½ times more than that of the rain-fall. The excess must be drawn up by the roots from a great depth; and thus trees prevent the gradual drying of a climate by restoring to the air the moisture which would otherwise be carried to the sea by streams and rivers.

Direction of Growth of the Branches of Trees.—At a recent meeting of the Boston Natural History Society, Mr. L. Trouvelot read a paper on the tendency of trees to bend towards the east. This tendency he believes to be independent of any prevailing wind. It is most noticeable in the cherry-tree; next come the maple, button-wood-tree (*Platanus*); then the pear-tree, oak, &c. When trees are transplanted,

it is, for this reason, necessary for their healthy growth that they should be re-planted in the same position as that in which they originally grew; the neglect of this precaution is a common cause of decay or stunting of growth in transplanted trees; it is notorious that the cherry-tree is especially impatient of removal, and this is no doubt the reason.

Geology.

Petrified Forest near Cairo.—Mr. W. Carruthers (*Geological Magazine*, July) describes the accumulation of fossil wood covering the desert to the east of Cairo, which excites the wonder of all travellers in so treeless a region. The wood is shown by microscopical examination to be of a dicotyledonous (exogenous) structure, and therefore bearing no relationship to the palms which form at present almost the entire tree-vegetation of Egypt. The wood is converted into chalcidony. Unger considers the bed to be contemporaneous with the tertiary nummulitic limestone of Egypt. The forests which supplied the wood flourished, he believes, to the south, and the trunks were brought into the flat desert by running water, which carried with it also the sand and mud in which they are now buried. The woods sorted themselves in the flood according to their different specific gravities; and this fact may account for the limited number of species (only two at present detected), and the remarkable predominance of one of them.

Palæ-ethnological Remains in Italy.—The *Gazzetta Ufficiale del Regno d'Italia*, of June 17th, states that Professor Capellini, having obtained from the Provincial Deputation of the Terra d'Otranto a sum of money, to meet the expense of the palæ-ethnological researches which he was desirous of making in the marine grottos at the Cape of Leuca, but being unable to make them personally, committed them to the distinguished naturalist, the Cavalier Botti, who writes to him thus (June 20th):—"I have found earth with ashes and charcoal, a great many fragments of baked clay vases, from the finest varnished, painted and ornamented, to the roughest kneaded out of sand; bones of ruminants, of pigs, of birds, and bones with indications of human work; some bones which I believe to be human, but am not yet in a position to assert positively. Is not that sufficient for one day's work? (with two men). I went there by land, the sea being very rough; as soon as it becomes smoother I shall visit the grotto called the 'Grotto of the Giants,' where I am assured there are very huge bones."

Chemistry and Physics.

Cyclopic Acid.—This name has been given by Professor Church to a substance which he has obtained from *Cyclopia Vogelii*, one of the plants used for tea by the African boers (*Chemical News*, July 1st). It is extracted by enclosing a pound or so of the dried leaves in a cloth and immersing this for some days in water at about 35° C., occasionally squeezing the cloth. A yellow powder gradually accumulates at the bottom of the vessel; this should be dissolved in a mixture of ether, alcohol and water, acidified with a drop of acetic acid. By two or three recrystallizations from weak alcohol the cyclopic acid is obtained pure. Its composition is probably indicated by the formula C₇H₅O₄. When a crystal of the new body is dropped into a solution of caustic soda, and the liquid is viewed in sunlight, an intense greenish-yellow fluorescence is perceived at first, but it disappears in the course of some hours.

The Constitution of Ammonium Amalgam.—Professor C. A. Seely, in a communication to the Chemical Section of the New York Lyceum of Natural History (*Chemical News*, June 10th), confutes the assumption that the radical ammonium, NH₄, has the characters of a metal. He regards the so-called ammonium amalgam as a mechanical mixture of liquid mercury with the gases ammonia and hydrogen. When sodium amalgam is placed in a solution of sal ammoniac, the chlorine of the salt combines with the sodium, and the mixed gases (NH₃ + H) thus set free, form with the mercury a semi-solid froth. According to the ammonium theory, the enormous volume of the product is inexplicable. Professor Seely has established the important fact that the volume of the product varies with alterations of pressure, apparently in accordance with Mariotte's law of gaseous volume. When the supposed amalgam is subjected to increasing pressure its volume diminishes, and at the greatest pressure it has the appearance of ordinary liquid mercury. When the pressure is withdrawn the product resumes its original volume and appearance; and if the pressure be reduced below that of the atmosphere, the product will continue to expand. The so-called ammonium amalgam is therefore nothing but a froth of mercury and gas, and its production does not at all confirm the supposition that ammonium is a metal. If it be admitted that the univalent radical really exists in ammonium amalgam, it is neither a solid nor a liquid, but a gas. Loew's recently-discovered hydrogenium amalgam (*Academy*, No. IX. p. 237) may evidently be regarded as a froth of mercury and hydrogen gas. Professor Seely thinks that the expansion of palladium on its absorption of hydrogen is a phenomenon analogous to the pro-

duction of the so-called ammonium amalgam. In both cases the gases in question are condensed by reason of their attraction to the metal; and if the molecules of palladium could be rendered as mobile as those of the mercury, it is probable that Graham's hydrogenium alloy would become a palladic froth, more remarkable than the corresponding mercuric froth.

New Method of Applying Heat.—Mr. Coffey, the well known pharmaceutical engineer, has devised a new method of conveying and applying heat to the various forms of apparatus which are employed in the arts for boiling, evaporating, distilling, and drying. He causes a heavy mineral oil to pass through a coil of pipes in a furnace, and then through the jackets of the pans and stills that have to be heated. The oil may be raised to a very high temperature in closed pipes, and even in stoneware pans heated by means of the oil, the temperature of 300° F. can be readily maintained.

Astronomy.

Observatories in the Southern Hemisphere.—We may soon look for an immense increase in our knowledge of the places and physical constitution of the stars of the southern hemisphere. Dr. Gould, the eminent American astronomer, has accepted the directorship of an observatory most adequately endowed by the Argentine Republic, and at the present moment is on the Continent superintending the construction of instruments to be used in several branches of research. The primary work will consist of circle observations, to be reduced with the most rigorous accuracy, and to this will be added photographic, photometric, and spectroscopic observations, so that in these respects northern observatories may be soon left behind. At the same time Mr. Stone, at present first assistant in the Royal Observatory at Greenwich, is to take command of the observatory at the Cape of Good Hope. And there is good news from Melbourne: Mr. Le Sueur reports, that one of the four-foot mirrors of the gigantic equatorial recently erected there is better than he anticipated, and that observations are now being regularly made.

Spectroscopic Observations of the Sun.—Mr. Lockyer has recently communicated to the Royal Society and the Paris Academy of Sciences, another series of these observations which add much to our former knowledge, though the time has now come for the employment of a much larger telescope in the research. In the spectrum of the chromosphere is a bright line in the orange, to which there is no well-developed Fraunhofer line corresponding; and the position occupied in the spectrum is one with which no line in the spectra of any of the known elements coincides. From a series of observations, which are detailed in the memoir, it is inferred that we have here an indication of a new element in the sun, with which we are at present unacquainted on this planet. Another part of the memoir attempts to refer the origin of prominences in many instances to those bright specks of light often seen, by means of the telescope, in the brightest ridges of faculæ. The spectrum of these bright points is very curious, and is described as appearing like a lozenge of light on either side of the hydrogen line, an appearance which seems to indicate an uprush of high pressure hydrogen through a small orifice in the plane of condensation which forms the outside of the photosphere. A solar storm or eruption of great violence is minutely described in the paper, which is accompanied by figures of the "motion-forms" seen in the spectroscope, when the hydrogen is moving with various velocities. Accompanying this storm was an uprush of the vapours which ordinarily occupy a lower level than the chromosphere, and, as a consequence, the spectrum of the chromosphere was an immensely complicated one. Hundreds of the Fraunhofer lines were thus reversed; iron vapour, 460 lines of which have already been mapped, was one of the principal causes of the phenomenon. It appears also, that the evidence of the spectroscope in the matter of sun spots goes to show that now, as the maximum sun spot period is approached, the spots are shallower than they were some years ago, and that the chromosphere may possibly be somewhat shallower.

Selected Articles, &c.

Nature, No. XXIV.—Prof. Duncan on the Madreporaria dredged up in the Expedition of H. M. S. 'Porcupine.' [A sequel to Dr. Carpenter's report of the Expedition given in previous numbers.]—No. XXV. George Gore on original experimental research in relation to employment for workmen. [Shewing that the perfecting of scientific appliances invariably results in increased employment of labour.]—The Projected Channel Railways. [Advocates, as the only practical mode of direct terrestrial communication between England and the Continent, Bateman and Révy's scheme of a tube built on the sea-bottom.] T. Login on the Abrading and Transporting Power of Water. [Flowing water does not move in a continuous line, but by rolling in a series of circles: continued in Nos. XXVI. and XXX.]—No. XXVI. What is Energy? by Dr. Balfour Stewart.—Prof. Rolleston's address before the

Royal Institution on the character and influence of the Anglo-Saxon Conquest.—No. XXVII. Prof. Michael Foster on the Velocity of Thought. [The result of a number of experiments shows that it takes $\frac{1}{30}$ of a second to think, and rather less to will.]—Prof. Fleeming Jenkin on Novel Telegraphy. [One telegraph company has been able to appropriate messages sent by another company, although their stations were several hundred yards apart, owing to the conducting power of the earth.]—No. XXIX. On the Science of Explosives as applied to warlike purposes, (2.)—Dr. Power on a new form of ophthalmoscope.—No. XXXI. Whence come Meteorites? by Prof. Maskelyne. [Discusses unfavourably M. Meunier's theory, detailed in *Cosmos*, that the nature of meteorites has undergone a change within the human period.]—Principal Dawson on the Primitive Vegetation of the Earth.—Mr. Bentham's Anniversary Address to the Linnean Society (continued in No. XXXII.)—No. XXXII. Prof. G. C. Foster on Fizeau's Experiments on Newton's Rings.—Mr. P. L. Sclater on the New Australian Mud-fish.—No. XXXIII. The Scientific Education of Women. [There is at present a great deficiency in the training of women in science: women would in many respects make better teachers of science than men.]—W. M. Dawkins on Fossil Mammals in North America.—No. XXXIV. On the Unit of Length. [Advocating the metric system.]—Biography of Magnus, by A. Oppenheim.—No. XXXV. Prof. W. S. Jevons on the Natural Laws of Muscular Exertion. An account of Prof. Marey's observations on the Flight of Birds. [Shewing that the wing during its oscillations describes a track like a figure of 8, similar in some respects to those described by an oar in sculling.]

Siebold und Kölliker's Zeitschrift für wissenschaftliche Zoologie, 4th part of the 20th vol., contains:—1. Observations on the Infusoria collected in the neighbourhood of Warsaw, by Dr. August Wrzesniowski, with three plates. 2. Additional facts in regard to the development of the Ascidia, by M. Ganin (see above). 3. On the Development of Bees, by Dr. O. Bütschli, of Frankfurt a. M., with four plates. 4. On the conditions of Growth, by Dr. Gustav Jäger, of Stuttgart. And, 5. Researches on the Development of the Arthropoda and Malacostraca, by Dr. A. Dohrn, with three plates.

Ueber den Ursprung und die Vermehrung der Bacterien. Dr. Polotebnow; in Sitzungsberichte der k. Akademie der Wissenschaften, zu Wien. Band lx., Heft 4.

Sur le fauna de la mer profonde. Prof. Agassiz in Revue des Cours scientifiques, July 2nd.

On the Surface-Geology of the Basin of the Great Lakes and the Valley of the Mississippi. Prof. J. S. Newberry. *American Naturalist* for June.

Beiträge zur Plastiden-Theorie. Ernst Haeckel. *Jenaische Zeitschrift für Medicin und Naturwissenschaft* for June. [Contains a careful study of Bathybius.]

C. de Remusat, in *Revue des Deux Mondes*, 1 Juillet, on Thomas Hobbes. [Gives a decided judgment against Hobbes, and assigns grounds for refusing to accept the higher appreciation of him as held by Sir William Molesworth and others recently.]

New Publications.

COOKE, J. P. *First Principles of Chemical Philosophy.* Macmillan and Co.

JEWITT, L. *Gravemounds and their Contents.* Groombridge.

KOHLRAUSCH, Prof. F. *Leitfaden der praktischen Physik.* Leipzig: Teubner.

MANOURY, Ch. *Etudes sur les Diatomacées.* Paris: F. Savy.

PERRIN, A. *Etudes préhistoriques sur la Savoie.* Paris.

QUATREFAGES, DE. *Charles Darwin et ses précurseurs Français.* Paris: Baillière.

SEMPER, C. *Reisen im Archipel der Philippinen.* 2^{ter} Theil. 2^{ter} Band. *Malacologische Untersuchungen*, von R. Bergh. 1^{tes} Heft, Aeoliden. Wiesbaden.

History and Archæology.

ANCIENT MEXICAN HISTORY.

Manuscrit Troano.—Etudes sur le système graphique et la langue des Mayas, par M. Brasseur de Bourbourg. Tome 1^{er}. Paris: Imprimerie impériale. 1869.

M. BRASSEUR DE BOURBOURG is well known to all students of American antiquities as one of the few European archæologists who were bold enough to direct philological inquiry into the chaos of the Guatemalian languages, and to force

their way through the solitary ruins of Mexican history. He has lived a missionary's life amongst the Yucatecs, acquired a practical knowledge of the principal dialects they speak, and spent many years of incessant labour in gathering from the mouths of Indian story-tellers the tales or poems they have preserved, collecting such native MSS. as have escaped the religious zeal of Dominican and Franciscan friars, and disinterring from the dust of monastic or public libraries the forgotten works of early Spanish chroniclers. Thanks to his ardent, though somewhat adventurous, devotion, we possess, in his *History of the Civilized Nations of Mexico*, the vague outlines of a distant past, the legendary records of migrations and dynasties, wars and revolutions, not more real perhaps, or rather not more unreal, than those of heroic Greece or primeval Rome. His *Collection of Native Documents* will definitively secure the *Popol-Vuh*, the *Rabinal-Achi*, the *Codex Chimalpopoca*, and other relics of a nearly extinct literature, against the risk of total destruction. Nor is that all: in the first volume of his recently-published work, the *Troano Manuscript*, he has attempted to decipher one of the various hieroglyphic systems that were used by the Mayas and Aztecs of old, and thus to achieve, in his own field of researches, as great a triumph as Champollion, Burnouf, and Rawlinson.

For convenience' sake we will divide this new work into three portions. The first (p. 1-32) is an account of what the conquerors said about Indian books and writings. In the second (32-137) the learned Abbé shows how he contrived to make what he calls his discovery. The third gives us a full description of a Maya MS. belonging to Don Juan de Tro y Octolano (hence the title), and contains a fragmentary translation of the same. Thirty-six plates of admirable fac-similes complete the volume, and make it highly valuable for American scholars.

The first part need not detain us long. All the men who knew the Mexican and Guatemalian people immediately after their first intercourse with Europeans, unanimously assert that they possessed numerous books and systems of writing, both hieroglyphical and alphabetical. "Their chroniclers," says Las-Casas, "had to compute the days, months, and years; and though they had no writing like our own, they yet had certain symbols and characters by means of which they understood everything they wished; they had, moreover, their great books, which were composed with such artifice and ingenuity that our alphabet actually proved to be of no great use to them." Some of the narratives written down by natives, soon after the conquest, those of Ixtlilxochitl, for example, were compiled out of hieroglyphic paintings; and despite the stupid policy of Catholic monks and viceroys, who burned to ashes innumerable series of national annals or religious rituals, so considerable was the quantity of the books that many of them are still to be found in American and European collections.

M. B. de B. confesses he was greatly helped towards understanding fully the Maya system of writing by finding in an unpublished *Relacion de las Cosas de Yucatan*, composed about 1575 A.D., by Diego de Landa, bishop of Merida, and since abbreviated by an anonymous priest—first a Maya alphabet, and 2ndly a list of the hieroglyphs which the Indian doctors employed for registering the names of the days, months, and astronomical cycles. According to the somewhat obscure explanations appended to these important data, there were three sorts of characters in the Maya writing: the first alphabetical, each isolated sign representing an isolated letter; the second syllabic, each isolated sign representing a syllable; the third ideographical, each isolated sign representing an idea expressed by one or more words. All the three sorts seem to have been promis-

cuously used by the scribes, so that every line of a MS. consisted of alphabetical, syllabic, and ideographical signs combined together.

These are features common to all hieroglyphic systems hitherto known; but now comes a circumstance peculiar, I think, to the Mayas. In the spoken language every consonant has a slight aspiration, which may be indicated by prefixing to the particular consonant the vowel that follows it. Thus *le*, which signifies a lasso, or, to hunt with a lasso, is pronounced *'le*; *ha*, water, *'ha*. The result is that, when a man happened to write such a word as *le*, he had to prefix to the consonant *l* the same character that embodies the suffixed vowel *é*, and to trace three signs, *e*, *l*, *é*, whereas the word itself consists only of two distinct utterances, *'l*, *é*. To complete, or, as the Ægyptologists say, to *square* the group, and to leave no doubt whatever concerning its real meaning, the Maya scribes seem to have appended to the word, alphabetically written, some characters, which, not being endowed with alphabetical powers, were to it what the so-called determinatives are to Egyptian words—a kind of ideogram intended only to specify the nature of an object, or the shade of thought enunciated by a sound. Thus, at the end of *'le*, we find, in Landa's copy, an expletive sign which he calls the joined portion—*la parte junta*. In short, every Maya word, when written, consists essentially of two parts, one alphabetical, syllabic or ideographical, indicating its sound; the other, always ideographical, determining its meaning.

But, even with the help of this unexpected discovery, the key to the interpretation of American pictures was not to be easily found. The symbols employed in the Troano MS., although coinciding almost exactly with Landa's list, seemed to supply no sense whatever, and remained probably undecipherable. Together with a few signs, the alphabetical nature of which one could make out, there are whole columns in which the calendar hieroglyphics are heaped one upon another, without the insertion of a single phonetic character. At first, this extraordinary circumstance induced M. B. de B. to regard his MS. as a mere *Tonamath* or agronomical ritual, of which Landa affirms that the Mayas possessed many; but, having made what he calls a careful analysis of the text, he altered his original opinion into a most curious theory. The twenty names of the days, which were universally acknowledged to be the symbols of the twenty great gods or chiefs who ruled of old over Mexico and Central America, he considers in the light of mono- or polysyllabic words, whose translation differs according to the manner in which each syllable is separated from the preceding one. Thus the phonetic of the fourteenth day, *caban*, if divided into *cab* and *an*, would be "the elevated lava or honey"; if into *a* and *ban*, "he who will destroy or ravage."

According to this theory, the learned Abbé proceeds in the third part to explain the Troano MS. He affirms that the figures and characters delineated in it are the description of various geological cataclysms.

"If I venture to interpret the document with reference to the cataclysm, it is because the cataclysm itself appears everywhere in it. The volcanoes are depicted in every page of the book, and all the energies of Nature, generally reduced to three, viz., water, air, fire, give most evident tokens of their presence; even their representations are the same as we often find at the present day, and they determine the sense of the words I read everywhere."

Of course I do not object *à priori* to the Troano MS. being considered a memorial of volcanic catastrophes. Indeed, what is the primæval American history but a succession of dreadful eruptions, inundations, and storms, which annihilated whole continents, and swept away from the face of the earth many a powerful nation? Before adopting, however,

this view of the matter, we have to consider whether the translations given by M. B. de B. are to be wholly trusted.

Sense is after all the great test of philological inquiries; where strict sense exists, and is expressed according to the grammatical rules of the language, there is great probability that the problem of deciphering an unknown writing is really solved. Now, is there sense in such passages as this?

"Thirteen craters, *foyers*, earth elevated, has proceeded, propulsed, way of lava, up, will break the water, dead the water, dead the vessel, way which heaped will break the water, twelve outlets obstructed vessel, its vessel made ice, water converted, way of lava up, will break the water."

M. B. de B. adds a free translation of this obscure passage but without greatly improving the sense, adding somewhat inconsiderately "that the words are too easily understood to require much explanation." I doubt whether the reader will agree with him, or regard his attempt to decipher and interpret the Troano MS. as very successful. After a careful perusal of his work I am compelled to confess that I have not found it convincing.

G. MASPERO.

Journal de la Campagne, que le Grand Vesir Ali Pacha a faite en 1715 pour la Conquête de la Morée: par Benjamin Brue. Paris: Thorin, 1870.

THE author of this memoir, Monsieur Brue, was interpreter of the French embassy at Constantinople for 30 years at the beginning of the 18th century. He was a relation of Voltaire, who mentions him in the *Histoire de Charles XII.*, and from the notices of him in contemporary literature, he appears to have been regarded as a man of ability. In the year 1715 he was ordered by the French ambassador to accompany the Grand Vizier Ali Cumurgi on his expedition to recover the Morea from the Venetians; and the volume before us is his narration of the campaign, written in the form of a diary. We are indebted for the publication of it to Mr. Finlay, who obtained the MS. at a sale in Paris in 1843, and it is now brought out under his auspices. The author's style of writing is brief and dry, but its simplicity and faithfulness occasionally produce a graphic effect, and throughout convey a clear impression of the events recorded.

After the invasion of Greece by the Venetians under Morosini towards the end of the 17th century, of which a sad memorial is left in the ruin of the Parthenon, the Morea remained in the possession of the republic, and the Turks did not feel themselves strong enough to dispute possession. After their success, however, against Peter the Great in the campaign of 1711, the respect once more inspired throughout Europe by the Ottoman arms justified them in attempting to regain what they had lost, and in 1715 a large army was mustered for that purpose. Brue's journal commences at Salonica, but the principal place of rendezvous was Thebes, where the assembled troops were estimated at more than 95,000 men. The campaign itself was a succession of sieges, for the Venetians had left the open field, and had withdrawn their limited forces (they had not more than 8000 men in the whole country) into the fortresses with which Greece is so well provided. The first of these was the siege of Corinth—the same which Byron has rendered famous by his fine poem. Then followed that of Nauplia, the fortress above which, the Palamedis, was not taken without great loss on the part of the assailants; and that of Modon, in the south-west of the peninsula, the capture of which practically terminated the struggle. The two other important strongholds—the castle of the Morea at the Straits, and the impregnable Monemvasia on the east coast—surrendered without a struggle; indeed the conduct of the Venetian commanders throughout the campaign was remarkably spirit-

less, and their confidence in the goodwill and fair professions of the Greek population showed the most unreasonable credulity. Into the details of these events we need not enter further, as the part of Brue's narrative which relates to them has been utilized by Mr. Finlay in his *History of Greece under Othoman and Venetian Domination*.

The route of the army, both through Northern Greece and from point to point in the Morea, is carefully given, and forms a useful itinerary of the period; the times of march and the camping places are also noted, among which it is interesting to find the names of small villages that still exist, such as Laspo-chori (mud-village), a hamlet near the mouth of the Peneius. Classical sites are noticed in a very cursory way; the writer describes the gorge of the Salamoria without at all realizing that he has passed through Tempe, though he remarks on Thermopylæ and on the ruins of Sparta. But from a military point of view the features of the country are well described: we are informed where the mountains or rivers presented any obstacle to the passage of the army; where the supply of water was abundant or otherwise; and where ravines had to be traversed, such as that of the Tretos, between Corinth and Argos, though it is not mentioned by name.

A further interest attaches to this memoir, because the time at which it was written was just subsequent to the most flourishing period of the Turkish power, and the decline was commencing which has continued to the present day. The means of communication were then more complete, and bridges are mentioned which have either disappeared or are in ruins now. The description given of the condition of the troops forms a strange contrast to that of Bertrandon de la Brocquière in the first half of the 15th century. Instead of the hardness and submission to superiors which he describes as characteristic of the Turkish soldier, we find them, and especially the Janissaries, who compose the flower of the army, thoroughly undisciplined and ungovernable. They pillage the principal towns after they have surrendered; and the Vizier, though an unwilling spectator of these atrocities, is obliged to wink at them. At the siege of Corinth some of them bring into the camp a head, at that of Nauplia a standard, which they profess to have taken in battle, but which were shrewdly suspected to have been sham trophies; yet their commander is forced to reward them on these occasions with large sums of money. At the same time the Vizier, though forced to do the pleasure of his soldiers, and neither having, nor professing to have, any military knowledge, has extraordinary power over his subordinate officers—beheads one Pasha for being behindhand in bringing up his contingent, and imprisons others, and deprives them of their rank and provincial governments. Much useful information also with regard to the prices of provisions and similar statistics will be found in the list of the expenses of his journey, which Brue has appended to his narrative.

H. F. TOZER.

THE LIEGNITZ MANUSCRIPT OF LIVY.

TO THE EDITOR OF THE ACADEMY.

Berlin, July 4.

SIR,—The Liegnitz MS. of Livy certainly exists, but is quite valueless. It contains books xxxi.—xl. 37 (ending with *edixerunt*), but with the omission of book xxxiii. The MS. is written on paper, and belongs to the year 1395, though it must be confessed that the figures are not quite clear. It is a pity that so much expectation has been excited about the MS., which is, I repeat, as imperfect as the ordinary MSS. of the third decade, and absolutely worthless.

(Signed) TH. MOMMSEN.

Intelligence.

Mr. Parker's Photographs of Rome may now be seen in Cundall's Gallery, 168, New Bond Street. We have here, in many cases for the first time, authentic means of surveying the progress of Roman architecture from the earliest age. The historical construction of each period is perhaps more clearly seen in Rome than anywhere else, and as from Rome the arts spread to the Provinces, the remains found there are of the greatest importance. There is no such thing as the "death of art," and in Rome, of all places, artists have clung to their old models—hardly yielding at all to the European movement which produced Gothic architecture. Mr. Parker has taken a leading share in the excavations and researches which have laid open so much of the remains of the earliest times, have laid bare the remains of the Porta Capena, and by detecting the double course of the Almo have removed one of the difficulties connected with the identification of the ancient "Regions" of the city. The magnificent map, constructed under Mr. Parker's directions, by Fabio Gori, of the aqueducts and watercourses from Subiaco (fifty miles from the city, and three thousand feet higher than its level) to Rome is peculiarly adapted to give a clear view of the whole course of the unrivalled water-system of the capital of the ancient world. Gori is himself a native of Subiaco, and has been able to contribute the best local information. We would refer for a fuller account of Mr. Parker's views on the early history of Roman architecture to a paper read by him before the Royal Institute of British Architects. He there describes how the early Italian fortified villages on the tops of the hills were combined into one city by a short bank and fosse across each of the valleys, this connecting wall being carried somewhat higher up the valley, in order that the outer part of the early hill fortresses on either side might serve to protect the approach to a gate. The comparative method of inquiry is here of the highest importance. We can compare Fidenæ and Veii, and Gabii and Fiesole, and many of the original cities conquered by the Romans and never inhabited since. Reasoning, for instance, from these analogies, we should say that the part of the Capitoline Hill nearest the river must have been the Arx, or citadel, and this we need hardly mention is one of the main points in dispute between the Italian and German schools of topographers. Some of these photographs have a more than usual value, since they represent portions of the earliest walls since destroyed by the Vandalism of some of the authorities in modern Rome. The Mons Justitiæ and part of the Servian wall have had to make way for a railway siding, part of a gate has been pulled down to supply a basement for a new column, and the curious Muro Torto is now hidden by a modern wall. The photograph shows how the foundations of this Muro Torto sank, and how the architect has given the utmost strength to the later superstructure by hollowing it into a sort of buttress form. The Piscinæ, by which the aqueduct water was filtered at intervals, are clearly shown by photographs of the excavations. Curiously enough in the earliest and most famous, the Appia, the filtering system was not thought of, and, consequently, the Appia is almost choked with a deposit of fine clay, three feet thick. When the engineers of Sixtus V. were introducing the pipes of Acqua Felice along the old channel, they found it easier to break away the roof for three feet than to clear away the hardened deposit below. Each aqueduct was arched in a different form to admit of easy recognition in their frequent passage under ground or through walls or over each other; our chief guide is, of course, Frontinus, himself Inspector of Aqueducts, and it is satisfactory to find his descriptions confirmed in so many cases. There are numerous photographs of all the aqueducts to show this, and a glance tells how two or three are combined and carried into Rome together. The beautiful brickwork of Nero's time appears in one case over the lower aqueduct of stone. Many specimens occur of the opus reticulatum, once assigned to the age of Sulla, but more probably to Trajan's time.

Another series of photographs represents the fresco paintings in the Catacombs, now for the first time presented in an authentic manner; these have no dates on them, but the time when each catacomb was restored is recorded in Anastasius, and the style of drawing can be compared with that of the mosaic pictures in the churches, which are nearly all dated by inscriptions in the Mosaic itself, and by the portraits of the popes who were the donors. Before Constantine, Pagan emblems occur, evidently used as mere ornaments: and so even in the Jew's catacomb we have a Pegasus, the peacock, &c. Then for three centuries only Scripture scenes are represented, until with John I. figures of saints are introduced. The Madonna occurs only in the scene of the Adoration of the Magi. In that of A.D. 523, in the catacomb of S. Nereo, Christ is represented on her left, not as an infant, but as a boy, as at Ravenna and in other Byzantine examples. The restored frescoes are painted on fresh stucco, and are not copies of the early paintings, but are altered and adapted. We cannot even refer here to a hundredth part of what is worth a close study in these excellent series of photographs, and would only urge our readers to see for themselves. A similar set will be deposited at South Kensington but only in portfolios, there being no wall space for them. We hope Mr. Parker will not long delay the

work on the antiquities of Rome, on which it is understood that he is at present engaged.

The *Revue Archéologique* has an account of the paintings discovered in the house of Livia on the Palatine. Io, Argus, Hermes, and Hera are represented in one of the best. The plate gives a good idea of them, and enables us to compare the Grecized art of Rome with similar works at Pompeii.

Recent Excavations.—The *Osservatore Triestino* of the 7th June says that, at old Buda (Ofen), a votive altar perfectly preserved, erected by Lucius Serenius Bassus, a captain of the *Legio II Adjutrix gravissima infirmatit* (sic) *Liberatus*, to Jupiter Salutaris, was lately found, among many other very interesting objects, such as bronzes, vases, tiles, &c.; also a fragment of a coffin of a family tomb of a certain Valerius Maximus; and a Roman milestone, of a large size and of a particularly interesting description. According to the inscription, it was dedicated by the *Legio II Adjutrix Philippiana*, to the then commanding Emperor Jul. Philippus Cæs. and the Empress Severa Otacilia *Sanctissime conjugi*, and mother of the camp and the army in the year 244 A.D. Some solid foundations have also come to light, apparently belonging to a Roman amphitheatre, which it is proposed to reconstruct.—The *Gazette of Lausanne* publishes the following communication from Mr. Blanchet, the author of a work on the *Origin of Lausanne and the Vaudois*, in process of publication: "When on the point of going to press we have made a most important discovery of Gallic coins. The coins were found half on land and the rest in one of the lakes of French Switzerland. Many of them bear historical names, and they have been described by a numismatist well known to the learned, M. Morel Fatio. There are coins of the Catalauni (Chalons), of the Senones (Sens), of the Remi (Reims), of the chief of the Meldi (Melun), of Jozirix the chief of the Sequaneses, the same people who allied themselves to the Helvetians at the time of the second emigration, 61 or 58 years B.C., &c."—The further excavations at the Certosa at Bologna, have brought to light six tombs and four ossuaries, two of them sculptured with figures. The contents consist of fistulæ, lamps, fibulæ, vases of alabaster, enamelled glass, &c., bronze mirrors, pearls, and gold and silver jewelry. The most rare and interesting object is a stone *stela*, found in the sixth tomb, and measuring 2.25 metres, with bas reliefs on each side.

The Prince de Joinville has just collected together, into a volume entitled *Etudes sur la Marine et Récits de Guerre*, a series of articles which have appeared from time to time, under an assumed name, in the *Revue des Deux Mondes*.

The Board of Trinity College, Dublin, are about to publish, under the editorship of Mr. Atkinson, Professor of Italian, the ancient life of St. Abban, in Norman-French, contained in a MS. of the thirteenth century in the library of the College, and to which attention has only recently been directed through the instrumentality of the Rev. Dr. Dickson, Fellow and Assistant Librarian of the College.

The *Gazzetta Ufficiale del Regno d'Italia*, June 13th and 14th, in its report of the meetings of the Ligurian Association of *Storia Patria*, held at Genoa, notices some communications made by the Marquis Massimiliano Spinola of portions of his *Illustrazioni dei documenti Ispano-Genovesi* of the Simancas archives, published by him in the volume of the *Atti*; these documents, numbering more than 150, almost all refer to the time immediately following the Fieschi conspiracy. Then it was that the intrigues of Ferrante Gonzaga and the ambassador Figueron began the annexation of Genoa to the empire of Charles V., whose political acumen saw in that place a very desirable link between his Spanish, Italian, and German dominions. With these documents the Marquis Spinola brings to light numerous, most important, and quite new particulars of the above mentioned conspiracy, its prosecution, and punishment.

The *Gazzetta Ufficiale del Regno d'Italia*, June 21, reports that at the meeting of the Commission of Studies of *Storia Patria* for the ancient Lombard provinces, held on the 7th June, among other presents, a photographic copy of a diploma of Ludovicus Pius and Lothair in favour of Count Borone, dated 826, discovered in the archives of Parma, was sent by the commendatore Quintino Setta, the present minister of finance. This document is of great historical importance, rectifying many errors of the spurious copy, quoted by Muratori, and only one hitherto known, clearing up the real position of the people called *Ictumuli*, famous for their gold mines, and removing the doubts of date, &c., which have thrown suspicion upon the genuineness of the document. At the same meeting was announced also the discovery at Vienna, by Signor Castelli, a member of the Italian Parliament, of twelve volumes of the correspondence of the Visconti, whose existence was unknown, and which therefore had escaped being catalogued. They have been returned by the Austrian Government, and, with other twelve already known to exist, form a stock of very valuable documents for the history of North Italy.

The completion of Joanne's *Itinéraire Général de la France* is worth noticing. It is the first time that any detailed description of all France has been given to the world.

M. Guizot is about to publish a History of France in three volumes, apparently on the plan of Sir W. Scott's *Tales of a Grandfather*, and similarly interesting as having been told to "children round his knee." The author of the History of Civilization in France will raise expectations by this announcement that will be hard to satisfy.

The photographic facsimile of the Constance MS. of "Ulrici de Richental Annales Constantiensis" is announced as published by Bielefeld at Carlsruhe. We take some account of it from the Prospectus (as given in Petzholdt's *Neuer Anzeiger für Bibliographie*). "This MS. gives us a complete pictorial narrative of the great Council held at Constance, 1414-1418. Out of 300 leaves no fewer than 160 are filled with pictures. We see the whole journey of the Pope—riding on horseback with the sacrament borne before him. The scholars of the University of Paris go in procession through the streets. We see the bakers baking in the highways; the Florentine money-lenders keeping holiday. The burning of John Huss and of Jerome of Prague, occupies 9 pages. The Emperor Sigismund receives the golden rose from the Pope; he makes many grants—among them that of the March of Brandenburg to Frederic of Nuremberg. The whole ceremony of making the new Pope, Martin V., is described. Five pictures set out the Greek rites; two the funeral procession of Robert, Bp. of Salisbury, who died during the Council. The whole book too is filled with the arms of the princes and great men who were either present at the Council or sent ambassadors to it."

The three volumes of C. P. Cooper's appendices to his Report on Rymer's *Fœdera* (which was itself never completed) are now being distributed by the Master of the Rolls. The appendices have been in store since 1837, when the Record Commission expired. They give an account of the foreign libraries which contain MSS. relating to the history of Great Britain and Ireland. Special facsimiles are given of the Irish MSS. of the 9th century at S. Gall, where the curious interlaced work of the ornamentation is as graceful as the figures are rude. We would notice specially those of the Virgin and Child, and of David playing on the harp. The volumes are being distributed "in such a manner as may render them most useful for literary and historical purposes."

Contents of the Journals.

Fraser's Magazine, July, 1870.—Mr. Froude continues his account of the "fresh evidence about Anne Boleyn." This certainly adds much vividness to the ordinary narrative, but it helps us very little as to the question of Anne's innocence or guilt. Chapuys, the ambassador, half believes her to be innocent, he says that both she and her brother, Lord Rochford, declared this strongly at the time of their death, and "although all the world here is delighted at the execution of the harlot, there are few persons who do not murmur at, and consider most strange, the forms which have been observed in the process and condemnation of the others; the king is variously spoken of, nor will people be more appeased when they know what has passed between him and Mistress Jane Seymour." "The Lord Rochford declared himself innocent of everything with which he was charged; although he confessed that he had deserved death for having contaminated himself with the new sects of religion, and for having infected many others." Mr. Froude on the whole now takes this side of the question, though saying that "it remains remarkable that not Smeton only, but all the others, died without declaring themselves innocent, and virtually acknowledging that for some cause or other they were justly punished." But this was a common form, men hoped that their debts might be paid and some kindness shown to their families, if they did not exasperate the king by their words on the scaffold. On the whole we may say that bad as Francis I. and Charles V. may have been in their private life, neither of them would have treated a wife as Henry treated Catherine and Anne. Mr. Froude has proved his greater qualities, and the ability of his government—even at this crisis he was firmly resolved not to restore the Papal authority—but the "fresh evidence" only shows the coarseness and brutality of his nature in his private relations. We know Sir Thomas More's opinion at a time when he was high in court favour, that Henry would sacrifice any one for the slightest advantage to himself, and the facts confirm More's judgment. It is a relief to turn from the blood-stained page to More and Erasmus and the quiet genial life that ran on in a strong undercurrent, little affected by the miserable plottings and disgraces of the court.

Grenzboten, June 10, contains a review of Anton Springer's life of F. C. Dahlmann. Dahlmann's many-sided activity showed itself in political life, as well as in the departments of art and of historical literature. He was one of those who created a German feeling in Germany. About Denmark his feeling was especially strong. He wrote a history of the country, and sympathized deeply with the Germans who suffered under Danish rule. All students know his *Quellenkunde der deutschen Geschichte*, of which Waitz has just brought out a third edition. This passionate interest in German history and art made him a leader of the youth of Germany in the last age; his very errors and his practical failure at Frankfort in the direction of public affairs were due to a

somewhat imaginative view of a possible state of things for which the time had not yet come.

The Contemporary Review, July.—Prof. Huxley writes on "some fixed points in British Ethnology." There are and there always have been in these islands, within historical times, two types of men, the one fair and the other dark—as to this, the evidence of Cæsar and Tacitus is express for the early ages. These two types are found among both the Celtic and the Teutonic portions of the population. The dark race was the earliest in Europe, and held a position south of the fair stock. It is still represented by the Basques, and a portion of it became mixed in blood with the Celts. But the primary and aboriginal Celtic-speaking people were a fair race, the typical Gauls of the ancient writers, and the close allies, by blood, customs, and language, of the Germans. All along the South of Europe, and along the Indian Ocean into the Deccan, the dark stock predominates, the fair stock continuing in force through Central Europe till it is lost in Central Asia; while north of them again comes the Mongoloid race. In a biological sense then the dark and the light are two separate races of men. The people of Europe, however, owe their national names, not to their physical characteristics, but to their languages, or to their political relations, which, it is plain, need not have the slightest relation to these characteristics. Such is Prof. Huxley's view, and we do not see that he in reality need conflict much with Max Müller, or with Dr. Freeman. But the moral which he draws is important "if the name *Celt* is applicable to the inhabitants of Cornwall, as to those of the western half of Ireland, as justly to the one as to the other, why should not intelligence, perseverance, thrift, industry, sobriety, respect for law, be admitted to be Celtic virtues? and why should we not seek for the cause of their absence in something else than the idle pretext of 'Celtic blood'?"

Das Ausland, April 30, discourses of the original form of S. Peter's at Rome. The five old churches which seemed to have risen, as it were, from the graves of the martyrs, are S. Maria Maggiore, S. Peter, S. Paul and S. Lorenzo without the walls, and S. John Lateran—the four last, with more or less reason, attributed to Constantine, at least in idea. Later, the number seven was made up by the addition of S. Sebastian, and of the church "of the Holy Cross in Jerusalem." S. Peter's is the only one on the right bank of the Tiber, where the gardens and circus of Nero once occupied the slopes of the Vatican Hill. It was completed before the year 400, when Paulinus of Nola speaks of it, in the usual form of a building divided into five parts by four rows of pillars, the broader and higher central nave leading up to the altar, with the tribune behind it—the choir on each side of the altar being, however, an innovation on the older forms. There was a large vestibule before it, and a colonnade led to the Ælian bridge, which Hadrian had built to connect his mausoleum with the city. Such was the general character of S. Peter's till the time of Julius II.

Das Ausland, May 7, reviews Noack's "new hypothesis of Egyptian Chronology," a very unsatisfactory hypothesis, abolishing the early Memphite Pharaohs altogether. He thinks, too, that the Thinite dynasty came not from This in Egypt, but from a district of that name near the sources of the Orontes in Syria. In fact he makes Syria influence Egypt, instead of Egypt acting on Syria. Similarly he makes Sesostrius' conquest of Colchis refer to Chalkis near Aleppo, &c., &c.

Macmillan, July. Mr. E. A. Freeman examines "the alleged permanence of Roman civilization in England," directing attention chiefly to Mr. Coote's book called "A Neglected Fact in English History." Mr. Coote holds that we are sprung, not from Angles, Saxons, and Jutes (except in very small measure as a ruling aristocracy), but from the Belgæ, a Teutonic people who held East England, and had become Romanized, like the Celts in Gaul. It is in fact in the purely Roman interest that Mr. Coote writes. But Roman influence on Anglo-Saxon England has been much overstated. The barbarian codes contain less and less of Roman law as we come north. Far away to the south the Visigothic code is full of it, the Burgundian has a little less, the Frankish codes much less, the Anglo-Saxon "Dooms" hardly a trace. The cases of likeness between English and Roman institutions are mostly due to an original common possession of such institutions, or to the law that analogous circumstances will bring forth analogous results. The real infusion of Roman law was much later, when Glanville, and still more when Bracton, codified the Anglo-Norman customs. It need not be said that the Belgæ were almost certainly Celts. The philological part of Mr. Coote's book is the weakest, and hence perhaps the origin of such a view in so able and intelligent a writer.

Bulletino dell' Instituto di Corrispondenza Archeologica (Maggio e Giugno).—The excavations at Palestrina yield many inscribed vases; the subjects on them are mostly taken from Greek mythology. Some of the proper names are very curious.—Pellegrini contributes a valuable article on the Via Mamertina and Via Lata. The former (called Clivus Argentarius in later times) started from in front of the Mamertine prison, and passed through the Porta Ratumena in the Servian Wall out into the Campus Martius: the question is at what exact point, and where the Basilica Argentaria was situated. The celebrated Pons Mævius is described as being three miles from Rome on the Via Fla-

minia, the great north road out of Rome, though it is only two miles from the Porta Flaminia. The fact is that the distance is reckoned from the old gate, the Ratumena. The Via Lata was only the "Broad Street" at the commencement of the Flaminia. There are also reviews of Conestabile's great work on the Monuments of Perugia, and Gozzadini's on the Necropolis of Marzabotto. It is only from such complete collections of the Etruscan inscriptions and remains, at well ascertained places, that the Etruscan riddle will one day be made out.

Revue des Deux Mondes, June 15.—A. de Broglie points out in an article on the Secret Diplomacy of Louis XV. that the Seven Years' War was not entirely due to Madame de Pompadour's revenge on Frederick the Great for his witticisms against her, but that Frederick himself gave occasion to it by his alliance with England, then at war with France. There is something in this, but De Broglie perhaps presses the argument too far, and Duclos' account receives considerable confirmation.

Centralblatt, of June 11, contains an account of G. Arosa's phototypes of the friezes of the Parthenon and of Trajan's Column. The latter has been hitherto, in several respects, inaccurately copied, and has been mainly accessible only in P. Sante Bartoli's book. The text accompanying the phototypes of the latter is due to M. W. Fröhner, and is well written. The former work has not been so fortunate in its editor.

New Publications.

- BARTHÉLEMY, ED. DE. Mesdames de France, filles de Louis XV. Paris: Didier.
- BERNARD MONTAGUE. Historical Account of the Neutrality of Great Britain during the American Civil War. London: Longmans.
- BOLLAERT, W. The Wars of Succession of Portugal and Spain, from 1826 to 1840. 2 vols. London: Stanford.
- BRUCES, THE, and the Cumyns, Family Records of.
- BURN. The Star Chamber, Notices of its Court. J. R. Smith.
- CUSACK, M. F. The Student's Manual of Irish History. London: Longmans.
- DELAYANT. Histoire des Rochelais. 2 vols. La Rochelle.
- DUCLOS, L'ABBÉ. Madame de la Vallière et Marie Thérèse d'Autriche. Paris: Didier.
- FREEMAN, E. A. History of the Cathedral Church of Wells.
- GRÄTZ, H. Geschichte der Juden vom Beginn der Mendelssohn'schen Zeit (1750) bis in die neueste Zeit (1848). xi. Band. Leipzig: Friese.
- LA TOUR D'AUVERGNE, PRINCE ED. DE. Waterloo, étude de la campagne de 1815. Paris: Plon.
- LEA, H. C. Superstition and Force; Essays on the Wager of Law, the Wager of Battle, the Ordeal, Torture, ed. 2. Philadelphia: Lea.
- LEHR, ERNEST. L'Alsace noble, suivie de, le Livre d'or du Patriciat de Strasbourg. 3 vols. Strasbourg: Berger-Levrault.
- LORENZ, OTTOKAR. Deutschlands Geschichtsquellen im Mittelalter (middle of 13th to end of 14th cent.: continuation of Wattenbach). Hertz: Berlin.
- LUMBROSO, GIACOMO. Recherches sur l'économie politique de l'Égypte sous les Lagides: Mem. Cour. Turin: Bocca.
- MAURER, G. L. Geschichte der Städteverfassung in Deutschland. 2 Bd. Erlangen: Enke.
- ORLÉANS, LE DUC D'. Campagnes de l'armée d'Afrique. Publié par ses fils. Avant-propos par le Comte de Paris; introduction du Duc de Chartres. Paris: Lévy.
- PIKE, G. H. Ancient Meeting Houses; or, Memorial Pictures of Non-Conformity in Old London.
- PUCHESSE, G. BAGUENAUT DE. Jean de Morvillier, évêque d'Orléans, garde des sceaux de France. Paris: Didier.
- RICHENTAL, ULRICUS DE. Annales Constantienses. Carlsruhe: Bielefeld. (Photographische Ausgabe des Constanzer Manuscriptes).
- SCHMIDT, ADOLPHE. Tableaux de la révolution française, publiés sur les papiers inédits du département et de la police secrète de Paris. Tome 3. Leipzig: Veit.
- SENTIS, F. Clementis Papæ VIII. decretales quae vulgo nuncupantur liber septimus decretalium Clementis VIII. Freiburg i. B.: Herder.
- SIEBMACHER, J. Grosses und allgemeines Wappenbuch (new ed. by Gritzner and Hildebrandt). 1^{er} Heft. Nürnberg: Bauer and Raspe.
- SPRINGER, ANT. Friedrich Christoph Dahlmann. 1^{er} Theil. Leipzig: Hirzel.
- STEB, LUDWIG. Die oberdeutschen Familiennamen. München: Oldenbourg.
- WEGELE, FRANZ. Friedrich der Friedige, Markgraf von Meissen, Landgraf von Thüringen, und die Wettiner seiner Zeit (1247-1325). Nördlingen: Beck.

Oriental Philology.

The Rig Veda Prâtisâkhyâ: the oldest text-book of Vedic Phonetics. [*Rig-Veda-Prâtisâkhyâ, das älteste Lehrbuch der vedischen Phonetik. Sanskrittext mit Uebersetzung und Anmerkungen.*] Herausgegeben von Max Müller. Leipzig: F. A. Brockhaus, 1869.

NEARLY at the same time M. A. Regnier and Professor Max Müller conceived the idea of editing the *Rigveda-Prâtisâkhyâ*, and the one in 1857, the other in 1856, laid before the public the first portion of their valuable labours. M. Regnier accomplished his task in 1859, and Professor Müller has recently brought his edition to a close. Both editions contain a critical text of the *Prâtisâkhyâ*, derived from a careful collation of all the accessible MSS. of the work, a literal translation of it, and a running commentary, based on the gloss of *Uvata*; in both, the indices added are copious and accurate.

The chief difference, therefore, between the two editions lies in the different views which the editors take of obscure parts of the text of the *Prâtisâkhyâ*, as well as of *Uvata*'s commentary. As Professor Müller, however, had the advantage of additional MS. materials, and, at least in the largest part of his labour, of the edition of his predecessor, as well as of the results of ten years of Vedic philological research which intervened between the two works, his edition, as may be expected, marks a considerable advance. Yet, so great are the intricacies and obscurities in many parts of the *Prâtisâkhyâ* text and the commentary, that even where Professor Müller differs, and states his reason for differing, from M. Regnier, it is not altogether certain that the views of the latter are wrong; and thus the French edition may still be consulted with advantage, and continue to hold the high position which it deserves.

The only commentary on the *Prâtisâkhyâ* which was known to exist until quite recently, was that of *Uvata*; but after Professor Müller had already completed the printing of his edition Mr. J. Eggeling discovered amongst the Sanskrit MSS. of the Royal Asiatic Society a copy of the text of the *Rigveda-Prâtisâkhyâ* written in the Grantha character, together with an incomplete commentary, which, though in several respects harmonising with that of *Uvata*, yet differs from the latter so far in its main structure as to justify the belief that we have here an independent tradition of the *Prâtisâkhyâ* text. In the interesting account of this discovery which is embodied in the preface, M. Eggeling very justly surmises that this commentary may be one of those older works referred to by *Uvata*, or at least one based on them, and preserved in the tradition of the South, as that of *Uvata* may be the surviving representative of the Northern tradition. Professor Müller then adds,

"Were I now to reprint the text, and re-enter upon the task of translation, I should in several places take my own course, without heeding *Uvata*'s division of the verses into *sâtras*, or his interpretation, whenever, as is often the case, it appears artificial and unnatural."

Professor Müller, however, here seems to underrate the importance of the service he has rendered to Sanskrit studies, in recording the views of *Uvata* as they stand, and to forget that the time is yet far distant when it will be safe for Europeans, however learned, to discard the views of native scholars because *at present* they appear artificial to them.

To do full justice to this last result of Professor Müller's Vedic studies is of course here impossible. But as questions relating to ancient Sanskrit grammar begin more and more to press on the attention even of the classical philologist—it will not be out of place to point at least, in a few words, to the character of the *Prâtisâkhyâs* in general, and that of the *Rigveda* in particular, and to the rank they are likely to occupy in the ancient literature of India.

All those who are acquainted with the elements of Sanskrit grammar know what the Hindu grammarians call a *Pada*; and they also know that the inflected words and nominal bases so termed undergo changes which appear in the *Samhitâ*; nor is it necessary to say that in order to guard the understanding of the Vedic hymns against doubts that may be caused by such *Pada*-changes, the ancient grammarians resorted to the expedient of establishing *Pada*- and *Krama*-texts.

Now to show how the *padas* must change in order to become the real hymnical text, the *Samhitâ*, and, again, how by means of the *krama* the *padas* become the true representatives of the *Samhitâ* with all its peculiarities, is the real object of the *Prâtisâkhyas*.

The *Prâtisâkhyas* are, therefore, not grammars, for grammars have to deal with the etymon of words and with the whole range of linguistic facts; but they are *grammatical works*, in the sense in which this term is commonly applied to works dealing with grammatical subjects in general, or some grammatical topic in particular, for they must teach the phonetic changes which *padas* undergo—a distinction apparently not admitted by Professor Müller, for in a note to p. 18 of his preface he seems to consider me inconsistent for having formerly denied that the *Prâtisâkhyas* are grammars, yet called them grammatical works.

That the object stated is the real scope of a *Prâtisâkhyas* is indubitable, and the great bulk of the four *Prâtisâkhyas* at present known—for the existence of a *fifth*, that of the *Sâmaveda*, is as yet inferable only from its being alluded to in an ancient grammatical work on Pânini—is composed of matter falling under this category. But—and here the real difficulty of the question relating to the literary portion of these works begins—they contain other matter besides, and this matter is not uniformly treated in all the *Prâtisâkhyas*, nor does it even cover the same ground. Thus all these works touch more or less on grammatical matter, with which it might seem they have no concern: they contain, for instance, general definitions of categories of speech, they generalise statements beyond the necessity of their particular case; here and there they also deal with the interior organism of a *pada*, as if it were their object to give an account of its etymon. Moreover, they enter into the nature of sounds, and treat of pronunciation. And the *Rigveda-Prâtisâkhyas*, in its last three chapters (16-18) gives an ample *exposé* of Vedic prosody, and in the chapter preceding them (the 15th) even introduces us into the interior of a Vedic schoolroom, and affords us a picture of the manner in which the *Veda* was inculcated.

It might be argued that, the *Veda* having to be understood, and likewise to be audibly read, it was not enough to show the phonetic changes by which the *Pada* became the *Samhitâ*-text; that it was necessary also to enter into grammatical explanations, and to teach how it had to be recited; and, consequently, that prosody also had a share in the Vedic teaching. But if we took this ground we should, in the first place, have to admit that a considerable portion of the contents of a *Prâtisâkhyas* is so utterly inadequate to a supposed object of this kind that it would remain inconceivable how the authors of the *Prâtisâkhyas*, men of great learning and skill, could have remained satisfied with the scanty materials propounded by them. And, secondly, we should have to make a breach into the traditional division of the principal works connected with the *Vedas*, the well-known *Vedângas*, two of which, *Vyâkarana* and *Sikshâ*, are unanimously ascribed to Pânini, while a third, *Chhandas*, is assigned to Pingala.

Do, then, the *Prâtisâkhyas* fall under any category of these latter works? If so, it might be perhaps assumed

that their age is as remote as the age of one or the other of them; but if not, it might on the contrary be argued *à priori*, that they must be more recent, since it is not probable that Hindu tradition, and especially in matters like these, would have intimately associated with the Vedic study the six *Vedângas* works, whilst leaving out of this canon other works quite as old, and older, and in many respects even more complete—and therefore more useful, and necessary—than the now canonical *Vedângas*.

In an essay on the position of Pânini in Sanskrit literature, published in 1861, I endeavoured to show that the *Prâtisâkhyas* were posterior to Pânini; and amongst the arguments I brought forward in proof of this view, I pointed to the fact that they were not classed amongst the *Vedângas*; for, whether recent Sanskrit works call them a *Vedânga* or not, would, of course, as little affect a question of this kind as many other statements which they contain, and which no one without proof would think of receiving as scientific facts. It is well known that the position which Professor Müller had previously taken in regard to these works was opposed to my own. In his *Ancient Sanskrit Literature* (1859) he had treated of the *Prâtisâkhyas* under the head of the *Vedânga Sikshâ*, and in his Preface to the *Rigveda-Prâtisâkhyas*, now before us, he adduces the reason for which he considers himself entitled to claim for the *Rigveda-Prâtisâkhyas* the title of a *Vedânga*, *i.e.*, *Sikshâ*. "In the old schools," he says (p. 19), "it had been objected that *Sikshâ* or *Varnasikshâ*, the doctrine of sounds, laboured under many defects, and therefore could not be held perfect and revealed;" and after having explained in what those objections consisted, he concludes: "The *Sikshâ* thus having been blamed, the author (of the *Rigveda-Prâtisâkhyas*) in *Sûtra* 827 continues: 'Quod non! such objections might be raised against every doctrinal work, and ours is a perfect, blameless, revealed *Vedânga*.'"

Here, however, it should be first observed that the word "ours," in the passage just translated from Professor Müller's preface, has nothing whatever to represent it in the Sanskrit text; for the latter, as quoted by himself, merely says: "Krtsnam cha vedângam anindyam ârsham;" and these words have in their place been rendered by him: "and it (scil. the *Sikshâ*) is a perfect, blameless, and canonical *Vedânga*." It is true that the commentator Uvata, who supplies at this sentence the word *sâstra*, doctrinal work, also here supplies the word *idam*, "this;" and the latter may relate to the two chapters of the *Prâtisâkhyas*, which he calls *Sikshâpatalas*, or chapters on pronunciation; but it also may not; for in referring to *Sikshâ* in general, it may simply convey the sense that in spite of the defects which *Sikshâ* has in common with other sacred works, it is a perfect *Vedânga*. That Uvata's words, however, alone, cannot hold good against the clear text, which has no *idam* "this"—if, indeed, his *idam* had the sense on which Professor Müller's "ours" is based—requires no remark, especially as there are other reasons to support this doubt.

One of these reasons is that of the eighteen chapters of which the *Rigveda-Prâtisâkhyas* is composed, it is the end of the 14th, which contains those words on which the *Vedânga* title of the work would have to rest. But it is superfluous for me to observe that a Sanskrit work has always its title emphatically placed at its end, and sometimes also at its beginning, and that when the title is placed at the end of the chapters, this is done by way of repetition only, but that it is never inserted in an incidental way at the end of a particular chapter while omitted at the end or beginning of the whole. Hence it seems clear that Saunaka, the reputed author of the *Rigveda-Prâtisâkhyas*, in the words alleged, could only have alluded to the *Vedânga Sikshâ* in

general, without any intention of claiming for his own work that name.

But suppose we assumed such a possibility, what would be the consequence? That Sikshâ also embraces the Vedānga Chhandas, for in the last three chapters, as before stated, this Prâtisâkhya copiously treats of prosody, a subject properly belonging to the Vedānga ascribed to Pingala. Or, should it be deemed desirable to avoid so unpleasant an inference, it would become necessary to make a further conjecture—that one portion of the *Rigveda-Prâtisâkhya* is the Vedānga Sikshâ, and another the Vedānga Chhandas; and then, in the midst of a canon of six Vedāngas—carefully defined, and, in the treatment of their subject matter, strictly circumscribed—we should meet with the extraordinary phenomenon of a Vedānga partly consisting of two inspired Vedāngas, whilst by far the greater part consists of other matter to which those two Vedāngas are tacked on.

Before indicating the way which would seem to lead out of this literary maze, it is necessary to allude to at least another point intimately connected with it. In one of the most interesting portions of his Preface Professor Müller endeavours to prove that our Prâtisâkhya is anterior to Pânini's Vyākaraṇa. And so thoroughly is he convinced of that priority, that when he finds the same words in Pânini or in Yâska, who is supposed to be prior to Pânini, and in the *Rigveda-Prâtisâkhya* too, he quietly begs the whole question by simply saying that the former are quotations from the latter (e.g. pp. 4, 10); just as on the title-page he calls the *Rigveda-Prâtisâkhya* "the oldest text-book of Vedic phonetics," as if there existed no possible doubt on the relation it holds to Pânini, and even to the other Prâtisâkhyas.

That a close examination, however, of the important materials which Professor Müller has brought to bear on this point rather leads to an entirely different conclusion, is merely another proof of the difficulties we encounter at every step on the road of ancient Hindu chronology.

The existing recension of the Rigveda text is that of the Sâkala school, the founder of which was an ancient grammarian *Sâkalya*. To the same school belongs the existing text of the *Rigveda-Prâtisâkhya*, whose reputed author, however, is *Saunaka*. That the latter derived the groundwork of his Prâtisâkhya from Sâkalya is probable, since in several places of his text both school and founder are alluded to. Now in his grammar Pânini refers four times to this old grammarian Sâkalya, and Professor Müller has tried to prove that in all these four passages the rules of Pânini founded on those of Sâkalya are the same as those of the *Rigveda-Prâtisâkhya*. Even if such were the case, it is clear that a coincidence of this kind would yield no inference whatever as to the relative age of the two works in question. Yet the great ingenuity Professor Müller had to display in order to arrive at this supposed coincidence, while doing the highest credit to his power of interpretation, tends exactly to prove that a great difference must have existed between the works of Sâkalya and his successor Saunaka. For at least in three out of the four Sûtras in question it is not possible to find a real concordance between Pânini and Saunaka, except by dint of an artificial interpretation which must have escaped the oldest grammatical authorities of India; and the very pains which Professor Müller had to take in supplying words which are not in either Pânini or Saunaka merely shows that two rules, one of which is wanting in essential portions which the other has, can never have been identical.

But it might almost seem to be superfluous to prove that in Saunaka's Prâtisâkhya we have *not* the original work of Sâkalya, nor yet all its contents, even if it could be held

probable that in the present text of the *Rigveda-Prâtisâkhya* we possess the original work of *Saunaka*, for it is Professor Müller himself who shows us that in Sûtra 185 Saunaka states an opinion of Sâkalya, *which in Sûtra 186 he rejects*. Hence while admitting the posteriority of Pânini to Sâkalya—a fact which no one ever denied—it does not follow in the least that Pânini must have been also later than Saunaka. It is on the contrary easier to understand the real difference which exists between Sâkalya's rules as quoted by Pânini, and Saunaka's rules where partially resembling those of Sâkalya, on the assumption that Pânini *preceded* Saunaka, than on the theory that he was posterior to him—for in the latter case we should expect him to quote not Sâkalya but Saunaka who improved Sâkalya's rules.

I must reserve the consideration of other points of difference between Professor Müller and myself for the second edition of my Pânini. I will only mention one point apparently overlooked by Professor Müller, when dealing with some of my other arguments.

If the grammar of Pânini had treated of the so-called classical Sanskrit only, there would be an end of all comparison between it and the Prâtisâkhya works, and no inference could be possible as to their relative age. But Pânini's grammar deals largely with the Vedic language as well, and it was always considered, at all periods and by the highest authorities, as one of the six Vedāngas, the Vyākaraṇa. If we compare, however, all that is comparable in Pânini's work and the *Rigveda-Prâtisâkhya* as well as the other Prâtisâkhyas, it becomes evident at once, that in every single respect the Prâtisâkhyas are infinitely more complete, and deal much more satisfactorily with their subject matter than Pânini. Is it possible then—this is the question which Professor Müller fails to meet—that Pânini having before him the elaborate material worked out in the Prâtisâkhyas, could have written a grammar which in its Vedic portion is so vastly inferior to these works? or, if so, is it probable that in this case he could have earned the fame which in later ages raised him even to the rank of an inspired Rishi, and won for his work the title of a Vedānga? To answer this question we need only imagine the position of a modern grammarian, who, while professing to afford instruction in Vedic grammar, would lay aside the Prâtisâkhyas and content himself with the material found in Pânini.

But if, on the contrary, we conceived the Prâtisâkhyas to have been composed *after* Pânini, not only this difficulty but all the other difficulties, some of which have been already dwelt upon, would cease to exist. And we should then likewise understand that while completing and amending Pânini in those parts of his work which especially concerned them, the Prâtisâkhyas should have yielded to the temptation of trenching upon those portions of the Vyākaraṇa which properly speaking did not belong to their domain. And once entered upon such a course, it would become further intelligible that they should also deal in the same manner with the imperfect Vedānga treatise, the Sikshâ of Pânini, and that other matters, too, would then find their way into these works; hence that the *Rigveda-Prâtisâkhya* should encroach upon Chhandas, and even delight us with a picture of ancient Vedic education. In short we should understand that the Prâtisâkhyas would aim at becoming in their own fashion a kind of Vedic encyclopædia, containing, besides the doctrine of the transformation of the Pada- into a Samhitâ-text, a *supplement* to Vyākaraṇa, Sikshâ, and Chhandas, as well.

There is indeed in Professor Müller's edition itself a most interesting passage, which strongly confirms this view; but it has met with the untoward fate of being banished by him from the broad daylight of the text to which it belongs, to

the comparative obscurity of a note (p. ix.). In his MSS. it is the 11th verse from the beginning, and runs thus: *sikshâchhandovyâkaranaih* [*kalpa* for *chhando* is a misprint, corrected in the translation, p. xi.] *sâmânyenotalakshanam*, *tad evam iha sâkhâyâm iti sâstraprayojanam*; i. e. "the object of this (Prâtisâkhyâ) work is (to teach) how that which is defined in a general manner by (the Vedângas) *Sikshâ*, *Chhandas*, and *Vyâkarana*, is (modified) in this (special) school of the Rigveda." The only reason which Prof. Müller alleges for assuming that this important verse does not belong to the text is a peculiar one. A *Varga*, he says (p. xi.), generally consists of five verses; but as the *second Varga* closes after the 10th verse, this, the 11th verse, is probably a later addition to the text. Since, however, Prof. Müller himself thus admits that a *Varga* does *not always* consist of five verses, and as he himself, moreover, states that Uvata explains the verse in the beginning of the next, the *third Varga*, the question might be, whether it forms part of the second or the third *Varga*. But how, on the ground of such an argument—and no other is alleged by him—a verse, in every respect congruent with the text, could be declared to be foreign to it, is scarcely intelligible. It is clear then, that the author of the *Rigveda-Prâtisâkhyâ* himself declared his work to have been preceded by the three Vedângas of Pânini and Pingala, and to complete them, so far as his Vedic school is concerned.

In all probability this process of supplementing the three Vedângas named was a gradual one; and the successive growth of the Prâtisâkhyas might even be inferred from that of the *Rigveda*, for there are portions in it, the later date of which, compared to what must be considered its older parts, cannot be doubted. Some of these have been already pointed out by both M. Regnier and Professor Müller, and these portions, therefore, afford proof that the work in its present condition cannot even be the original work of Saunaka, much less that of Sâkalya the predecessor of Pânini.

Apart from these disputed points we must congratulate Professor Müller on his masterly edition and translation of the Prâtisâkhyâ text, and on a preface, too, which must afford satisfaction alike to those who agree with its conclusions, and to those who dissent from them.

TH. GOLDSTÜCKER.

THE MOABITE STONE.

The June number of the *Revue Archéologique* contains M. Ganneau's commentary on his second transcription, together with some additions and corrections, dated May 8 and 10. Kamosnadab (comp. Baalgad) is accepted with confidence as the name of Mesha's father, as also is הריבני (line 2), a conjecture proposed simultaneously by Drs. Weir, Nöldeke, and Oppert—see *Athenæum*, May 21. In lines 4 and 5 M. Ganneau admits that the name Omri suits the characters, so far as they can be traced, but states that no verb exists before the ׀. In lines 7 and 8 he reads, independently of Prof. Nöldeke, ׀[אר]; in line 8 too he now reads שׁת ארבען שׁת, "the days of his son (Ahab) were 40 years." In line 9, after ואעשבה, M. Ganneau reads האישׁו, and suggests that it may be an Arabizing plural from שׁוּחַרָה: in line 11 עטרת, Ataroth, the name of a town in Gad, Num. xxxii. 34. Could the ט in the latter word be made out with certainty, it would be important for palæography. In lines 12, 13, M. Ganneau proposes to read ואסחכיהם, "and I dragged it," and in line 18 ואסחכיהם; the suffixes are in each case separated from the verb. In line 18 he wishes to substitute for כלי "vessels," אהלי "tents," as being more suitable to the verb סחב. In line 14 M. Derenbourg's ingenious comparison of *Tsereth-hash-Shahar* (Josh. xiii. 19) is rendered unnecessary if M. Ganneau's decision in favour of the reading מחרת is right. We remark in passing that Sharan in line 13 may be the Sharon of 1 Chron. v. 16, a place belonging to God. M. Ganneau supplies the

lacuna in line 16 by reading, amongst other words, נכרת, "dominas," and נחמת, "puellas;" and renders the following words, "Car à Astar Chamos appartient la consécration des femmes." He regards Astar as another form of Ashtoreth, i. e. as the name of a goddess, not as Schlottmann, of a god. In his note on line 18 he rightly points out the importance of the word יהיה, which was evidently pronounced in common life by the Israelites of that time, from whom the Moabites must have heard it. In a note appended by M. de Vogüé, that eminent scholar proposes to read העפל at the beginning of line 21: he supports this by the rubbing sent to him by M. Ganneau. Schlottmann's conjecture, לספת (line 21), and the reading of Capt. Warren's photograph in line 32 (רד), are confirmed. M. Ganneau informs us that he is in possession of original fragments, containing more than 600 letters, thus restoring upwards of three-fifths of the entire stone. He also writes that in one of the lacunæ he has made the important discovery of the name of *David*. Two or three readings of interest from other sources may be added. M. Deutsch mentions that M. Klein, the original discoverer of the stone, has on his rough copy the words "from Thamor to [Je]richo." Dr. Geiger and Dr. Schlottmann have contributed articles on the inscription to the forthcoming number of the *Journal of the German Oriental Society*, pp. 212-226, and 253-260. Dr. Geiger takes כלאי in line 23 as equivalent to כלי, "vessels," and renders "I made the fire-vessels (required for the temple of Moloch), for there were none within Kir." He doubts Omri in line 4; but, with Schlottmann, accepts *hadDiboni* (lines 1 and 2). Dr. Schlottmann's remarks are supplementary to his published essay, an English translation of which is about to appear.

Intelligence.

Bopp Foundation.—On the 16th May, the anniversary of the incorporation of the above foundation, two prizes were awarded for important labours within the department of Sanskrit and of Comparative Philology, —the first prize of 300 thalers to Prof. W. D. Whitney, of New Haven, Conn., U.S.A., for his excellent edition of the Taittiriya Pratisakhyâ; the second of 150 thalers to Dr. W. Thomsen, of Copenhagen, for an essay upon the influences of the Germanic on the Finno-Laponic languages.—*Tribner's Record*.

Contents of the Journals.

Archives Paléographiques. Livraison II.—De l'écriture ouigure.—Sur quelques particularités des inscriptions cunéiformes anariennes.—De l'écriture sanscrite ou devanagari.—Sur l'écriture talaing.—De quelques inscriptions découvertes en Sibérie.—Notice sur les écritures océaniques.—Bibliographie paléographique.—Atlas. Inscriptions sibériennes; inscr. de Yucatan; stèle de Mésa; facsimile d'un MS. Sanscrit à peinture; comparaison de l'alphabet javanais et de l'alphabet pâli; reproduction du MS. mexicain dit Codex Telleriano-Remensis.

Ascoli's *Lezioni di Fonologia comparata*, rev. by M. Bréal, in *Rev. Crit.*, June 4. [The most copious and most interesting work on the subject.]

Rogers' *Buddhaghosha* and Max Müller's *Dhammapada*, rev. by L. Feer, in *Rev. Crit.*, June 11. [Appreciative: the origin of the *Dhammapada* still an unknown problem.]

Studies on Rabbinic Etymology, by J. Perles, in *Grätz's Monatschrift*, June.

New Publications.

BASTIAN, A. *Sprachvergleichende Studien*. Mit besonderer Berücksichtigung der indo-chines. Sprachen. Leipzig: Brockhaus.

CHABAS, F. *Mélanges égyptologiques*, 3^{me} série, 1^{re} livrais. Maisonneuve.

HERVEY DE SAINT-DENIS. *Le Li-Sao*, trad. du chinois. Commentaire et texte. Maisonneuve.

OPPERT, J. *Les inscriptions de Dour-Sarkhyan (Khorsabad) provenant des fouilles de M. Place, déchiffrées et interprétées*. Paris: Imprimerie Impériale.

PINDAPITRYAJNA. *Das Manenopfer mit Klößen bei den Indern*. Von O. Donner. Berlin: Calvary.

POTT, A. F. *Etymologische Forschungen*. Part II. Detmold: Meyer.

REBOUD. *Recueil d'inscriptions libyco-berbères*. Klincksieck.

Classical and Modern Philology.

Nouvelles Recherches Historiques et Critiques sur Pétrone.—
Par J. E. Petrequin. Paris : Baillière, 1869.

IN this book M. Petrequin gives the results of many years' attention to Petronius, or rather the history of Petronius ; for the remarks on the text are few and of no critical importance, and the translations of some of the poetical fragments with which Petronius diversified his prose fiction are of average excellence and no more. As a specimen of the former we may observe that in the lines (c. 14),

"Ipsi qui Cynica traducunt tempora cera
Non nunquam nummis vendere verba solent,

where *cera* is [the reading of the best of Bücheler's MSS., *cena* of the rest, M. Petrequin prefers the metrically questionable *scena*, with the following forced explanation : "Ceux-là mêmes qui en public comme sur un théâtre déblatèrent contre leur siècle avec une cynique effronterie." It is more probable that *cera* means the wax which the Romans used for painting, and the line may be translated, "The very men who use the colours (brush) of the cynic to defame the times." Few again will approve of introducing in the line

"Areaque attritis ridet adusta pilis" (c. 109),

so very doubtful a word as *nidet*. In fact, it would seem that M. Petrequin is unaware of the existence of Bücheler's authoritative and admirable edition (Berlin, 1862) : though it is only fair to him to mention that the Petronian labours of an American, Charles Beck, published at Cambridge, Massachusetts, in 1864, and containing a collation of twenty-one MSS., have first become known to us through himself (*Recherches*, p. 179), another proof, if any were wanted, of the truth of his own remark, that no classical author has ever suffered so much from suppression, or so nearly justified the suspicion of a "conspiracy of silence." It is remarkable, in connexion with this fact, that no classical author has been such a favourite of physicians ; M. Petrequin, himself a physician, mentions more than twenty medical editors or annotators of the *Satiræ* (p. 7).

Petronius, or, as he is sometimes styled, Arbiter, is quoted before the 5th century by Terentianus Maurus (whose notice is considered by Bücheler the earliest), Servius in his commentary on Virgil, and St. Jerome ; between 400-500 by Sidonius Apollinaris, Macrobius, and, though his age is uncertain, Acro, the scholiast on Horace ; between 500-600 by Priscian, Joannes Lydus, and, if the usually assigned dates may be trusted, by Fulgentius, Diomedes, as well as Sergius and Pompeius in their commentaries on Donatus ; in the 7th century by Isidore of Hispalis ; if we may believe John of Salisbury, the story of the Ephesian widow would seem to have been excerpted separately at the end of the 4th century by Virius Flavianus Nicomachus ; and Bücheler thinks it probable that the whole work of Petronius was reduced to extracts about this time, the age of Theodosius, and certain, that from the 7th century onwards it existed only in a fragmentary form, indeed substantially much as we have it now. This is a large conclusion, and, considering the darkness of that period, more than doubtful ; the influence of Christianity would, it is true, have been likely to make so licentious a work as the *Satiræ* rare, and, if once systematically reduced to extracts, still rarer in its original and perfect form ; but the excessively fragmentary condition of what now remains is too casual, too full of unintelligible lacunæ to make it certain that a systematic anthology of the work was ever attempted at all, still less, if it was made, to justify us in concluding that we possess it in that shape still. In the 9th century the poem on the Civil War was known and imitated by a monk of Auxerre, and it was here that

in the 10th or 11th century was written a MS. used by Pithou, and now at Berne, as Bücheler infers from the identity of Pithou's citations with the readings of the Bernese MS., as collated by himself. In the 12th century John of Salisbury, in the 13th Vincent of Beauvais, read Petronius ; the latter ascribed to him some lines from the *Ætna*, probably on the strength of a MS., as in another MS. from the Beauvais library some epigrams, in some Italian MSS. of the 15th century certain *excerpta de verborum significatione* are also ascribed to Petronius, it would seem equally falsely.

The *Editio Princeps* is believed to have been printed at Milan, together with the *Panegyrici Veteres* and the *Agricola* of Tacitus, in 1482 ; such at least is the verdict of Brunet (quoted by Petrequin, p. 113), who denies the 1476 of Lord Spencer's copy to be simultaneous with the rest of the book. It was very imperfect, as were all the subsequent editions till that of Sambuc, a Hungarian physician, Anvers 1565 ; in which, with the help of a good MS. in his own possession, he for the first time printed the whole of the fragments as they appear in the Bernese and most still existing MSS. For, not to speak at present of the fragment known as the *Cena Trimalchionis*, preserved in the single MS. found a century later at Trau, there was, and perhaps still is, a class of MSS. differing from those represented by Sambuc's edition by a whole additional set of excerpts : such was the codex of Cujas, one so valuable that Scaliger made a complete copy of it (*Petrequin*, p. 167), a copy still existing (for there can be little doubt that it is identical with the paper MS. at Leyden, No. 61, which contains in Scaliger's handwriting all the *Satiræ* except the *Cena*), and collated in turn by Mommsen and Bücheler. This codex of Cujas, now lost, was used by Jean de Tournes (Tornaesius), with five other MSS., of which one belonged to Daléchamps, another had been employed by Sambuc, in the edition printed in Lyons in 1575 and known as Tornaesiana. In 1577, as M. Petrequin informed himself by referring to the Imperial Library of Paris, appeared what seems to be the first edition of Pithou, containing the text of Petronius, the fragments of him quoted in ancient authors, a list of various readings, and the satire ascribed to Sulpicia. The brothers Pierre and François Pithou of Troyes were among the most indefatigable of the classical scholars of the 16th century. "They scented a good book," says Scaliger, "from a distance as a dog scents a bone, or a cat a mouse." François seems to have had a happy knack of falling in with unknown or precious MSS. We hear of a MS. of Juvenal and Persius, which Mathias Corvinus had obtained for his library, passing into François' hands ; and it was he who in 1562 brought from the pillage of a Catholic abbey the first MS. of Phædrus, from which Pierre in 1596, if we may trust M. Petrequin, printed the *Editio Princeps* of that author. Pierre is best known by his 'Anthology of Latin Epigrams' (*Epigrammata et Poematia Vetera*, Paris 1590) and his *Petronius*, both published without his name. As early as 1565, Pithou had announced in his *Adversaria* (ii. 2) that he possessed a MS. of Petronius more full, more complete, and more correct than any then known edition. Of the two fuller MSS. which Pithou mentions in the "varietas lectionum" at the end of his larger and more generally known edition of 1587 (we have seen that an earlier one had appeared in 1577), the MS. of Toulouse and an old Benedictine MS., we may suppose the latter to be the one alluded to in the *Adversaria*, as the Toulouse codex was in parts defective (*Bücheler*, p. xiv.). Bücheler believes this MS., like that of Cujas, to have perished in the French civil wars of the 16th century. M. Petrequin, on the contrary, asserts that it still exists at Paris (p. 53). Be this as it may, Pithou's edition was at once

hailed as a great book; and together with that of Jean de Tournes may be said to constitute the second epoch of Petronian development: the first being represented by the edition of Sambuc, which, however, as we have seen, is itself nearly contemporaneous with the publication of the two others.

Pithou's edition was reproduced by a succession of editors, the chief of whom are Goldast and Bourdelot, not, it is to be regretted, without interpolations which, in the view of modern criticism, render them worthless, for nearly a century. Between the years 1645-1655, according to M. Petrequin (p. 66), Marinus Statilius, a native of Trau, in Dalmatia, discovered, on returning from Padua, where he had studied law, in the library of his friend and townsman Nicolas Cippi, a MS. containing a large portion of the *Satirae*, till then unknown. He seems to have mentioned it to several of his friends, but to have been prevented by his employments from taking any immediate steps to publish it. It was through the intervention of John Lucius, who published later (in 1666) a *History of Dalmatia*, and who lived for some time at Trau, and there made his first collation of the MS.—he made a second later at Rome in 1668—that, with the consent of Priuli, the governor of Dalmatia, and Grimani, the Venetian legate at Rome, the MS. was sent to the latter place for inspection. We may suppose that it was there decided to be beyond dispute; for in 1664 the new fragment was printed at Padua, without the knowledge of Statilius. The same year a French physician, J. Mentel, under the pseudonym of J. C. Tilebomen, published another edition at Paris. It was followed by the editions of Scheffer (Upsala, 1665), of Reinesius (Leipzig, 1666), of Arnold (Nuremberg, 1667); and of Michael Hadrianides, printed at Amsterdam in 1669 from an exact copy of the MS. furnished to the Brothers Blæuw by John Lucius, who had transcribed it at Rome. No classical discovery ever made a greater noise or was so hotly discussed as this Trau fragment, the *Cena Trimalchionis*. This is not wonderful if we consider its length, about a third of the entire work remaining; its modern, almost Shakesperian humour, and the immense light it throws on the earlier history of the Roman emperors. Very shortly after its appearance it was violently attacked by J. Wagenseil of Nuremberg as the forgery of an impostor; by Adrian de Valois as barbarous, illiterate, and utterly unworthy of Petronius; by Reinesius as, in part at least, the invention of a Petroniaster. On the other hand, it was defended by Gradi, the librarian of the Vatican, one of the Latin Pleiad formed under the protection of Pope Alexander VII. at Rome, as well as by Pierre Petit, a physician, and one of the Latin Pleiad of Paris, in his *Responsio ad Dissertationem de Tragur. Petronii fragmento*, published at Paris in 1666 under the name of Marinus Statilius, and not to be confounded with a different *Apologia pro Petronii fragmento*, also published under the name of Statilius in the Amsterdam edition of 1669, and supposed to be by Gradi (*Petrequin*, pp. 75, 125). Jacob Spon said of the division of opinion on the fragment, "Europe was divided into three camps: Italy and Dalmatia supported its legitimacy; France and Holland disavowed it; Germany held itself neutral." We may ask, what part did England take? M. Petrequin is silent on this point. It was not till 1675 that Spon himself cleared up the matter by inspecting the MS. in person at Trau, and giving a detailed account of it. It was no longer in the house of its original owner Cippi. On its return from Rome, it had been deposited with Marinus Statilius, now old, and a valetudinarian. Spon's description for the time is sufficiently precise, but omits several particulars detailed by Bücheler, whose account is here followed. The MS. is a folio of the material called bomby-

cine, and contains *Tibullus, Propertius, Catullus*, the *Epistle of Sappho to Phaon*, the ordinary excerpts from *Petronius*, then the *Cena Trimalchionis*, the *Moretum*, lastly, the poem on the phoenix ascribed to Claudian. The excerpts from Petronius, not the *Cena Trimalchionis*, as Spon asserts, are headed *Petronii Arbitri Satyri fragmenta ex libro quinto decimo et sexto decimo*, and at the end of them (hence Spon's mistake) is the following subscription:—*Petronii arbitri Satyri fragmenta expliciunt ex libro quinto decimo et sexto decimo*. On p. 179, where Catullus ends, is written in the same hand, at the bottom of the margin,

1423 di 20 nohr p cy
epte 6 . . versus 228.

The MS. therefore belongs to the earlier part of the 15th century, and, as Spon observes, "Ce siècle-là n'avoit pas des esprits si bien faits que Pétrone, pour pouvoir se déguiser sous son nom." Ten years later, in 1685, Mabilion saw it at Modena. In 1703 it must have been in Rome, as from a note at the beginning, "Codex emtus Romae an. 1703, Reg. 5623." It was then purchased there for the royal library of Paris (see *Petrequin*, notes 46, 61). There it remains still, numbered at present 7989; but M. Petrequin is not justified in saying that it is almost forgotten. To say nothing of the careful collation contained in Bücheler's edition of the *Satirae*, it was examined by Santen for his projected edition of Catullus, and more recently by Sillig, from whose collation extracts may be seen in Rossbach's and Schwabe's editions of that author. Of its genuineness there is no doubt; and the *Cena Trimalchionis* has ceased to be questioned. Of the subsequent and real Petronian forgeries—in 1693 a fragment published by a French officer, Nodot, professedly from a copy of a MS. obtained at the capture of Belgrade from a Greek renegade by another French officer named Dupin, a MS. never forthcoming; and in 1800 of a fragment purporting to come from St. Gall, but really invented by a Spaniard, Joseph Marchéna, of which also, we need scarcely say, no MS. is forthcoming—we shall not speak here, but refer to M. Petrequin's interesting discussion, in which will be found a very plausible account of the authorship and construction of the former, and all that it is needful to know of the latter. R. ELLIS.

Medieval Greek Texts: being a collection of the earliest compositions in Vulgar Greek, prior to the year 1500. Edited with Prolegomena and critical Notes, by Wilhelm Wagner, Ph.D. Part I. Lond.: Asher and Co. 1870.

THE publication of this work is highly creditable both to the Philological Society, whose extra volume it forms for 1869-72, and to its editor, Dr. Wagner. The subject is a difficult one, owing to the insufficiency of books of reference relating to it, and the small extent of the literature itself, which renders it almost impossible in some instances to determine the true meaning of words. The fewness of the MSS. also, and occasionally the corrupt state of the text, call for great care and skill in emendations, and high praise is due to Dr. Wagner for the way in which he has executed this part of his task. At the same time, we must not forget what is due to M. Gidel, the accomplished author of the *Études sur la Littérature grecque moderne*, who has generously lent a helping hand in copying or comparing some of the texts which are printed here.

The portion of the work which is now published contains seven poems, all in the "political" verse, and ranging in date from the 13th to the end of the 15th century. Three of them now appear for the first time. Though arranged on no definite plan, this collection serves to illustrate the principal classes into which the medieval verse compositions

in Vulgar Greek may be divided—the romances of Greek origin, those derived from a Western source, and the “dirges” or “laments,” a peculiar kind of native poems. To the first of these belong the “History of Belisarius,” and the “Recognition”—an extravagant story, with many of the features of a fairy tale, about a child who is discovered by his father in consequence of his deeds of prowess. The romance of “Apollonius of Tyre,” again, though the subject was a favourite one in the West, and though the author professes that it is a translation into Greek “from the Latin” (that is, as Dr. Wagner shews, from some Western language), is of Eastern origin, as is proved by the Greek names being preserved. On the other hand, the love story of “Florios and Platziadora”—a lengthy poem, extending to nearly 1900 lines—is a version of the well-known romance of “Flores and Blancefleur;” though in this instance the French original has not been directly imitated, as has been the case with several poems which M. Gidel has examined at length in his work already mentioned, but the story has passed through an Italian medium, probably a poem in that language based on the tale of “Filocopo,” in *Boccaccio*. To the class of “laments” belong the “Lament concerning Tamerlane,” a fragment; the “Lament for Constantinople;” and the poem called “The Plague of Rhodes.” All these relate to the sufferings of the periods at which they were composed.

It would be beyond our purpose to criticise further the contents of these poems, but a few words should be added on the two last-named, together with the “History of Belisarius,” as these three have with good reason been attributed to the same author, Emmanuel Georgillas. About this point, indeed, some question has been raised, but the internal evidence is such as hardly to leave any doubt on the subject. One source of the interest attaching to them is that the author lived at the time of the fall of Constantinople. Thus the “History of Belisarius,” which, as we learn from line 831, was written before that event, ends with a lamentation over the probable fate of the city, and the misfortunes of the Empire, which he attributes to the sins of the people. The “Lament,” on the other hand, which is the most truly poetical piece of all those in this volume, was written just after the event, and seems inspired by real feeling, so that it possesses much of that natural pathos which is so conspicuous in the modern Romaic ballads. The passage which describes the leading into captivity of the citizens, in particular, is deeply pathetic. Besides this, the poems of Georgillas are valuable as enabling us to trace the introduction of rhyme into the political verse—an ornament which has subsequently been much employed in the popular poetry. For while in the poem on Belisarius there is no trace of it, in the “Lament” it is introduced in a tentative way, and in special passages, such as the description of the capture; and the “Plague of Rhodes” is regularly rhymed all through, showing that in the interval between 1453 and 1498 this species of poetry had become well established.

The language in which these compositions were written was the vulgar tongue of their period, and consequently very different from the style of all but the latest Byzantine historians, which was imitated from the classical authors. The greatness of the divergence between the spoken and written language can hardly surprise us, when we consider that it commenced at least as early as the fourth century of our era. In fact, the Greek of these poems, in respect of its grammatical form, differs little from the Romaic of the present day, and the expressions and modes of thought cannot fail to strike the reader as singularly modern. Here and there an imperative mood or a future tense is found,

but these are rare exceptions. At the same time, it is clear that these compositions do not thoroughly represent the spoken language of their time, but rather a more polished idiom, from the differences of dialect which exist between them. Thus “The Recognition,” though not later in date than the 14th century, is far more corrupt in its forms than any of the others; and though elsewhere *ou* is still the usual negative, in this poem *den* is commonly found, and even the still more modern *ochi* appears. A difference may also be traced between the several poems in respect of the Italian words introduced. Thus, while the “Story of Apollonius” is singularly free from these, the “Plague of Rhodes” contains great numbers of them, and we meet even with such expressions as *prima vera* (“primavera”) for “spring.” In all of them may be traced the beginnings of peculiarities, which have become rampant in Modern Greek. Such, for instance, is the tendency to throw forward the accent on to the last syllable—a change which is mainly attributable to the agency of the palatal *j*, as M. Maurophydes has pointed out in his Essay in Kuhn’s *Zeitschrift* (vol. vii.) on the influence of that letter in Romaic. Such again is the fondness for metathesis in such words as *βγάλλω, βγαίνω*, for *έκβάλλω, έκβαίνω*: and the tendency to aspirate mutes, as in *κόφτει, πέφτει, κόλφον*, &c. We may also notice the early occurrence of certain objects of comparison which have become stereotyped in the Modern Greek ballads, such as the cypress-tree to represent a graceful figure, and the “Nereid,” that is, the malevolent fairy which now bears that name, to symbolize female beauty: and the mention of other objects of superstition, such as Charon, the angel of Death, who is described as introducing the plague into Rhodes in a passage that most curiously combines allegory with popular belief; and the Vampire or *καταχανάς*—a word that is used both in this sense, which it still retains in the modern Cretan dialect, and also with the earlier meaning of “destroyer,” in which sense it is applied to the Turks in the “Lament on Constantinople.”

The few points which have here been noticed may give some idea of the numerous subjects of interest that are raised by this volume. In his Prolegomena, also, Dr. Wagner has given an interesting sketch of the rise of the accentual verse, and of the medieval literature that is known to exist in the vulgar dialect, and has illustrated the subject by the light of the most recent researches. We shall look forward with much interest to his next instalment of similar works; and still more to the glossary and exegetical notes which he promises, and which, if executed with completeness, will be invaluable.

H. F. TOZER.

Opuscula Philologica.—Fred. Ritscheli. Volumen ii. ad Plautum et Grammaticam Latinam spectantia. (Leipzig, 1868.)

THIS volume, containing a collection of papers published by Ritschl in periodicals at intervals between 1835 and 1855, gives a vivid impression of the minuteness and activity of recent German research in the field of early Latin. The singular merit of Ritschl (whose labours have given the chief stimulus and guidance to modern scholarship in this department) consists in his having regarded the study of the early inscriptions as correlative to that of the language of the dramatists. The book before us exhibits not so much the results (which can hardly be said to be yet fully made out) as the processes of his enquiry, so far as the dramatists are concerned. The epigraphical essays, as we understand from the preface, will follow in another volume.

That a volume like the present should exhibit some changes of view is only natural: nor will those who value discussion for its own sake complain if they occasionally find (as in the first paper on the MSS., and in the Excursus on the prosody of *alterius*) that they are landed at the end of an

essay or series of essays in a theory the reverse of that from which they started. It seems, however, surprising that the author, even so far back as 1835, should have elaborated a hypothesis on the history of the Plautine MSS. before he had seen the Vatican (D); and that he should have written in an authoritative tone on the prosody of *alterius* without having thoroughly considered that of *illius, istius, &c.* But by far the most important change which Ritschl's views have undergone, is his abandonment of the theory of ecthlypsis in favour of the theory of the dropping of final consonants and the shortening of final vowels (Preface, p. x.). On the other hand, Ritschl is assured, even to dogmatism, of the truth of his former ideas on Accent. We are sorry that the volume contains nothing that can be called a discussion of this subtle and difficult subject. Corssen's method of treating the matter (*Aussprache, Vokalismus und Betonung d. Lat. Sprache*, ii. p. 401 foll.) may be too rigidly arithmetical; and his theory, adopted in the main by Dr. W. Wagner, may be doubtful; but it deserves more notice than an assurance of its falsehood, and a prophecy of its fall (Preface, p. xiii.).

The 'Plautinische Excursus' form the kernel of the volume. All are interesting and suggestive: among the best perhaps are No. XIV., on "pos," "poste," "post," "an," "ante;" No. XX., on the differences between the scenic and dactylic poetry, the elegant and thoughtful commencement of which we recommend to all students of metre; and No. XXVI., on the nom. plur. in *s* of the second declension. The 'Glossarium Plautinum' is fragmentary, and in its present shape so arranged as to be of little use to the general student. Whether the ingenious resuscitation of a supposed "iurigare" for "iurgare" (p. 427), and "feminur" for "femur" (p. 437), will be hereafter considered well-founded is perhaps doubtful.

H. NETTLESHIP.

Journals and Serials.

The *Scelta di Curiosità Letterarie* (Bologna: Romagnoli, 1870) No. 105, contains the "Trattato dei Ritmi Volgari" of Gidino da Sommacampagna, edited from the unique and contemporary MS. of the fourteenth century (preserved in the chapter library at Verona), by Gio. Batt. Giuliani. The name of Gidino da Sommacampagna was first mentioned by Scipione Maffei, who found his work in Bologna. He was a Venetian in the larger sense of the word, and lived during the middle of the fourteenth century. Hence his treatise is of the greatest importance, with regard both to the dialect in which it is written, and of which it is the oldest pure monument, being the first treatise written in the vulgar tongue which deals with the laws of Italian rhythm. It was preceded only by a short treatise of Guido Cavalcanti, at the end of the thirteenth century, and by another of Antonio da Tempo, 1332, both in Latin. Gidino divides the poetical productions into seven classes (Sonetti, Ballate, Canzoni, Rotondelli, Madrigali, Serventesi, Moti confetti), and explains minutely the number of verses, position of rhymes, etc., in each. In an appendix the editor prints from Ozanam's edition some strophes from the first of the two Cantica di *Fra Giacomino*, the earliest monument of the Veronese dialect, and five other early pieces in the same dialect. Some phonetical and glossarial notes conclude the volume.

Revue Critique, June 4. M. Bréal: Ascoli's *Lezioni di Fonetologia comparata*. [Very laudatory.]—Anon.: Rose's *Anacreontis συμποσιακά ἡμιδμια*.—Anon.: Brachet's *Dictionnaire étymologique de la langue française*. [Most favourable: discusses the relation between M. Brachet's book and those of MM. Schéler and Littré.]—June 11. Thurot: Theil's translation of Madvig's *Latin Grammar*. [Sums up Madvig's services to Latin philology: the French translation is pronounced inexact and obscure.]—June 18. Anon.: Volkman's *Plutarch von Chaeronea*, Part II.—*VARIA*: H. Weil on the Anacreontic poem in Bergk's *Lyrici Græci*, p. 1078. [The writer wishes to shew that it was addressed to Coluthus the poet.]—June 25. W. C.: Blümner de *Vulcani in veteribus artium monumentis figura*.—Tournier: Ellendt's *Lexicon Sophocleum*, ed. alt. [Awards but modified praise to the editor, Genthe.]

Intelligence.

Professor Studemund, of Greifswald (formerly of Würzburg), who has almost unceasingly devoted himself to the exploration of the difficult

Ambrosian palimpsest, and whose readings of the *Trinummus* appeared in the *Rhin. Mus.* some time ago, is at present engaged on an exact reproduction of the whole MS. by means of a new and original process. This work will be a very important contribution not only to the exhaustive criticism of Plautus, but to our paleographical knowledge in general.

L. Dindorf has published the first volume of a collection of the *Historici Græci minores* (Teubner), containing *inter alia* the fragments of Nicolaus Damascenus.

The 2nd volume of the new edition of Corssen's *Aussprache und Vokalismus, &c.*, has at last appeared. In many parts the work is entirely new. Dr. Corssen is at present in Palermo for the purpose of examining some *cippi* lately discovered, and of great philological importance.

Dr. Eysenhardt is bringing out a new text of Ammianus Marcellinus, of which the first fasciculus has already appeared (Vahlen: Berlin), to be followed by the second, including introduction and index, in the autumn. Besides using the emendations of Gelenius and H. Valois, which have exercised but little influence upon previous editions, the editor has collated the principal MS. (Fulda, 9th century) at present in the Vatican Library, of which the few samples hitherto given by H. Valois convey but an imperfect impression. Although some lacunæ still remain, a very large number of places are for the first time rendered intelligible by this collation.

We are glad to see signs of revived activity on the part of the publishing world in Germany. A new edition of the first volume of Ritschl's Plautus is promised, as well as the *Acta Societatis philologæ Lipsiensis*, which are to appear shortly under the auspices of the same scholar. Among the other announcements of Messrs. Teubner are (1) a dissertation on Rhianus Cretensis, by C. Mayhoff; (2) a wholly new critical edition of the Oedipus Tyrannus, by Fr. Ritter; (3) a monograph by C. A. Bretschneider on Greek "geometry and geometers before Euclid;" (4) the concluding part of Teuffel's *History of Roman Literature*; (5) a biographical sketch of the late Augustus Schleicher, by Dr. S. Lefmann, of Heidelberg.

Professor Böhmer, of Halle, is about to start a new periodical devoted to the study of the Romance languages.

Philologists will be glad to learn that the important collection of ancient Irish glosses contained in the celebrated Irish MS. of the 8th century, preserved in the Ambrosian Library at Milan, will very soon be published as a whole, by Prof. J. G. Ascoli of that city. Valuable selections from this rich repertory of obsolete Irish words have already been published by Zeuss (*Gram. Celt.*), Stokes (*Goidilica*), and Chev. Nigra (*Gloss. Cod. Turrin.*, and *Revue Celtique*, No. 1.); but a complete edition was urgently required. The collection is undoubtedly the richest of its kind in existence, and contains material enough for the construction of a grammar of old Irish. Signor Ascoli is favourably known as a general philologist; but in the department of Celtic it is to be regretted that he has not the special training which Stokes and Nigra seem to possess, and which is essential to the proper fulfilment of the task Prof. Ascoli has set before himself.

New Publications.

- ARISTOXENUS. *Éléments harmoniques d'Aristoxène, traduits en français pour la première fois par C. E. Ruelle*. Paris: Haffner.
 BASTIAN. *Sprachvergleichende Studien*. Leipzig: Brockhaus.
 CAESAR. *Emendationum Hephæstionearum; pars 2*. Marburg: Elwert.
 CATONIS philosophi liber, vulgo dictus Dionysii Catonis distichi de moribus; rec. F. Hauthal. Berlin: Calvary.
 EUDEMI Rhodii fragmenta: coll. L. Spengel. Editio sec. pretio minor. Berlin: Calvary.
 HAGER. *Quæstionum Hyperidearum; capita duo*. Leipzig: Gräfe.
 HEUSSNER. *Observationes grammaticæ in Catulli Veronensis librum*. Berlin: Calvary.
 HOLTZMANN, A. *Altdeutsche Grammatik, umfassend die gothische, altnordische, angelsächsische u. althochdeutsche Sprache*. 1 Bd. 1 Abth. *Die specielle Lautlehre*. Brockhaus: Leipzig.
 HOMER'S ILIAS, erklärt von J. La Roche: Part II. (libb. 5-8.) Berlin: Ebeling und Plahn.
 NICOLAI. *Ueber Xenophon's Hiero*. Berlin: Calvary.
 ROEPER. *De Q. Ennii Scipione*. Berlin: Calvary.
 ULFILAS, oder die uns erhaltenen Denkmäler der gothischen Sprache. Text, Grammatik u. Wörterbuch. (Stamm.) 4 Aufl. Von Moritz Heyne. Paderborn: Schöningh.

ERRATUM IN No. 9.

Page 243 (a) 3 lines from bottom, for "The third treatise was published by M. Dukes in the original Arabic, as well as in the Hebrew version" read "The third treatise was published by M. Dukes in the Hebrew version, which is here republished by Mr. Nutt, together with the original Arabic."

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	PAGE		PAGE		PAGE
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GENERAL LITERATURE AND ART :—		Gegenbaur's <i>Outlines of Comparative Anatomy</i>	287	Wright's <i>The Kamil of El-Mubarrad</i>	298
Comparetti's <i>The Book of Sindbad</i>	277	Prof. Tyndall's <i>Researches on Diamagnetism and Magneto-Crystalline Action</i>	289	Intelligence, Selected Articles, Contents of the Journals, New Publications	299
Morris' <i>The Story of the Volsungs and Nibelungs</i>	278	Taine's <i>De l'Intelligence</i>	290		
Mézières' <i>Petrarquæ</i>	279	Scientific Notes, New Publications	292	CLASSICAL AND MODERN PHILOLOGY :—	
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De Wette's <i>Introduction to the Old Testament</i>	284	Contents of the Journals, Selected Articles, New Publications	297		
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General Literature and Art.

The Book of Sindbad. [*Ricerche intorno al libro di Sindibâd, per Dominico Comparetti, professore nella Regia Università di Pisa. Milano, 1869.*] (Extracted from the Memoirs of the Royal Institute, vol. xi.)

AMONGST the story-books which furnish a considerable portion of the tales circulating in Europe and elsewhere, that called the *Seven Wise Masters* is indisputably one of the most important. Many and various are the researches which have been made with more or less thoroughness into its history; but hitherto its origin has been enveloped in obscurity. This, no doubt, is ultimately to be sought in India; but the (probably Buddhistic) original—if, indeed, it still exist—has not yet been discovered. The main point, therefore, to be established is, which of the known versions of the collections of stories in question is the most ancient. Twenty-five years ago no less an authority than Professor Brockhaus assigned the greatest antiquity to the version known as the "Eighth Night" of Nachshebi's *Tooti-Nameh*, and this opinion has hitherto held its ground. Brockhaus further conjectured that the original of Nachshebi must be contained in the Indian *Çukasaptati* or *Book of the Parrot*, of which only the title was then known. Somewhat later this book was made accessible to scholars, and the conjecture was found to be but partially confirmed. Isolated stories of Nachshebi reappeared in the *Book of the Parrot*, but the main framework which connected them was wanting, so that Nachshebi's version was still regarded as the oldest form of the book of the *Seven Wise Masters*. To controvert the received view is the object of Prof. Comparetti's present work, the main drift of which is as follows.

By a careful critical comparison of all the known versions he has endeavoured to make out the true form of the book, and he assigns as the common source of them all a collection which he calls the *Book of Sindbad*, and which he shows must have existed in the tenth century after Christ, the very time at which we also find the earliest mention of a *Book of Wise Masters*, and that in an Arabian author. Without entering into the question of the real Indian original, Comparetti conceives himself justified in assuming that it did not contain the second stories of the "Viziers" which are to be found in certain later versions. These stories, as well as that of the "Clever Parrot," which forms the framework, were, according to him, not introduced into the *Book of Sindbad* until later, and after the work had migrated from India. He thinks also that they came from another Indian story-book, namely, the *Çukasaptati*. The existence in early times of a double version thus explains the statement of the Arabian author, who speaks of a double recension, one on a small, the other on a larger scale, and probably meant by the latter the enlarged recension, including the additions from *Çukasaptati*. This, again, which Comparetti attributes to the Persian Musa, who wrote Arabic, and probably lived before the tenth century, was then translated from the Arabic into Syriac, and from this, at the end of

the eleventh century, into Greek, under the title of *Syntipas*. The *Syntipas* is thus the oldest form in which the *Book of the Seven Wise Masters* has come down to us. The next to this in importance is the Spanish translation (*El Libro de los Engannos*), made from the Arabic about the year 1253, and which Comparetti prints in full for the first time. This translation is only found in a single manuscript at Madrid, which is in a very bad state, though of great value, as representing an Arabic version known previous to the year 1253. Next in order of importance is the Hebrew translation (*Mischle Sendabar*) from the Arabic, made by the Rabbi Joel, whom Comparetti is disposed to regard as identical with the translator of the *Kalilah ve Dimnah* (about the year 1250). The two remaining Oriental versions which Comparetti makes use of in his investigations, are the Persian *Sindibâd Nameh*, and the "Eighth Night" of Nachshebi's *Tooti-Nameh*; the *Ten Viziers* and the *Seven Viziers* he lays aside as of no importance for his purpose.

If we turn now to the Western books of the *Seven Wise Masters*, it is quite clear that they have been derived from one or other of the Oriental versions of the *Book of Sindbad*; but, at the same time, they have been so entirely transformed by oral tradition as to retain but few traces of their origin. This may be seen by a comparison of a summary of the Greek version of the *Syntipas* with a summary of the French original of the old English metrical romance, *The Process of the Seven Sages*.

According to the Greek version:—

"King Cyrus of Persia had ten wives but no children. Howbeit, at last his prayers were heard and he had a son, whom he sent in due time to a teacher to be instructed. But after three years were over, and still the boy made no progress in knowledge, he was committed to the care of Syntipas the philosopher, who was commanded to finish his education in six months and six hours. Now when the appointed time came round, Syntipas consulted the stars and found that his pupil would fall into sore trouble unless he stayed away from his father for seven days longer. So, as Syntipas was bound on pain of death to bring back the child in time, he hit upon this expedient, to let the prince go back home but that he should not speak till seven days were over. Cyrus was very wroth when he saw that his son was dumb, and sought in vain to find Syntipas, because men thought that he had given the prince a magic potion to drink. In the meantime one of the king's wives undertook to make him speak, so she takes him into her chamber and promises to set him on the throne of his father if he will marry her. At this the prince could not contain himself any longer for rage, and he cried and said, "Now I cannot answer thee but in seven days." Then the woman accused the prince that he had tried to force her, and he was condemned to death. Now the king had seven philosophers, each of whom told him two stories every day to turn him from his cruel purpose; and the woman generally told a story too, to urge him on to kill the lad. At last, on the seventh day, Syntipas himself appeared, and, after the king had been told a number of stories more, the woman is condemned to ride on an ass through the town with her face to the tail."

So the Greek *Syntipas*, the oldest extant version of the *Book of the Wise Masters*. The old French *Romans des Sept Sages*, on the other hand, is as follows:—

"Vespasian, the King of Rome, the son of Methuselah who lived nine hundred and ten years, was healed of his blindness by means of a cloth with which the wounds of Jesus had been stanchèd; and he made war against the Jews, and drove them out of their land into all the world, because they crucified the Lord Christ. Now, when he came back home again, he married the daughter of the Duke of Carthage, who bore him a son and died. [The scene is here changed to Constantinople.] The Emperor sent for seven masters from Rome to teach his son the seven liberal arts, and they take him with them to Rome. Howbeit the second wife of the king persuaded him to send for his son back again. The masters see in the moon that if the boy goes home he will say something to the king which will bring him to a violent death. But the son sees his deliverance in a little star, and the seven masters stay behind in St. Martin, a place near Constantinople. Now it came to pass that the Emperor was in the Church of Saint Sophia on All Hallows Day, with all his court, and he went to meet his son with bells, and music, and dances, and processions, but the boy turned away from his father's kiss and spake never a word: so the Emperor returned to his house sorely astonished and afflicted. Meanwhile the messenger who announced him exhorted the Emperor, according to the word of the seven masters, not to be aston-

ished at anything, but to wait for every marvel to be explained by time. [Here follows the same incident of the wife attempting to make the son speak and then accusing him.] Then the king called all his barons, high ecclesiastics, and learned scholars together to give judgment on his son, but found that they refused to condemn him. [Then follow the stories told alternately by the wife and a wise man, the last being told by the prince himself.] So at last the queen was condemned to die by fire."

The number of the stories told varies in the French poem and in *Syntipas*, in the latter being fifteen, in the former five-and-twenty, and of these only four are identical in the two versions, viz. (according to the headings in the English romance), *The King and his Steward*, *The Bore and the Herd*, *The Magpie*, and *The Knight and his Greyhound*. The last especially is a well-known story, and is found in all oriental as well as western versions, except *Nachshebi* and the *Seven Viziers*, and indeed elsewhere beyond the *Books of the Seven Wise Masters*, e.g. it forms the basis of the Welsh legend of Llewellyn the Great and his hound Gellert. That it is also found in classical antiquity I have proved long ago, and as this is the oldest form of the story, it may be interesting to give it at length.

According to Pausanias x. 33, 5, the inhabitants of the town of Ophiteia, in Phocis, told the following story:—

"There was once a rich man who had a little son, whom he put into a jar (*ἀγγεῖον*) and hid in a safe place from the lying in wait of his enemies. There a wolf fell upon him, but at the same moment a snake wound itself round the jar to defend the child. But the father when he came by and saw the snake, thought it would have slain the boy, and hurled a javelin at it, which killed not only the faithful snake but also his own son to boot. Some time after he found out how it was from the herdsman of the place, and he took the two carcases and burned them upon one pyre. And hence the town is called Ophiteia from the snake (*ὄφις*)."

To return to Comparetti's acute, careful, and fruitful research, we have no doubt that it will be well received by all students of the Literature of Fables. FELIX LIEBRECHT.

The Story of the Volsungs and Niblungs, with certain Songs from the elder Edda, translated from the Icelandic by Eiríkr Magnússon, translator of 'Legends of Iceland,' and William Morris, author of 'The Earthly Paradise.' London: F. S. Ellis, King Street, Covent Garden.

THE translators challenge attention to their work as the great Epic of the North as the tale of Troy is the great Epic of the South, and certainly there are points of contact. The tale of Troy was the property of the whole Greek race, and the tale of the Volsungs and Niblungs is the property of the whole Teutonic race. Both introduce the heroes of many divisions of the race which subsequently became separate states. In both, mythical and legendary elements are inextricably entangled. We are sure that Sigurd slaying Fafnir is the same as Apollo slaying Python; we are sure that Briseis and Chryseis must be cosmical impersonations of some kind, for they appear in India as well as in Greece. But when we try to carry the cosmical interpretation through, we find the same difficulty in both; the story is rooted in geography, and in the tale of the Volsungs and Niblungs the proper names coincide with those of historical characters so often that it is hard to believe that all the coincidences are accidental. It is not surprising that the ethnographical patriotism of the translators has made them overlook the reasons why stories which have such a similar place in the history of the Greek and Teutonic race have such a dissimilar place in the history of Greek and Teutonic literature; why Homer, as represented by Dictys and Dares, has been so much more to Englishmen than the *Edda* or the *Nibelungenlied*. It is probable that the Greek race was more highly gifted for artistic purposes than the northern; it is certain that the society of the Homeric age was artistically richer than the

society of the Icelandic sagas, for it was more complex and more regular. These Icelandic compositions are largely influenced by a spirit of *naïve* "historical veracity, a desire to get as quickly as possible through all that is remembered of the traditional facts. This tendency is not without its value; it excludes inartistic loitering," and sobriety is always impressive. But a literature of this kind is not suggestive, it does not germinate; it begins and ends in ballads, and the compilations that come between are scarcely epical—even in dimensions. *Volsunga Saga* is constructed like all Icelandic stories on the principal of beginning the Trojan War with Leda's Egg, and the Return of Diomed with the Death of Meleager, yet it is not a quarter of the length of either the *Iliad* or the *Odyssey*, which deal each with a single episode of the tale of Troy.

And the Sagaman was not a Homer, he was not even a Sir Thomas Mallory. The quaint archaic English of the translation with just the right outlandish flavour, does much to disguise the inequalities and incompleteness of the original. No one can trace in the translation the difference of style between the equable prose of chapters 1-8, 10, 40-41, with part of 43 (according to the division of the translators) where the compiler seems to have followed the lost *Sigurd's Saga*, quoted by old writers,—and the clumsy paraphrases of lays which make up the rest of the work, except chapter 22, which together with a few phrases elsewhere is taken, with little variation, from *Wilkina Saga*. The translators are aware of this coincidence between a work of the thirteenth century and one which they assign to the twelfth; but they give no explanation of this point, and no grounds for the date they assign. We have reason to be grateful to the awkwardness of the compiler for continually allowing poetical phrases to crop up in his prose, so that they can sometimes without trouble be turned back into verse, for the original of chapters 23-30 belonged to the lost leaves of our only MS. of *Saemunds Edda*; but this circumstance, which is an attraction to the student, is a difficulty, perhaps a temptation to the translator, who is led by literary interests to claim a liberty not always compatible with fidelity.

When a clumsy and unequal writer is to be brought up to an empirical standard of archaic elegance, it is easy to see how Vala-ript (which means quite literally Welsh cloth or Welsh stuff) comes to be translated "cloth dyed red by the folk of the Gauls." The same tendency to prettiness invades the notes; we are actually told that *Valkyrja* means "Chooser of the Elected," and *Valhall* "Hall of the Elected," instead of "Chooser of the Slain," and "Hall of the Slain." On the other hand, while "Battle-apple tree" of a warrior is paraphrased "Fair fruit of the byrnie's clash," other uncouth and difficult phrases like "Helmstaffe" for "warrior," or "Windhelm," *i. q.* "helmet of the wind," for "sky," or "sharp steel's root and stem," for "warrior," and the like, are left not only unadorned but unexplained, and where an explanation is given it is not always adequate. It is quite true that an outlaw was a *wolf's head*, but there is a difference between this and a *wolf in holy places*. This last condition surely answers rather to excommunication and to the profanation of the holy places than to outlawry. It would have been as well also to explain that the verse in *Fjölnis's* song translated "Great is the trouble of foot ill tripping" refers to the omen of stumbling before going into a battle or beginning a war, which Harold Hardrada vainly endeavoured to elude at Stamford Bridge. The last line of the same song is positively mistranslated, "And base to fall before fate grovelling," which has no connection with what goes before, and contradicts Norse sentiment into the bargain, for there "old age bends all knees, and fate and death lays all prostrate, rich and poor, weak and mighty." The

real meaning is "it is ill to rush headlong before (a man's) luck," which coincides admirably with the precepts of cheerful prudence just before. The notion is, the headlong fool rushes into destruction, leaving his luck behind him; while the wise man is wary and gives good luck time to go before and prepare his way. In the same spirit we are told that a "fey"-man's fylgja or "fetch" follows behind, whereas the fylgja of a man in health and wealth walks before him and heralds his coming.

The translators have not been able to efface the gaps and discrepancies of their story as completely as they have effaced its inequalities of style. The ballads which the compiler tried, or did not try, to work into his narrative, were written at different times and places; they sometimes represent incompatible traditions, and to appreciate them we ought to remember that, for the most part, they were intended to stand alone. The old poets are not responsible for the difference of tone between the scenes where Brynhild and Gudrun are contrasted as lioness and lamb, and those where Gudrun outdoes the ferocity of Medea, first in defence and then in revenge of her brother. They are not responsible for the way in which Sigurd's son disappears from the story, leaving his murder, among so many, to be a matter of inference, alluded to, but never stated. They are not responsible either for the omission of the love passages between Gunnar and Oddrun, which would be some excuse for the treachery of Atli, or for the identification of Sigdrifa, the companion of Odin and the goddess of victory, with Brynhild. This last identification gives a thoroughly sophistic look to the commandments of the goddess, and makes the portion of the lay, which the translators have called Sigdrifa Mal, appear a mere marvel of science and courtesy for Norse gentlemen; a rhetorical exercise of the same order as Nestor's advice to Neoptolemus, composed by Hippas. The translators have aided the identification by omitting Sigdrifa, which is given as the name of the sleeping shield-may in the birds' song. We notice, by the way, that the exigencies of alliteration have produced a fresh variation of every stanza of Sigdrifa's song of the formula ("Thou shalt know" such and such "runes"), which opens all. Nor are the old poets to blame for the astonishing chronological confusion of the story as we have it, where Sigurd's widow marries a king of the fifth century, her daughter marries Jormunrek or Ermanrik, a king of the third, while his other daughter marries Raguar, a king of the eighth or ninth. The legend lived on in many lays, and it fitted itself to many historical names; but while it was alive it never fitted itself to all at once. It is hard to see why the translators have omitted the story of Heimir and Aslaug, Brynhild's daughter, which has as much to do with the main story as the tale of Erp and Hamdir, and serves, besides the beautiful legend of the harp child, to connect the cycles of Sigurd and Raguar. But unanswerable questions were sure to multiply when the translators decided to use the lays as a supplement to the compilation, instead of using the compilation as a key to the lays. The worst consequence of this mistake is, that as we read the Saga continuously, the principal incidents are all anticipated before the birth of Sigurd. Sigi is betrayed like Sigurd by his brothers-in-law, Atli like Siggeir betrays, and Signy's vengeance is an anticipation of Gudrun's, both in its treachery and its ferocity of self-sacrifice. Sigrun's invocation to Helgi is just like Gudrun's invocation of Sigurd.

Still, with all its defects even the prose Saga abounds with beauties which justify the praise of Mr. Morris's lovely *Prologue in Verse*. There are touches of pathetic elevation, like the last words of Signy: "All these things have I done: that vengeance might fall on him, and that I too might not

live long; and merrily will I die with King Siggeir, though I was nought merry to live with him." And all the situations of the lays, where Brynhild is the heroine, are too lofty to be spoilt by paraphrase. Where she expounds Gudrun's dream, which is a prophecy of all that is to pass between them; where she meets Sigurd for the last time, and sacrifices her love to duty and revenge, and refuses his offer to undo what has been done by mistake; where she forbids any to be driven by hand or word to follow her to her wedding with Sigurd on the funeral pile, while she offers wealth to be enjoyed beyond the grave to all who will follow her of their own accord,—the story is on the highest level of artistic tragedy. Gudrun's lament is later and more literary; it turns like Mr. Tennyson's well-known lines, "Home they brought her warrior dead," on the difficulty of winning tears. Each of her women in turn recounts her own greatest sorrow, till the wisest uncovers the face of the dead, and bids her embrace him once more. Then the tears come, and the words; and it is an unimpeachable testimony to the power that they gain from the situation that St. Gertrude sang the Low Dutch version of Gudrun's lament daily as a lamentation for her beloved. The story falls where the story of the *Nibelungenlied* rises, when it comes to the death of the Giukung. The way in which Gunnar receives the tokens, feigned and true, of Hogni's death, is of course very lofty; but the effect is marred by the motionless self-distrust with which he provokes his brother's death. The murder of Erp is grimly told by Sorli, and Hamdi's is grimly told; but it is almost too silly to be tragical; and it is hard after all to care for the deaths of men who did not care for their own lives. Norse literature, when all is said, must still be left to students. When will the author of *Jason* give us the final perfect English *Odyssey*? G. A. SIMCOX.*

Petrarque: Étude d'après de nouveaux Documents. Par A. Mézières. Paris: Didier, 1868.

THE life of Petrarch has been written frequently, and in many languages, but the present biography, though in some respects a sketch, may claim to be the first that is really complete. The reason of this is to be found in the neglect with which a great part of the poet's correspondence has been treated. Petrarch collected and edited his letters in the latter part of his life, excluding those which he regarded as of inferior interest, and arranging the rest under the heads of *Familiar Letters*, and *Letters in Old Age*, together with a smaller number which were formed into a separate collection in order to lessen the bulk of these volumes. The *Familiar Letters* composed twenty-four books, and of these only eight were published in the fifteenth and sixteenth centuries: at the beginning of the seventeenth century the greater part of three more books were added to those; but the rest of this series, and more than half the miscellaneous letters, remained unpublished till the present day. It seemed almost as if a fatality interfered with their publication. At the end of the last century the project was taken in hand by the poet's biographer Bildelli, but he was prevented from proceeding with it, and the Abbé Meneghelli, in whose hands he placed the documents he had collected, after zealously prosecuting the work, also died without accomplishing the task of publication. The same fate overtook the next possessor of the manuscripts, Joseph Vedova, of Padua, and it was not until 1859 that they began to see the light, under the editorship of Signor Fracassetti: thanks to his indefatigable labours, we now possess a complete edition of the *Familiar* and *Miscellaneous Letters* in the original Latin, together with an Italian translation and elaborate and careful notes, especially

* The philological criticisms in this article are due to Mr. G. Vigfússon.

intended to explain the circumstances and persons referred to. A collection of confidential letters of this kind, presenting, as they do, a reflex of the writer's inmost thoughts, must always furnish the best materials for a study of character; but with those of Petrarch this is pre-eminently the case, on account of the completeness of the series, which extends over the greater part of his life. Accordingly the present time seemed a favourable one for a new biography of the poet, and it is chiefly on the use which he has made of these documents that the value of M. Mézières' work depends.

Of the way in which he has accomplished his task it may be satisfactory to hear the judgment of Signor Fracassetti himself, who in his preface to a new edition of the *Lettere Senili*, which he is now publishing, expresses himself in the following manner. "This distinguished professor of foreign literature, at Paris," he says, "taking occasion from my publishing the first part of the collection of letters, brought together and arranged anew all the notices of Laura's minstrel which lie scattered through innumerable works. By judiciously bringing to bear on the materials at his command the force of refined criticism and philosophical investigation, he has described the famous poet's habits, analyzed his emotions, passed judgment on his works, and described his character and disposition in such faithful colours, that the reader of that volume seems to have been personally acquainted with Petrarch, to have conversed with him, and to have shared his inmost thoughts." To this we may add that the book is very agreeable reading, being one of those graphic biographies in which French writers so greatly excel; and if the author indulges too much in generalities and reflections for the taste of the English reader, his remarks are at least sensible and suggestive. And an additional interest is given by the copious quotations from the poet's letters which are introduced in the course of the narrative.

We have spoken of the work as a sketch, but this is not intended for dispraise. M. Mézières' object is not to give a systematic history of Petrarch's life, but rather to illustrate his character by regarding him under a variety of different aspects. With this view he has grouped the main events of his life, according as they throw light on his love, his friendship, his politics, and his studies. The result is a very remarkable psychological study, and it is hardly possible to rise from it without being impressed with the massiveness of Petrarch's character, and the important part which he played, both in his own age, and in the world's history. It serves also to dispel, or at least to modify, many of the prejudices which have existed against the poet's memory. He has been accused of frivolity, of jealousy and irritability, of unfaithfulness as a friend. He is represented as assiduously courting the society of the great, and has been compared to Seneca in respect of the hollow philosophy with which he preached the benefits of poverty when living in the midst of wealth and splendour. Finally, he has not escaped the charge of heresy. To several of these accusations the general tenor of his life and the spirit that breathes through his correspondence are the best answer. A man who devoted himself with such absorbing zeal to all his pursuits, but especially to politics and literature, cannot fairly be regarded as frivolous. His love of distinction may have been inordinate, but his letters shew that he judged both his writings and his actions with the utmost severity. The springtime of his life may have been wasted through his love for Laura, but the man who could cherish a hopeless passion for one-and-twenty years, and that not tamely yielding to it, but battling manfully against it, and yet unable to master it, must have been, both in respect of the feelings and the will, a person of no ordinary strength. His boldness is shown by the unreserved way in which he writes to emperors and

popes on subjects far from palatable to them. And when on one occasion he ventures to call in question the authority of Aristotle, the idol of the Middle Ages, we feel that in intellectual matters also he lived before his time, and was the pioneer of modern criticism. Expressions of this kind, together with his denunciations of the Avignon popes, notwithstanding his naturally reverential character and his doctrinal orthodoxy, according to the standard of the 14th century, have brought on him from some quarters the charge of heresy.

An interesting chapter is devoted to the subject of his friendships. Few men have ever possessed more numerous or more attached friends, or have devoted themselves to them more unreservedly. Except where his feelings of patriotism were crossed, his amiability was extreme, and this was one great cause of his popularity during his lifetime. His generosity in obtaining for his intimates the benefices which he refused for himself; his delicacy towards his amanuensis, whom he persuades to regard himself as a critic and an assistant; the trouble which he takes to reconcile the two friends whom he calls Lælius and Socrates, after they had quarrelled; and his affectionate correspondence with numerous others, and especially with Boccaccio, the only one who survived him, are a sufficient evidence of this feature of his character. Notwithstanding this, he has been charged with poetic irritability, an imputation on poets which, when once invented, has too often been made without sufficient justification. How untrue it is, when applied to great poets, Coleridge has shewn in his essay on the subject in the *Biographia Literaria*; and in reality the idea rests on a misconception of Horace's meaning in the passage which has been taken as the text for this allegation, and which he intended only to apply to inferior poets. Petrarch, in particular, must be acquitted of this charge, and Hallam's remark, that "His temper was easily susceptible of offence, and there must have been much to tolerate in that restlessness and jealousy of reputation, which is perhaps the inevitable failing of a poet," can hardly be substantiated.

But when M. Mézières goes on to say that friendship and not love was the most durable of the passions that influenced him, and still more when he speaks of Petrarch's attachment to Laura as becoming platonic during the latter part of her life, and partaking of the nature of friendship, we can hardly agree with him. No doubt the violence of his early passion abated after the lapse of some years, but one of the poems addressed to her within a year of her death contain expressions more openly erotic than any perhaps in the whole collection; and if after her death he speaks of having latterly been able to remain in her company with something like equanimity, this was by comparison with the time when he was forced to leave Avignon to escape from her. Again, the *Trionfo della Morte*, the most perfect, perhaps, of all his compositions, which was written towards the end of his life, and contains a description of Laura's death and her subsequent appearance to him, shews how permanent his sentimental feeling towards her was. And this leads us to notice what may perhaps be considered the weak point of this biography. From the writer's desire to do justice to all sides of his hero's character, and to round it off completely, his portraiture has lost the effect of light and shade. For though Petrarch was great in many ways, yet it is as Laura's lover and the author of the *Canzoniere* that he is, and always will be, especially famous; and therefore to endeavour to give completeness to his career by representing his passion as a weakness from which he emancipated himself, is in reality to detract from the interest of the story.

But it is as a student, and one of the most eminent leaders in the revival of letters, that Petrarch has done most for

posterity; and in this character M. Mézières has done full justice to him. He describes to us his indefatigable industry—how he devoted sixteen hours out of the twenty-four to study; how the last words he penned were an eulogy on the pursuit of learning; how he died in harness, at his library table, in the midst of his books. By his example an enthusiasm for study was awakened in Italy, and by his influence the feeling for the beauty of ancient art was called forth, and the desire of being initiated into the classical authors, and imitating their style. For Cicero, in particular, his admiration knew no bounds, and he was persistent in his endeavours to discover manuscripts of his writings. That the fascination of that author's style was the principal source of his attraction for Petrarch is shewn by the story that when a boy, on hearing his father read some passages from him, he was charmed by the musical rhythm of what he heard, though he did not understand the meaning of a word. He also relates how on one occasion a manuscript of Cicero having been sent to him, which required immediate copying, and none of his amanuenses being at hand, he set to work to transcribe it himself; at last, however, his hand became so tired that he could write no longer, but when he arrived at a passage describing how Cicero himself had copied the speeches of Cassius, he roused himself, "like a soldier hearing the reproaches of a beloved commander," and set to work again, exclaiming, "To think that Cicero should have copied another's speeches, and you should not copy Cicero's!"

M. Mézières has discussed many other points connected with Petrarch's life, such as his political views, which he has compared with those of Dante; his relations to the Colonna family and his rupture with them, in respect of which he judges him rather too favourably; and his animosity against the popes, notwithstanding the favour they showed him. He has not represented him as a type of moral perfection, but his tendency is, not unnaturally, to exalt his hero's character somewhat beyond measure. It seems strange also, that in the biography of a writer, whose fame depends so much on his elaborate poetry, we should find hardly any criticisms of his art and style. But we feel that this omission must have been intentional on the author's part, and an act of self-restraint; for the subject is tempting, and one for which M. Mézières' pen would be admirably suited.

H. F. TOZER.

Purpose and Passion: being Pygmalion and other Poems.—By Keningale Robert Cook, B.A. Virtue and Co.

THIS is the first work of a new writer, and avowedly a young one; only one of the compositions in the volume had previously appeared in print. Mr. Cook claims for himself, and with reason, the merit of "a certain diversity;" a glance down his table of contents suffices to prove this. We notice (among other titles less distinct to the mind)—"Pygmalion," "Badour," "Daphne," "Hypermnestra," "Blondell de la Nesle," "Orpheus and the Listeners," "Song of the Naiad Aieen," "A Study of Sunlight," "Essex and the Ring," "Hypatia Chrysostoma," "Ad Rugbæam," "Rameses," "The World before Man." These more positive subjects, mostly of a wide range of historic or legendary aspect and human interest, are mixed with a number of lyrical, fanciful, or sometimes descriptive pieces. The longest poem in the book—not the best—is named "Ex Antro," and has a speculative or philosophical bearing, with some dim accretion of narrative. Mr. Cook is particular in asking his readers to understand that the poems are in no degree autobiographical. The terms in which he speaks of himself and his book are evidently those of a writer ambi-

tious of high performance, and not without confidence in his own capabilities, but ready, at the same time, and even anxious, to admit that these his first-fruits are not to be counted as mature.

It will, I think, be fair for poetical readers to accept Mr. Cook at his own estimate so far. The book is clearly something better than a commonplace one, or the production of a commonplace man: it has an ardour, an aspiration both poetic and intellectual, a susceptibility, a sense of splendour, and an aim towards art, which cannot be either ignored or made light of. Mr. Cook should be handsomely welcomed as a man with a faculty—and this a faculty which has not misknown itself in taking the poetic direction. Whether he has as yet produced good poetry, or any good poem, is a separate question. What he seems most in want of at present is the gift of clear, sharp, pure, and perfect expression—a deficiency which, indeed, he himself amply admits. The things he has to say are continually wrapped in a haze: it is to some extent a luminous haze, involving, as one is willing to believe, some planetary ray of fancy or of imaginative perception; but the haze is there, preventing a ready apprehension of the idea or image on the reader's part, and often not dispersed even after he has done his best to explore it. Besides this general and besetting fault, the diction is often very objectionable, abounding in the conceits and tawdry mannerisms so distinctive of a beginner in poetry. Such are (to take but a few at random) "Embracery, guileth, purple, enyellowèd, frescades, lullaby magicalness, blue-veiny." It is true that even a young poet of the rank of Keats fell into affectations of the like sort; but in this respect there is much more warning than incitement in his example. If Mr. Cook, after writing as the impulse directs, will henceforward rigidly ask himself what is the strict value of each word in his verse, and the proveable interdependence of each brace of his sentences, he will probably find a great deal to amend in his future compositions, and to cancel in the old ones. In a general sense, his style is neither markedly original nor yet imitative. There is something caught from Swinburne—not so much from Browning or from Tennyson. An influence out of Swinburne, with other influences out of Dobell, Robert Lytton, and Bailey (though these are not to be so clearly and severally identified), might be named as a combination giving some notion of Mr. Cook's manner.

A few words may be added as to individual poems. "Pygmalion," written before Mr. Cook was aware of any previous treatment of the tale in English poetry, has the merit of not being too long-drawn; we are not kept in the sculptor's lingering expectancy, nor made to watch every smallest successive symptom of vitality in the statue. "Badour," an Oriental story, or no story, is remarkably wanting in narrative substance—a deficiency against which endeavours at *couleur locale* struggle in vain. "Blondell de la Nesle" (to which the date 1867 is appended) is a failure, and should not have been included. "A Ballata" presents a curious, and to some extent a happy, blending of the ballad tone, and the style of some effusions of Edgar Poe, such as "The Bells," or "Annabel Lee." In this and other lyrics having a lilting or song-like quality of versification, Mr. Cook shows considerable zest and fluency, and a sense of form—discernible even when he is not entirely successful in result. "Fairylend" might be cited were not this confessedly modelled on the song of "Maryland;" also, among the lyrics of a more measured and stately class, "Le Travailleur de la Mer" (which, like "Le Grand Exilé," is a tribute to Victor Hugo), "Virgo Quies," and "Enthusiasm." "Orpheus and the Listeners" seems to be reminiscent of Keats's "Endymion." The "Study of Sunlight"

(to which there is a companion "Study of Moonlight") is a noticeable piece of realistic verbal analysis—an attempt to express the chromatic effects of which the visual organ is conscious in sunlight when the eyes are closed. "Essex and the Ring" takes the dramatic form, without evincing any dramatic aptitude. Brief dramatic glimpses of this sort—the head and front of which is, of course, Mr. Browning's "In a Balcony"—appear to me eminently unsatisfactory in kind. Action developed out of character, emotion, and situation, is of the very essence of the drama. The fragmentary dramatist says by implication to his reader: "Here you see the crisis or finale; all you have to do is to watch that, like a sight seen out of window, and surmise the rest." But the reader will do well to reply: "No, I don't want to have a look and a surmise, and be told that the result is a development; I want to see the thing develop for myself, and to make friends and enemies of the personages by acquaintanceship." "Rameses"—a monologue of the Egyptian conqueror pondering the future glories of his sepulchral pyramid—is among the best poems in the volume. It has dignity, and an ideal impression, and is somewhat simpler in diction than the majority, though here also greater directness of phrase is highly desirable. "Hypermnestra"—another and somewhat longer monologue, written in blank verse—may share the same distinction.

W. M. ROSSETTI.

St. Paul and Protestantism, with an Introduction on Puritanism and the Church of England.—By Matthew Arnold. Smith and Elder.

THIS volume has the disadvantage of having been written, so to speak, backwards, with the argument, that is to say, at the end, and the application at the beginning, and moreover with an argument and an application that have very little to do with each other. Mr. Arnold's appeal to Dissenters to rejoin the Established Church misses its aim from his inability to see that there are two ways of disagreeing, and that one is as final as the other. Let us say, for instance, that the original difference between Anglicans and Puritans was concerning the question whether A was black or white; Mr. Arnold suddenly maintains on behalf of the Establishment that it doesn't matter whether A is black or white: but if, as is natural, the Nonconformists retort, it does matter whether A is black or white, the dispute is at least one degree further from settlement than it was to begin with. Mr. Arnold then shifts the ground of his appeal to the domain of quasi-history: if the English Puritans separated for the sake of doctrines more important than Christian unity, which he denies, these doctrines have now, he maintains, had their angles so efficiently rubbed off on both sides by the spirit of a latitudinarian time that the schism can only be kept up by the artificial help of rival church machinery. But, in the first place, no doctrine is of less than absolute importance to the theologian; in the second place, it is well to let sleeping dogs lie, and the experience of Germany shows how easy it is to revive the ashes of an apparently extinct controversy; and, in the third place, it is a perfectly tenable view that a particular theory and form of church organization is part of the essential idea of Puritan Protestantism.

It is curious to find, side by side with references to a decidedly unbelieving *Zeitgeist*, an argument for amity which was perfectly satisfactory to the Church of England fifty years or more ago, but which is seldom met with now except in tracts for village use. The Dissenters are supposed to ask (very naturally) why they are more blamed than the Church for the strife arising out of their rival existences. "Because," returns Mr. Arnold, "the Church cannot help

existing, and you can! Because the Church is there, the clergyman is there: a national officer with an appointed function"—and you voluntary performers needn't be there unless you like, and in fact the established authorities would much rather that you weren't. But surely if there is one thing about which the *Zeitgeist* is quite positive it is this, that the fact that a thing is, is no reason why it should continue to be: churches which were established by law can be disestablished by law; what was once a national persuasion may become the badge of a sect; and an unauthorized dogma may make the conquest of a whole people. This obvious argument for liberty of conscience, as understood by Protestant sects, can only have been overlooked by Mr. Arnold by reason of the many incongruous positions which he tries to occupy at once; he Erastianizes too much to be serious in vindicating the authority of the Church as such; he rationalizes too much to be a competent judge between parties which, whatever their faults of temper, their errors of judgment, agree in staking their hopes of present and future happiness upon one solution or another of questions which Mr. Arnold contentedly refers to an impossible "happy moment" of future illumination. He is, in fact, the victim of his own "totality;" he imports into the domain of theology the brilliant perspicacity of an essayist, whose utterances are in no danger of being rigorously followed up, and his inconsistencies are therefore so transparent that the reader is almost persuaded that the fault is his own, and that he has somehow missed one step in the argument. The genuine irritation which Mr. Arnold betrays when one set of people, who differ from him on every conceivable point of doctrine, decline to oblige him by pretending to agree with another set of people—who differ as much in an opposite direction—can only be explained as an expression of the critic's "ordinary self," a result, not of a real theological bias, but of the sum total of his tastes for order, for intellectual peace, for literary harmony, and for the mixture of absolutism and liberty which a régime of popular authors might administer. It is a matter of course for zealots to enforce renunciation of the ordinary self by their converts, and if Mr. Arnold were to recommend, in the interests of culture, that those who hold religious convictions should be as if they held them not, he might preach to deaf ears, but his sermon and his text would not be evidently self-contradictory. The belief of those who consider the Christian Church to be a living and miraculous entity is equally clear and respectable; but the notion of schism as a sin depends upon this belief, which has nothing in itself to make it the natural and lawful rallying point for the friends of peace. Mr. Arnold's patronage of a church, whose claims he mistakes and whose position he misrepresents, would be a harmless whim if he did not provoke his antagonists to borrow his own weapons. "This fatal self-righteousness," he says, "grounded on a false conceit of knowledge, makes comprehension impossible, because it takes for granted the possession of the truth, and the power of deciding how others violate it; and this is a position of superiority, and suits conquest rather than comprehension." The sentiment would admit of application to a writer who is authoritative without being really precise, and even without being practically liberal.

The positive element in the dissertation on Puritanism and the Church of England is not much more felicitous than the negative panacea of a "sweet reasonableness." The doctrine of development which was invented to explain the *volte-faces* of an inspired corporation, loses its significance when applied to merely secular changes of intellectual fashion: besides, it is an abuse of language to give the name of development to the natural progress of scepticism, and to

talk of the growth of a religious body, that has just been described as laying aside, one by one, its most peculiar and essential doctrines. If it was development for Constantine to transfer his state patronage from the religion of Jupiter to that of Christ, if it was development for Lutheran and Calvinistic churches to succeed to mediæval endowments, then the hazy universalism which is, we admit, one outcome of the spirit of the age, might claim to be the Christianity of the future; but even so it is not clear what it has to gain by claiming solidarity of inheritance with intervening views, very likely as chimerical as its own, of—for instance—St. Paul's theory of salvation. The ground of Mr. Arnold's quarrel with the Protestant sects is, that they not only believe certain things which he prefers to explain away, but believe them as a matter of duty binding on all men, and furnishing the real warrant for all moral precepts. In making righteousness an end in itself and St. Paul before everything a moralist, the import of two religious tendencies, both based ostensibly on the Epistle to the Romans, is ignored. Puritanism, according to its critic, "finds its starting point either in the desire to flee from eternal wrath or in the desire to obtain eternal bliss;" its doctrines rest on the witness of our hopes and fears. But hopes and fears however natural, cannot be mistaken for proofs, they have a much more important function; the sanctions of Paleyism supply the readiest arguments to bring to bear on outsiders, but the true mystic or ascetic is not convinced by them, he is created by their possibility. Puritanism at its best—and it is not fair to criticise the abuse or degeneracy of a system as the system itself—is pre-eminently spiritual; its truths are subjective, and, in one sense, matter of experience, though not of the universal experience from which science is derived. Approaching the subject from without, Mr. Arnold writes, "Paul's starting point, it cannot be too often repeated, is the idea of righteousness; and his concern with Christ is as the clue to righteousness, not as the clue to transcendental ontology." Transcendental psychology would be a truer phrase for Puritan and Pauline religion.

It would be unprofitable to follow Mr. Arnold through his analysis of St. Paul's doctrinal system. Science is wronged, art is wronged, and religious faith would be wronged, if it had any concern in the matter, when serious questions are arbitrarily dismissed, or discussed by canons taken at haphazard as the argument proceeds. It is enough to say that Mr. Arnold's softened explanation of the doctrines, "calling," "justification," "sanctification," as a not too literally understood "dying with Christ," "resurrection from the dead," and "growing into Christ," contains nothing which has not been said, in one contest or another by orthodox Puritan divines, and little which has not been anticipated by the rationalizers of Christian dogma. At the same time the book contains much common sense, many acute remarks, and enough eloquence to make it a favourable example of the literary chaos in which we shall be plunged when everybody has all his faculties cultivated at once. Every man has his theological proclivities, and Mr. Arnold writes a paper on St. Paul to air his own, because the perfect man can write a clear and creditable paper about anything: but the perfection of the man and of the theologian are two, and not the least curious point about the present volume is the gradual triumph of the latter. The perfect man is too tolerant to condemn those who merely disagree from him, but the moral precepts he lays down as to *how* discordant views shall be held, are inevitably deduced from his own tenets, and if he allows himself to enforce them with some acrimony, because morality is common ground, he departs not the less surely from the sweet reasonableness of the artist, who sees "beauty" in sharp outlines; the humane

culture of the poet, whose imagination knows neither true nor false while feeling the "charm" of contrast and conflict amongst excellencies, and the miscellaneous perfection of the critic who has no time to believe anything himself till he has done justice to the innumerable arguments for and against any possible thesis. H. LAWRENNY.

Intelligence.

Bacon and Shakespeare.—The Northumberland House MS. of "A Conference of Pleasure," four imaginary speeches written by Bacon about 1592, has been edited, and the part destroyed by fire most ingeniously restored by Mr. Spedding. It is printed, and is, we believe, to be published. The last two speeches only have been published already, from a Harleian MS. in the British Museum. On the title-page of the volume in which the MS. is included, near a mention of two plays called "Richard II." and "Richard III.," and in several other places, appears the name "William Shakespeare," written not in the poet's hand, nor as he is known to have spelt it, but as it was printed, and by the writer of the MS., the date of which is about 1597. Whatever this appearance may show as to Bacon's relation to the two plays, it shows how early Shakespeare's reputation was formed.

The Tireurs d'Arc.—The Rev. W. Sanday writes to point out the strong resemblance between the drawing of Archers, described in the last No. of the *Academy*, p. 249, as Michel Angelo's, and a fresco in the Borghese Palace ascribed to Raphael, and reported to have belonged originally to Raphael's villa. The fresco is exceedingly beautiful, and bears much resemblance, in its general character, to those designed by Raphael for the Farnesina. There are two other frescoes in the same room, and all three clearly belong to an erotic series. One, which represents the marriage of Alexander and Roxana, resembles, in many respects, the Aldobrandini marriage. There can be no doubt that both the drawing and the fresco must be explained, as Mr. Woolner proposes, of the Triumph of Love over Lust, which was a common type of the Platonic mythology of the Renaissance, and is reproduced from another point of view in the two last of Shakespeare's sonnets.

An important artistic discovery has just been made at Reichenbach, in Silesia. A portrait of Luther has been found, buried under a heap of rubbish, in the passage leading from the school to the Lutheran church. The canvas is in a perfect state of preservation, and has been recognised by the burgomaster, a well-informed amateur, as the work of Louis Cranach.

The Universal Catalogue of Books on Art, compiled by order of the Committee of Council on Education, is now complete, and forms two quarto volumes of 2188 pages. The idea of it is original, based on a suggestion some twenty years back of the late Mr. Dilke. Instead of being a mere catalogue of the books actually in the Art Library of the South Kensington Museum, it consists of a general catalogue of all printed works bearing on the history, literature, and illustration of art and art industry, known to exist up to the present time, in the languages of all countries; all rare books having a reference to the libraries in which they are to be found. The advantage of this arrangement is inestimable, as furnishing the student with a list of all published works bearing upon his special branch of study. The laborious task of editing this catalogue has been assigned to Mr. J. Hungerford Pollen, who, independent of his knowledge of literature and books, carries to the work a thorough acquaintance of theoretical and practical art. It only requires to examine the catalogue in order to form an idea of his diligence and research. Under the name of Raphael we find no less than 140 citations; under Holbein's Dance of Death, 72; and the references to Cruikshank amount to 116. The names of the authors are given alphabetically, but it is proposed to complete the work by subclassifications under subjects, dates, and countries. The value of this catalogue can only be fully estimated by the art-student.

Selected Articles.

Fragment on Sandro Botticelli, by W. H. Pater. [A beautiful and appreciative but too brief essay. Botticelli's genius belongs to the "visionary" as opposed to the dramatic type (Giotto, Masaccio, Ghirlandaio): regards the outward image in its entire reality, but yet much more as the exponent of moods of the mind, and reproduces these moods in sensuous imagery. Sympathy for humanity, combined with a consciousness of the "shadow upon it of the great things from which it shrinks:" has the freshness of the earlier renaissance. It is by absorbing into themselves such workmen as B. that the great painters became a force in general culture.] Fortnightly, for Aug.

Ben Jonson's Quarrel with Shakespeare. [The quarrel was partly professional, partly political; each wrote for a rival company, and Shakespeare was a partisan of Essex and Southampton. Jonson attacked

his rival both on literary and moral grounds. Malvolio and Achilles were meant for Jonson in return for his satirising Shakespeare as Amorphous and Ovid. Jonson was guilty of a trick common with writers wanting moral courage—the introduction of studied inconsistencies into his personal satire that he might forswear its application.] North British.

Impressions de Voyage et d'Art. V. By E. Montégut. [An interesting study on Domenichino, and on the portraits at the Barberini Palace, especially the Cenci.] Rev. des Deux Mondes, July 15.

Lamartine, by Charles de Mazade. I. [A sympathetic estimate.] Same for Aug. 1.

New Publications.

BEAUMARCHAIS, Théâtre complet de. Réimpression, &c. Tom. 3. Paris: Conast.

BARLOW, H. C. On the Vernon Dante, with other Dissertations. Williams and Norgate.

FÖRSTER, E. Gesch. der italienischen Kunst. 2 Bd. Leipzig: Weigel.

HEYDEMANN, H. Griechische Vasenbilder. Imp. fol. 13 Plates. Berlin: Enslin.

KEKULÉ, R. Die Gruppe des Künstlers Menelaos in Villa Ludovisi. Ein Beitrag zur Gesch. der griech. Kunst. 3 Taf. pp. 48. Leipzig: Engelmann.

LOCHNER, G. W. K. Die Personen-Namen in Albrecht Dürer's Briefen aus Venedig. pp. 52. Nürnberg: Korn.

MEYER v. KNONAU, G. Die schweizerischen historischen Volkslieder des 15ten Jahrhts. Vortrag, mit Anh. Fünf historische Lieder der Karoling. Epoche in deutscher Uebersetzg. Zurich: Staub.

MIKLOSICH, FRZ. Beiträge zur Kenntniss der slavischen Volkspoesie: i. Die Volksepik der Kroaten. (Academy reprint.) Wien: Gerold.

SÄVE, C. Zur Nibelungensage. Siegfriedbilder beschrieben u. erklärt. (From the Swedish, with additions.) Von J. Mestdorf. Hamburg: Meissner.

SHAKESPERE'S SONETTE, deutsch v. Benno Tschischwitz. Halle: Bärthel.

SIERKE, EUG. Lessing als angehender Drammatiker, geschildert nach e. Vergleichung seines "Schatzes" mit dem Trinumus d. Plautus. Leipzig: Duncker u. Humblot.

STENDHAL. Le Rouge et Noir. Chronique du xix. siècle. Seule édition complète, entièrement revue et corrigée. Michel Levy: Paris.

VIOLLET-LE-DUC. Dictionnaire raisonné de l'architecture française du xi. au xvi. siècles. Tom. ix. Paris: Morel.

WOLFRAM v. ESCHENBACH, Parzival u. Titurel, herausg. v. K. Bartsch. (Pfeiffer's series.) Leipzig: Brockhaus.

Theology.

Introduction to the Old Testament. [Lehrbuch der historisch-kritischen Einleitung in die kanonischen und apokryphischen Bücher des A. T., sowie in die Bibelsammlung überhaupt, von W. M. L. de Wette. New bearbeitet von Dr. E. Schrader.] Berlin: Reimer, 1869.

THIS is a concise and perspicuous account, from a "liberal" point of view, of the problems connected with the origin of the Old Testament. It is based on De Wette's *Introduction*, which was first published in 1817, and at once attained the highest position among elementary handbooks; but this new edition, brought out by Dr. Schrader, of Giessen, has been "throughout improved, much enlarged, and in part entirely transformed." In our opinion, nearly all that is valuable in the book as it now stands is due to the editor, and though we appreciate his sentiment of piety towards his author, we cannot but think the interests of the student would have been promoted by a much more radical course of proceeding. The editorial remarks are carefully distinguished from the original matter by means of asterisks and square brackets, and are at any rate much more solid and satisfactory than the paragraphs retained from the author's last edition of 1844. And yet we must admit, even with reference to the clear and accurate statements of Schrader, that for beginners and solitary students, at least in England, the book will hardly serve its purpose alone. For a vivid apprehension of

the modern critical point of view, such persons must still be referred to the masterly introduction to Ewald's *History of Israel*, and the full and conscientious *Introduction to the Old Testament*, by Friedrich Bleek. This is not in the least intended to discourage any student, even the less advanced, from procuring Schrader's edition of De Wette. Neither Ewald nor Bleek are quite abreast of modern criticism. Both represent, somewhat too strongly, a reaction against the extravagant attempt of the early (and, historically speaking, the genuine) rationalists to bring the dates of the various Old Testament records as low down as possible. And both, the one by temperament, and the other by his lamented death, are disabled from taking their proper share in the re-examination of evidence.

It is a pleasure to bear witness to the calm and impartial tone which pervades this work—impartial, not in the sense of absolute freedom from theological bias, but in that of a never-ceasing consciousness of liability to error. Even in discussing the violent and conflicting hypotheses by which "conservative" critics in Germany have attempted to solve the problems of "Daniel," we have not been able to discover a word of ridicule or offensive insinuation, though the provocations received are manifold. And if we venture with deference to point out to the editor a few imperfections or deficiencies, it is because his book is so good that we desire, in some perhaps trivial respects, to contribute towards making it better. For instance, the sections on the formation of the Canon, and on the translations, strike us as being somewhat meagre. The *πρῶτον ψεύδος* of Pusey and Keil, which amounts practically to the ascription of infallibility to the pretended framers of the Jewish Canon, is hardly brought into sufficient relief; nor, on the other hand, is due censure awarded to the inconsistency of Ewald in denying Maccabean Psalms on the ground of the prologue of Ben Sirach, and yet admitting that other books were incorporated during the Maccabean struggle. (See Mr. Perowne in *Contemporary Review*, 1866, p. 103.) Thus in the section on the Muratorian Canon we miss with surprise a reference to the most important edition of the fragments brought out by our countryman Tregelles in 1867. To compensate for this, we must notice the fulness and accuracy of the philological sections (39 to 49), which indicate a great advance on previous works of this class. It is not Dr. Schrader's fault if the Moabitish dialect is as yet excluded; in the next edition he will, of course, remedy this deficiency. He has ventured to renounce the scepticism still prevalent among Semitic scholars as to the results of cuneiform interpretation, and presents us here with a condensed summary of the principal characteristics of Assyrian, stating by the way his disagreement with M. Oppert as to the existence of an "emphatic state" in that language. Not less valuable is the section on Aramaic, in which, on the basis of Nöldeke's researches, Dr. Schrader describes the difference between the so-called Chaldee and the so-called Syriac as essentially local, and exchanges those misleading terms for the only accurate ones, Eastern and Western Aramaic. But to this we shall return presently. The section on the decay of Hebrew, taken partly from De Wette, seems to us less satisfactory. The erroneousness of the assertion (still common, at least in England, and repeated in Keil's *Introduction to the Old Testament*) that Hebrew died out as a spoken language during the Babylonian exile is not shewn as distinctly as it might be. And neither in this section nor in that on the linguistic characteristics of the Pentateuch (p. 269) is the unsoundness of the "conservative" argument in favour of an early date from the use of *אשר* for the feminine sufficiently exposed.

The sections on the ancient and modern versions, and on

the Hebrew text, are good as far as they go. Hardly enough prominence is given to the researches of Geiger in the *Urschrift*, which seem important enough to be communicated even to a beginner. On the attitude taken by the majority of critics towards these researches will perhaps depend the decision of several pending controversies. On p. 167, Dr. Schrader ought surely to have told us that Juda ben Karish is the same person as Jehuda ibn Koraish. A reference should also have been made to the Arabic-Hebrew Dictionary of the Karaite David ben Abraham (10th cent.), now in the Bodleian Library. It is described by M. Neubauer in the *Journal Asiatique*, 1861 and 1862, and some of its most peculiar statements will be referred to in the expected Oxford edition of Ibn Jannach. On the English Bible, Mr. Plumptre's article in Smith's *Dictionary of the Bible*, and Mr. Westcott's *History of the English Bible*, should have been noticed. On p. 213, the "terminus ad quem" for the Babylonian punctuation is probably fixed too early; see *Academy*, vol. i. p. 217. On p. 238, the editor's reasons for qualifying the canon "Praestat lectio ardua" should have been stated.

Dr. Schrader's view of the origin of the historical books is supported by a critical analysis of remarkable acuteness. It is a modification of the theory which, since the time of Ewald, has been prevalent in Germany. He ascribes the Pentateuch and the Book of Joshua to four writers: (1) the Annalistic Narrator (or the elder Elohist), a contemporary of David; (2) the Theocratic Narrator (or the second Elohist), who lived in the northern kingdom soon after the separation of the tribes; (3) the Prophetic Narrator (or the Jehovist), also a citizen of the northern kingdom, who edited the two previous works, and combined them into a whole, adding a good deal of his own; and (4) the Deuteronomist, who shortly before the reformation of Josiah, composed his own idealised version of the law, and not long after edited the Pentateuch and Joshua, or, as we may call it, the Hexateuch. To discuss this theory, interesting as the task would be, is as yet premature. It remains to be seen whether the researches of K. H. Graf, in the more developed form which they are now assuming in Dr. Merx's periodical, the *Archiv* (see No. 4 and the forthcoming No. 5), will not induce both Schrader and Nöldeke to abandon the comparatively high antiquity of the so-called Annalistic Narrator. The eminent Leyden critic, Dr. Kuenen, has already entered the lists as a defender of Graf's view in its fuller and legitimate development (see "Contents of the Journals," p. 287), and the arguments with which he has assailed the recent hypotheses of Nöldeke and Schrader will doubtless receive due consideration from those sharp-sighted critics. We incline to think that the objections urged by Dr. Kuenen against the references to the elder Elohist in Amos and Hosea will commend themselves to the English mind, so intolerant of the gossamer web of much that claims, rightly or wrongly, to be internal evidence. One part of Schrader's theory, adopted by him from Graf, we mean the identification of the editor of the earlier historical books (Genesis—II. Kings) with the author of Deuteronomy, has been demolished on both chronological and æsthetical grounds by Dr. Nöldeke. (See review of Graf's *Die geschichtlichen Bücher des Alten Testaments*, in *Literarisches Centralblatt*, June 16, 1866.) It is in fact but a repetition of the mistake of Bishop Colenso with reference to the Prophet Jeremiah.

We must pass lightly over the second great historical work of the Hebrew nation (Chronicles, Ezra, Nehemiah), over Ruth (where Reuss's interesting essay on this book in the *Nouvelle Revue de Théologie*, vol. vii. pp. 27-48, should have been mentioned), Esther (somewhat too briefly treated),

Isaiah (where Ewald's conjecture in xxiii. 13, is with good reason pronounced to be certain, Sargon is rashly distinguished from the Salmaneser of Kings, and, on the whole, the description of the greatest "Babylonian prophet" is, perhaps, too cursory), Jeremiah, Ezekiel, and the Minor Prophets (Zachariah is particularly well done), to linger for a moment on the philological problems of "Daniel." The sections relating to the criticism of this book have been entirely re-written. The point which Dr. Schrader attempts to prove, and, as we confidently believe, successfully, is that, on grounds external to its marvellous contents, the writing in question cannot be a monument of the Babylonian exile. These grounds are as follows: (1) the circumstance that half the book is written in Hebrew, half in Aramaic; (2) the corrupt character of the idiom, as well in the Hebrew as in the so-called Chaldee sections; (3) the large number of Persian words (we should rather have expected Babylonian); (4) the occurrence, unheard of before the Greek supremacy, of pure Greek words in a Hebrew writing. The first of these grounds is illustrated by recent philological researches in the departments of Assyrian and Aramaic. The writer of Dan. i. 4, ii. 4, supposed the language of the court to be Aramaic; whereas it is now incontrovertibly proved that the language of the royal inscriptions is more distantly connected with Aramaic than with any other branch of the Semitic family. The common use of Hebrew and Aramaic in the Book of "Daniel" proves of itself that Aramaic had almost, but not quite, expelled Hebrew as the vernacular tongue, whereas, in the time of Nehemiah and Malachi, Hebrew was still spoken and written with considerable purity (compare Neh. viii. 8, xiii. 24). As for Dr. Pusey's objection that the Aramaic of "Daniel" agrees with that of "Ezra" more closely than with the Targums, it may be answered (1) that there is no evidence that the Aramaic any more than that the Hebrew portions of the Book of "Ezra" were composed out of Palestine; (2) that the Aramaic of both these compositions, like the Hebrew of all the Old Testament writings, has passed through the levelling process of the Masoretes; (3) that the Aramaic of "Daniel" and "Ezra" offers at least as many points of resemblance to that of the Targums as the Aramaic of "Daniel," "Ezra," and the Targums, offers points of difference from that of the Babylonian Talmud. In fact, the relation between the two kinds of Aramaic is much more determined by peculiarities of place than of time. As to the fourth ground, it is allowed by recent "German critics of the most opposite schools" (we are obliged to invert Dr. Pusey's statement of facts in *Daniel the Prophet*, 2nd edition, p. 30), that the *sumphonia* of "Daniel" is not of Aramaic origin. This word and its fellow *pesanterin* are simply transliterated in the Book of "Daniel" out of Greek into Hebrew, which proves, as Schrader observes, that the writer had heard them from a Greek. Had he received them through a Babylonian channel, it is only reasonable to suppose that they would have suffered some corruption in their circuitous route.

The least satisfactory section to our mind in the account of "Daniel" is that on the "unity" of the book. That there is at any rate a superficial unity, no critic of any school will deny, but this, as Mr. R. Martineau remarks, in an essay on this book, which deserves to be referred to by Dr. Schrader, "cannot undo the fact of certain incongruities, which make us suspect that it consists of various distinct tales, subsequently lashed very loosely and clumsily together" (*Theological Review*, 1865, p. 497). We have a similar objection to make to Dr. Schrader's treatment of the Song of Solomon. He calls it a lyrico-dramatic poem, and offers several arguments in proof of its unity, but we question whether the incongruities, which can also be proved to exist, do not

point to a period when its various parts were so many distinct songs, representing the popular literature of the Israelites. Long afterwards these old favourites of the pastoral districts may have been connected, so as to form in appearance a single poem, but not so skilfully as to conceal all traces of their original separation. (So too argues Diestel in Schenkel's *Bibel-Lexicon*, art. Hohes Lied.)

The remainder of the book is taken for the most part from De Witte, but not without many corrections in points of detail. It is concluded by a comparative table of Egyptian, Phœnician, Aramaic, and Hebrew characters, based on the works of Brugsch, De Vogüé, De Saulcy, and Euting. The editor refers in his preface to a discovery, made by Professor Hagen, of Berne, of several Hebrew alphabets in Latin MSS. of the ninth and tenth centuries, which came to hand too late for insertion in the *Introduction*. He hopes to lay them before the public on another occasion. T. K. CHEYNE.

Rothe's Dogmatics. [*Dogmatik von Dr. R. Rothe*. Herausgegeben von Dr. D. Schenkel. Erster Theil. *Das Bewusstsein der Sünde*.] Heidelberg, 1870.

ROTHE'S short treatise *Zur Dogmatik* is a classic in German theology. In the preface to that work a promise was given that the discussions there commenced would be continued. As all hope of that promise being ever fulfilled is now at an end, the present publication, which consists of the notes used by the author when lecturing on Dogmatics in the University of Heidelberg, will be gladly welcomed as the only addition now possible, to a fuller knowledge of the dogmatic system of one of the most original thinkers of our time. Dr. Schenkel has given us the notes as the author left them, with the exception of some formal changes, and has not, we are glad to observe, repeated the mistake he made in editing his friend's posthumous sermons, wherein, according to his own confession, he altered such sentiments and interpretations of Scripture as he "confidently knew" would not have been approved by Rothe's later judgment; in the present volume, however, we have fortunately got the notes without any officious correction, but the editor informs us that there is evidence in the manuscripts that in the course of the years during which they were used, considerable alterations were introduced by the author himself.

"The supernatural back-ground," writes Schenkel, "remained unchanged to the last period of his life, but, undoubtedly, the alteration which has taken place in German theology during the last twelve years in the direction of a freer and more rational handling of the dogmatic material, did not leave untouched a man like R. Rothe."

Some disappointment will be felt that the book is so largely filled with the opinions of other writers, and does not contain more of Rothe's own system. This arises from his conception of the nature of the subject. Dogmatics, according to Rothe, is a branch of historical theology, having for its subject the dogmas of the Christian Church. It is therefore the duty of the dogmatic theologian to give an account of those dogmas as they are to be found in the works of the recognized writers of the Church. This has been done in the present volume with great clearness and care, the teaching of the Holy Scriptures regarding the various doctrines being also given, whilst finally, though sometimes only briefly and incidentally, the author introduces his own views of the relation which these doctrines bear to the Christian consciousness of the present day.

In treating of the Trinity, which may be taken as a specimen of the author's manner, he gives an account of the doctrine of the old Church on the subject, of the Reformation, also of the teaching of the Old and of the New Testament, adding a valuable critical sketch of the views of

Twisten, Liebner, Lange, and those other modern theologians who have endeavoured to restore to modern thought, and to justify to the modern mind on philosophical grounds, the Ancient Church doctrine of the Trinity. He then approaches the question as to how far this doctrine of the Church has its root in religion. Viewed historically, he says, its development has been closely connected with the deepest interests of Christian piety; for Christian piety is conscious that God is in Christ, and a conception of God is essential which will enable us to conceive the God-mankind of Christ, only it must not be gained at the expense of that Monotheism which lies at the foundation of all true piety. His conclusion is, that a Trinity cannot be accepted in the sense in which it was understood by the theologians of the 4th century; but that a threefold mode of Being in God, and the divinity of Christ, are agreeable to the Christian consciousness as well as to Christian Revelation.

The section which treats "of the angels" will be turned to with interest, not only because of the editor's reference to it in the preface, but because it is well known that with regard to this doctrine Rothe stood far apart from the school with which he had generally most affinities. He accepts on the whole the Church doctrine regarding the higher spirit-world, as a true representation of the teaching of Holy Scripture, and rejects as untenable the attempts made by Schleiermacher and others to render invalid the Scripture testimony regarding the personality of the angels good and evil. Rothe also maintains that the doctrine of a higher spirit-world possesses a deep religious significance. The existence of good angels enables us to make vivid to ourselves the idea of the divine government of the world, and forcibly brings to our minds the thought that we are citizens of two worlds, and that our conversation is in heaven, while the doctrine of the devil and his angels exhibits evil in its darkest light, and proves beyond a doubt that evil resides not in the body alone, but penetrates to the innermost core of the personality. Though not distinctly given in the religious consciousness, when the existence of angels and demons is disclosed by Scripture, responsive chords are found in man's religious consciousness. It commends itself likewise, he says, to rational religious thought that as no man in this world stands alone with his sin, the sinfulness of the race should be connected with a cosmical moral corruption. JOHN GIBB.

Contents of the Journals.

Journal of Philology, July.—On the end of the Epistle to the Romans. [An examination of a theory proposed by Dr. Lightfoot in the preceding number. We reserve our remarks.]—On the Chronology of St. John v. and vi., by J. P. Norris. [Suggests that chap. vi. like chap. xxi. may have been written subsequently to the first draft of the gospel, and inserted by mistake before, instead of after chap. v. Thus the nameless feast of v. 1 will be a passover, and should be identified with that referred to in vi. 4.]—Note on the Arzareth of 4 Esdr. xiii. 45, by Dr. Schiller-Szinessy. [Arzareth a corruption from אֲרֶזֶת אֲרֶזֶת, which words occur in Deut. xxix. 28, a passage applied in the "Synhedrin" (x. 3) to the ten tribes.]—A Theory of Job xix. 25-27, by C. Taylor. [Thorough to a fault. Is it worth while to lavish so much grammatical subtlety on so manifestly corrupt a passage? Has not some word fallen out after פֶּשַׁע? Mr. Taylor himself suggests an aposiopesis—"When they have penetrated my skin, and of my flesh have had their fill."]

Gedaliah, the duration of his viceroyalty, and date of his violent death, in *Monatschrift für Geschichte des Judenthums* (Breslau), June. [According to 2 Kings xxv. 7, Jer. xli. 1, Gedaliah was murdered two months after the capture of Jerusalem. This writer questions the accuracy of the statement, on the ground 1. of Jer. xli. 5, which speaks of a regular temple-service having been instituted in Mizpah, 2. of Lament. v., which complains of the servitude of the population of the country, 3. of Ezek. xxxiii. 24, 29, from which we learn that for at least six months, and probably more, fugitives remained in the land, and hoped for a change in their fortunes. Thence the interval between the fall of Jeru-

salem and the death of Gedaliah was not less than several years; the Chaldeans wished to establish a Jewish colony, comp. Jer. xl. 10-12.]

Critical contributions to the history of the Israelitish religion, No. 5, by Dr. Kuenen, in Theologisch Tijdschrift, July. [A review of recent works on the criticism of the Pentateuch and Joshua, tending to the depreciation of the antiquity of the "elder Elohist." The judgment expressed on Colenso's work on the Pentateuch is peculiar. The first part, devoid as it is of critical analysis, is placed much higher than the following ones, because in it the Bishop "proved that precisely those documents were most unhistoric which put forward a claim to be authentic, and were apparently distinguished by the greatest accuracy" (i.e. the narratives of the elder Elohist). . . . "This is the more remarkable, because Colenso, in bringing forward his objections, paid no attention to the separation of different records." The next number of these "contributions" will contain a criticism of Dr. Kalisch's commentary on the Pentateuch.]

Frank's System der christlichen Gewissheit, rev. by Hoekstra, in the same. [An attempt to build up the system of Protestant orthodoxy on a purely subjective foundation.]

Schoenfelder's Onkelos and Peschito, rev. by Himpel, in Theolog. Literaturblatt (Rom. Cath.), July 4. [An attempt to prove that Onkelos was written as early as the first century, and employed by the translator of the Peshito.]

New Publications.

REICHEL, O. J. The See of Rome during the Middle Ages. Longmans.

TESTAMENTUM NOVUM GRÆCÆ. Ad antiquissimos testes denuo recens. app. crit. app. comment. isagog. praetex. Const. Tischendorf. Ed. viii. Crit. Major. 7 Lfg. Leipzig: Giesecke u. Devrient.

Science and Philosophy.

Outlines of Comparative Anatomy. [Grundsätze der Vergleichenden Anatomie, von Prof. Carl Gegenbaur. Zweite ungearbeitete Auflage, mit 319 Holzschnitten.] Leipzig: Wilhelm Engelmann, 1870.

[SECOND NOTICE.]

In his "Specieller Theil" the Jena Professor is less likely to have overlooked any authority of real weight; and the increments and additions which the seven chapters corresponding to the seven animal sub-kingdoms, in making up this second part of his work have received, may be taken as indicating more or less exactly the directions in which comparative anatomists have been busying themselves, or, in other words, zootomizing, during the last ten years. The chapter on *Vermes* has expanded from 59 to 149 pages, in which, as might be expected, the name of Claparède appears very prominently; but in which, as will not have been expected, the *Tunicata* and *Polyzoa* will be found to have been removed from the sub-kingdom *Mollusca*, and to have been classed as *Vermes*. Professor Gegenbaur repudiates (p. 25) the doctrine of the homological identity of the branchial sac of the *Ascidians* with the branchial apparatus or one half of it in the *Lamellibranchiata*, though for this doctrine the names of Von Baer in former, and of Mr. Hancock in quite modern times, may be quoted; he lays great stress on the peculiar anatomical structure of the *Appendicularia*, and of the larvæ of the sessile *Ascidians*, as justifying this separation; and finally he strengthens his position by a reference to the singular and rare animals called *Enteropneusti* for the relation of their respiratory to their digestive duct, which he supposes to link them closely to the *Tunicata*, and these latter thus to the *Vermes*. These arguments are strong; and they will appear to be stronger when we say that Professor Gegenbaur has himself worked and written specially upon the structures of *Appendicularia*; and that the very doctrine of the homological identity in question, which he now rejects, he once (in his first edition, p. 360) taught, and must therefore be supposed to have given up only after due consideration. But strong as these argu-

ments are, they appear to the present writer to be insufficient, the strongest of them, that, namely, which relates to *Appendicularia* and the larvæ of the sessile *Ascidians*, being vitiated by what appears, to him at least, to be a fallacious interpretation of the facts of development. Professor Gegenbaur does not give at any length his reasons for dissociating the *Polyzoa* from the molluscous subkingdom; he says, simply (p. 159), that there are reasons for so doing on the one hand, and none on the other for refusing to consider them as *Vermes*. Of the close correspondence between these minute social molluscoids and the smaller forms of those larger solitary molluscoids, the *Brachiopoda*, we have found nothing said.

The sub-kingdom *Mollusca* has received something of a compensation for this curtailment by the addition to it of woodcuts from Mr. Hancock's paper on the *Brachiopoda*, from the memoirs of Lacaze Duthiers, and from those of certain other malacologists, a class of anatomists who, out of England, are of importance and numerous enough to have periodicals devoted to their subject, just as the entomologists have periodicals devoted to theirs within the limits of our own island. As Gegenbaur's own beautiful monograph upon the anatomy of the *Pteropoda* appeared some three years before the first edition of the work now before us, and as nearly the same may be said of his contributions to the anatomy of the sub-kingdom *Coelenterata*, then only recently elevated to that rank by Leuckart, it is the less surprising that neither the sub-kingdom *Mollusca*, nor that of the *Coelenterata* have received more than half-a-dozen pages of letter-press in excess of the limits which they had filled up in the edition of 1859. The *Protozoa* receive even less; the *Echiodermata* receive thirteen; and the *Arthropoda* twenty-nine additional pages. The *Vertebrata* show nearly the same absolute increase (nearly eighty-seven pages) as the *Vermes*; but as they occupied no less than two hundred and thirty pages in the first edition, as against three hundred and seventeen in the second, the accession they receive is relatively much smaller than that of the latter sub-kingdom.

Each of the seven divisions in the second part of this book gives, in addition to a bibliography of the most important memoirs relating to each of the sub-kingdoms treated of, a general survey of the characters and affinities of each of these divisions. In these chapters the influence of Mr. Darwin's work shows itself in the form of "Phylogenies," or genealogical pedigrees of the several sub-kingdoms; and, though they do not reach the inordinate length which certain similar lucubrations do elsewhere, we cannot but think that they do something towards impairing the value of the volume, at least as a text-book for students, to whom the certain acquisitions of science should alone be presented as matter to be mastered. Now no "Phylogeny" which reaches farther back than the modern period can be said to be matter of science, or to admit of verification; and when we consider on the one hand how incomplete our knowledge of the geological record is, and on the other how very different may be the forms and arrangements, both external and internal, of organisms which from actual ocular evidence we know to be specifically identical, we are warned that the element of uncertainty can never be eliminated from the most seductively plausible of Phylogenies. Our ignorance and our knowledge teach us the same lesson. The subjective peculiarities of each observer or speculator make up a "personal equation" of preponderating proportions in such disquisitions, and reduce them *pro tanto* to the rank of mere arbitrary speculations, which are no more truly Anatomy or Biology than the "Historia Media" of the monastic dilettante was History. The introductory chapter, giving in each division the general survey just spoken

of, is followed by chapters treating successively of the tegumentary, the skeletal, the muscular, and the nervous systems; in the second half of each division we have chapters on the systems of vegetative life; on the organs, that is, of digestion, circulation, respiration, depuration, and reproduction, following each other in the order here indicated. There are no chapters on "Ontogeny," the history of modern and observable development; nor on "Palæontogeny," the history of development in geological times; nor on geographical distribution; and in these points, and in some few others of less importance, Professor Gegenbaur's work is professedly less encyclopædic than the *Klassen und Ordnungen des Thier-Reichs* of Bronn and Keferstein, still incomplete, and, alas—as the recent death of the latter reminds us—never to be completed under the superintendence of either of those honoured authorities.

It is needless to use space in praising this work. It is all but entirely reliable and accurate, and is everywhere clear and precise. It will be indispensable to all teachers of Comparative Anatomy until the day arrive, a good many years hence, when it may be superseded by a better work or edition. The same may be said of it with reference to all students who are not studying simply with a view to the passing of examinations. For persons under such circumstances the work is a little too long, amounting as it does to nearly 900 pages which are always closely, and sometimes very closely, printed. Neither are its seductive "philogenies" altogether the most convenient matter either for examiner or examinees to be involved in.

There are of course a few points upon which we should join issue with Professor Gegenbaur; and of these perhaps the most important is that relating to the interpretation of the facts of development. Gegenbaur, like certain other Morphologists, lays, we should say, too much stress (see pp. 229, 363) upon the principle that the early appearance of an organ in embryonic life shows that it was an organ which was very early developed also in Palæontological life, in the earlier ancestral forms, that is to say, of any modern species to which an existing embryo belongs. The early appearance of a particular organ may be often thus explicable, but it is by no means so always; and for rationalizing the chronological sequences observable in the evolution of developing organisms, we must have recourse to the aid of another principle recognizing the existence "*d'une tendance vers l'état futur.*" This principle, as thus enunciated, has an aspect as purely metaphysical as the principle of a "predisposing affinity," familiar to the older and forgotten by the modern, chemists. Neither, as enunciated by Gratiolet in the following words, does it bear a much more positive exterior: "Les parties qui doivent un jour dominer absolument apparaissent les premières, bien que leur perfection ne s'achève qu'après le développement complet de tous les autres systèmes; comme si la prévoyance de la nature cherchait à accorder un temps aussi long que possible au développement des choses les plus importantes" (*Mémoire sur les Plis cérébraux de l'Homme et des Primates*, p. 83). It admits, however, of being reduced to the most purely quantitative terms, and of the strictest verification. If in an adult organism any one structure comes to predominate greatly, it is obvious that it will of necessity modify very greatly the composition of the blood out of which it, in common with other organs of less importance, *secundum statum præsentem*, draws its supplies of nutriment. Doing this actually, it may be looked upon hypothetically as giving off a proportionately great number of the hypothetical germs of which Mr. Darwin's famous chapter on "Pangenesis" treats. But the reproductive elements, the ova and the spermatozoa, are actually elaborated out of the blood thus

quantitatively altered in its composition; and hypothetically these factors of the future organism are to be regarded as the result of the concurrence and aggregation of the hypothetical atoms just mentioned; and we can understand, therefore, how a structure, such as the brain of a vertebrate, which may have been the latest result attained in the development of the species, may, if it draw very largely upon the resources of the organism, have its likeness very easily reproduced in any embryos to which that organism may give origin. The early appearance of the cranio-spinal and the cerebro-spinal axis in the developing vertebrate embryo, and the more striking, because less common and familiar, facts of the direct transmission of artificial or accidental lesions of the nervous system, receive then a rational explanation. In a matter of this importance it will not appear captious to remark that one of Professor Gegenbaur's instances or illustrations of his "*principe de l'état antérieur,*" as we have somewhere seen it called, is singularly unfortunate. At p. 363 he says, that the fact that the developing *Myriapod* is for a while restricted to the same hexapod complement of locomotor appendages which distinguishes the class *Insecta*, must be taken to indicate that those three pairs of legs are palæontologically a much older acquisition than the pairs posterior to them; and he refers to Mr. Newport as an authority for this statement. A reference, however, to Mr. Newport's paper in the *Philosophical Transactions*, a periodical with which we ought to say Professor Gegenbaur does appear to be more familiar than most of his countrymen, will show that the six legs of the developing *Iulus* do *not* correspond to nor represent the six legs of an insect, inasmuch as they are not carried upon consecutive segments. See *Phil. Trans.* 1841, pl. iv. fig. 10-16. In *Polydesmus* again we have Sir John Lubbock's authority for saying that the three embryonic pairs of legs are carried by the second, fourth, and fifth segments, the third segment being legless in this family just as the second is in *Iulus*. As the ranking of the *Tunicata* with *Vermes*, to which we have already taken exception, or rather the separation of this class from the rest of the *Mollusca*, depends to a considerable extent upon the recognition of the universality with which this "*principe de l'état antérieur*" is to be accepted and applied, we need not dwell further upon our objections to it.

As it is to Professor Gegenbaur that we owe a monograph unravelling with singular lucidity the complexly convoluted organs, known as "segmental organs," in the *Vermes*, we are a little surprised that he should several times have mentioned with, as it would appear, more or less approval, the papers which were allowed a place in the *Philosophical Transactions*, and in the *Reports of the British Association*, from the pen of the late Dr. Williams, to whom the anatomy of these creatures owes little beyond and besides the invention of the convenient phrase we have just placed between inverted commas. The Professor's language, again, is not quite clear, nor indeed his figure at p. 297, and though we suppose from his language that he would accept Hering's identification of the organs there figured and lettered s. s'. s''. as against D'Udekem's, the point is left a little doubtful, which, as it has been a moot point, it should not have been.

We differ still more widely from Professor Gegenbaur upon a point of a good deal wider interest; and this is the homological recognition of the cerebellum of the higher *Vertebrata*, amongst the various factors of the encephalon of the class *Pisces*. This important factor in the composition of the brain he recognises in that class as an insignificant narrow lamella of neurine underlying a structure which most modern anatomists would call the cerebellum, but which he calls the

mesocephalon. We cannot but think that J. Müller's figures of the brain of *Polypterus bichir*, given at p. 725, when compared on the one side with figures of the brain of an ordinary osseous fish, and on the other with figures of the brain of any amphibian, decide this question in favour of the ordinarily accepted view. But at any rate the arguments in favour of that view which are given by Gottsche in his paper on the Brains of Fishes, in *Müller's Archiv*, 1835, pp. 461-464, and which appear to us to be conclusive, should at least have been alluded to. For upon the identification of the cerebellum in fish a good deal depends in arguing for or against certain views as to the functions of that part of the encephalon in ourselves where it attains a larger size relatively to the *rest of the body*, just as what we have always of late supposed to be cerebellum in fishes attains a larger size relatively to the *rest of the brain* than in any other class of *Vertebrata*. See also Stieda's Memoir on the Brain of Osseous Fishes in Siebold and Kölliker's *Zeitschrift für Wissensch. Zoologie* (1867).

The "branching off," or the "evolution" of the *Ganoidei* from the *Selachii* is another point of ichthyology to which we should demur, and to which indeed Mr. Huxley did demur in the second number of the *Academy*, when noticing a work published by the Professor's colleague at Jena, Ernst Haeckel.

We need not, however, go back so far as these periods to find facts inconsistent with this particular pedigree; for a very interesting fact, which we learnt first from Professor Gegenbaur's second edition, appears to us to be so. This fact is stated thus, p. 811: "In the *Selachii* (certain sharks) there is to be found the rudiment of an air-bladder which opens into the œsophagus from its dorsal side, and which we must regard *not so much as a nascent rudimentary organ as a result of retrograde metamorphosis.*" Surely this view, in which we should fully coincide, is entirely out of keeping with a view which would affiliate the Ganoid order, in which an active functional air-bladder, the nascent not the retrograde representative of a lung, is always present, to a highly-specialized sub-order in which this self-same organ had had time thus to become abortive.

The explanation of the homologies of the fore and hind limbs by a reference to a supposed torsion of the humerus rather than by a more readily conceivable and indeed all but demonstrable rotation of the scapula will in like manner jar upon the English ears which are familiar with such subjects. And the absence of more detailed references to Mr. Parker's *opus magnum* "on the structure and development of the Shoulder Girdle," we should wish to explain upon the very probable hypothesis that this work was not available when Professor Gegenbaur's pages treating of this subject, so profitably laboured at by himself, were printed off. The absence of Mr. Parker's name from such disquisitions is as remarkable as the absence of Mr. Herbert Spencer's from those with which the volume opens.

But we must not end this notice with objections and fault-finding, and as this is the fullest tale of qualifications which we have been able to make up, our strong recommendation of the work will, we hope, be but made the stronger by their presence.

GEORGE ROLLESTON.

Researches on Diamagnetism and Magne-Crystalline Action, including the question of Diamagnetic Polarity.—By John Tyndall, LL.D., F.R.S., Professor of Natural Philosophy in the Royal Institution. Longmans.

THE publication in a connected form of Dr. Tyndall's original memoirs on experimental physics in the *Philosophical Transactions* and the *Philosophical Magazine* of which this

volume is the first instalment, will be gratefully received by those who take an interest in natural science. Not merely the similarity of subject, but much more the importance and extent of the investigations, and the ingenuity of the methods described, entitle this volume to be regarded as a companion and sequel to Faraday's *Experimental Researches in Electricity*. Those only who have had some personal acquaintance with experimental physics can appreciate either the cost of time and money or the unwearied patience and industry required for the production of the large and most valuable mass of facts therein collected. The work is not adapted or intended for those to whom the subject is new, although the memoirs contain introductory summaries of the previous labours of others in the same department. A student, however, who has read Faraday's third volume will find no hindrances in Dr. Tyndall's book, especially if he is able to peruse the memoirs referred to. The principal subjects of investigation are the action of magnets on crystals and the polarity of diamagnetic bars. It would be useless to give an abstract of the results which Professors Tyndall and Knoblauch obtained in the former subject. I will therefore confine my remarks to the latter much vexed question, in which Dr. Tyndall is the chief authority in the world of science. He has fully answered the objections which had justly been raised against the conclusiveness of the investigations of his predecessors. He has used apparatus constructed by the first instrument-makers, and followed distinct processes of examination which appear to conspire towards the same result, in favour of which other evidence is adduced by inquirers on the continent. Those who have adopted the hypothesis which underlies all their inferences from experimental results must now admit that, when a diamagnetic bar is placed in an active voltaic helix, it acquires a polarity the *reverse* of that of soft iron under the same circumstances. Dr. Tyndall, however, and subsequent authors, have enunciated the above law as demonstrated absolutely and irrespectively of all hypothesis.

Being myself one of those who adopted E. Becquerel's theory on its first publication, and having seen no reason for abandoning it, I will proceed to show that the facts admit of a different interpretation on the principles of that theory. Faraday was the first who showed that bars point axially or equatorially, and that bodies are attracted or repelled, according to the nature of the surrounding medium. (*E. R.* 2365-2368). E. Becquerel found that zinc and white wax, which point equatorially in air, point axially in water and most liquids; that sulphur, which points equatorially in air, points axially in chloride of magnesium. F. von Feilitzsch possessed bars of chemically pure zinc which were magnetic at common temperatures, but diamagnetic at 40°-50° C. (*Karsten's Allgemeine Encyclopädie der Physik*, xii. 555). Faraday states (Vol. iii. p. 500), "When a body is submitted to the power of a magnet, it is affected, as to the result, not merely by the magnet, but also by the medium surrounding it; and even if that medium be changed for a vacuum, the vacuum and the body still are in like relation to each other. In fact the result is always differential; any change in the medium changes the action on the object, and there are abundance of substances which, when surrounded by air, are repelled, and when by water, are attracted, upon the approach of a magnet." Accordingly E. Becquerel supposes that all substances, and vacuum itself, are susceptible of magnetic induction in different degrees, and explains all the diamagnetic phenomena by the difference of the forces exerted on the bar and the medium surrounding it. He has supported this view by careful measures, and established a law which is the highest yet attained in this branch of physics.

This theory gives one common explanation of the three cases which the more received theories must consider separately, those namely of a magnetic body in a magnetic medium, of a diamagnetic body in a diamagnetic medium, and of a diamagnetic body in vacuo. Those who are prepossessed against the hypothesis that a vacuum is capable of magnetic induction should consider that we can have no *à priori* knowledge of its properties, any more than the opponents of Galileo could have of the number and appearance of the heavenly bodies. It is in accordance with the analogies of the undulatory theory of light, and of the mechanical theory of heat, that the advance of magnetic philosophy should also endow vacuum with additional active properties. No doubt there is a difficulty in admitting that *magnetized* vacuum can exert pressure on the included body, but perhaps it is not greater than that of understanding how ether in its natural state can offer resistance to Encke's comet. To show how little Faraday was finally satisfied with the hypothesis of the neutrality of vacuum, which he had himself introduced, the following passage may be quoted: "It is assumed that the space is in a state of magnetic darkness, an assumption so large, considering the knowledge we have of natural powers, and especially of dual forces, that there is none larger in any part of magnetic or electric science, and is the very point which of all others should be held in doubt and pursued by experimental investigation" (vol. iii. p. 540). Yet in disregard of this caution this hypothesis has rather become an axiom, which need no longer be enunciated when conclusions are drawn from experiment.

Let us now pass on to the interpretation of the facts contained in Dr. Tyndall's fifth Memoir in accordance with the principles of E. Becquerel's theory, which maintains that all bodies receive the same polarity as soft iron of the same shape when submitted to the same forces.

We have to take into consideration the action, not merely of a cylinder of bismuth placed on one side of the horizontal plane through the magnets, but also from an equal cylinder of air on the opposite side of that plane. The forces exerted by the other two cylinders of magnetized air in the same helix, above and below them, will compensate each other and require no further consideration. To estimate the differential action of the air and bismuth, let us take a special case, and suppose the bismuth to be above the plane of the magnets, and that the helix would cause an included iron cylinder to have its south pole uppermost. Then the cylinders of bismuth and air will also have their south poles uppermost, but the south pole of the upper end of the air cylinder overpowers the weaker action of the north pole of the lower end of the bismuth cylinder and exerts a resultant action upon the magnets, which, on Dr. Tyndall's hypothesis, is attributed to a supposed south pole at the lower end of the bismuth cylinder.

Next let us interpret the experiments described in pages 130-135. Here the air within the helix and around its extremities is magnetized by the helix more strongly than the cylinder of bismuth. It is therefore more strongly attracted or repelled by the neighbouring poles of the electro-magnetic cylinders, and by displacing the bismuth produces its apparent repulsion or attraction. In both cases the observed facts are perfectly compatible with E. Becquerel's theory: and Wiedemann is not justified in saying that they refute it (*Lehre vom Galvanismus und Electromagnetismus*, ii. 529).

Lastly, this theory is free from the difficulties and contradictions which beset the attempts to explain the phenomena by forces exerted on the diamagnetic body alone. When a bar of bismuth points equatorially this theory considers it to be in a neutral state, as a bar of iron may be experi-

mentally proved to be when its axis is perpendicular to the magnetic meridian. The experiments adduced to prove a polarity of the equatorial bismuth bar are all explicable on the ground that its position of equilibrium will necessarily be changed when the forces acting on it are changed. On the other hand, it is supposed by Plücker (*Scientific Memoirs*, Part iv. p. 328) and by Dr. Tyndall, that at the ends of its transverse or axial diameters are poles opposed in name to the nearest pole of the magnet. But if the bar be moved parallel to itself towards either pole of the magnet it is repelled. (Faraday, *E. R.* 2259.) It must therefore be further assumed, that the polarities of the bar are reversed by the smallest change of position to either side of the equatorial line—an assumption which involves the anomaly of a discontinuous law of the dependence of the polarity on the position.

In speaking of Kirchhoff's correction of Ohm's Theory of permanent currents, Dr. Tyndall has fallen into the error of stating that the electric current circulates only *upon* the surface of the conductors of the circuit. Kirchhoff, and subsequently Clausius, point out that the meaning of the mathematical condition of the permanent state is, that any moving particle is not among, or one of, those particles whose action upon it constitute the electromotive force. That consequently the electricity *at rest* is entirely upon the surface of the circuit; and, it may be added, upon the surface of any neighbouring body which is sufficiently near to exert electric induction upon the circuit.

In conclusion, though I have given reasons for disagreeing with Dr. Tyndall's views of diamagnetic polarity, I must strongly recommend his book to all who may wish to learn the progress which its subject has made in recent times.

JOHN A. DALE.

De l'Intelligence. Par H. Taine. Paris: Hachette et Cie. 1870.

"Vous êtes bien Français, me dit-il; vous enjambez les faits, et vous voilà de prime saut installé dans une théorie." In these words the intelligent student, who did the honours of Oxford for M. Taine some years ago, replied to M. Taine's ingenious demonstration that the universal belief in a God had stifled the growth of a speculative philosophy in England. It would be absurd to accuse M. Taine, who was at that time engaged on a History of English Literature, in which the writings of Mr. Mill occupy a position perhaps unduly conspicuous, of ever seriously entertaining such an opinion; at any rate, the work at present before us described by its author as "l'ouvrage auquel on a le plus réfléchi" is sufficient evidence that M. Taine has so far made himself acquainted with contemporary English philosophy as to have based his most serious work on its conclusions and to have most carefully studied "les analyses profondes et serrées de Bain, Herbert Spencer et Stuart Mill." Nevertheless we cannot resist the conclusion after reading this most interesting work, that the best criticism on M. Taine is the one which he passes on himself in the words of the imaginary Oxford student;—"il est bien Français," it is his strength at once and his weakness. It is his strength, for never has the philosophy of evolution and experience been presented in a more lucid and attractive form; but it is his weakness, for this very lucidity rouses an uneasy suspicion of difficulties evaded or ignored, and not a few instances might be found where M. Taine, borne along by his singular power of illustration, exposition, and generalisation, "enjambe les faits et s'installe de prime saut dans une théorie" which on more serious and sober reflection would turn out to be at least not proven.

It may, however, be urged, and urged with truth, that the

purpose of M. Taine's book is exposition and not controversy, that it professes rather to formulate and exhibit the best results of psychological analysis in the *à posteriori* school than to establish the fundamental tenets of that school and to defend them against opponents. This function it fulfils admirably; no more complete or satisfactory exposition of the doctrines of this school of psychology, can, so far as we know, be found. It is true that M. Taine is largely indebted, as he frankly confesses, and as is abundantly shown by his footnotes and references, to the writings of Messrs. Bain, Stuart Mill, and Herbert Spencer, but the very fact of his having carefully studied and digested these and similar authorities renders his work more complete and systematic within its limits than treatises of wider scope and more original research, and entitle it to become the text-book of that school of psychology whose doctrines it so ably and lucidly expounds. In grace and vigour of style, in clearness of arrangement, in felicity of illustration, M. Taine's book far surpasses the valuable but ponderous treatises of Professor Bain, nor can we find evidence that he is so largely indebted to him as he is to other English writers on the same subject. M. Taine's physiological knowledge is as extensive as Mr. Bain's, and is derived from wholly independent sources, while the fusion of the results of physiological research with those of psychology is far more completely effected by M. Taine than in any of Mr. Bain's numerous treatises. As regards Mr. Mill and Mr. Spencer it may be safely affirmed that without their researches and speculations the work before us could scarcely have been written, and if we prefer M. Taine to either of these philosophers it is not because we think his speculations more profound, or his knowledge more extensive, but because Mr. Mill's writings on psychology are too fragmentary and disconnected, and Mr. Spencer's too architectonic, to form a convenient text-book of the subject.

It appears, then, that the treatise *De l'Intelligence* is not controversial like the *Examination of Sir W. Hamilton's Philosophy*, nor purely speculative like *First Principles* and *Principles of Psychology*, but, so to speak, formulative, expository, and popular, in the best sense. We hope it may be speedily and well translated, for though, as Mr. Mill has said, all serious students of psychology will lose no time in reading it for themselves, it cannot have that influence on English thought which its merits entitle it to exercise, unless it is presented to students in an English dress.

It is next to impossible to give an account of the contents of such a work in a short notice like the present. Its construction is very elaborate; it is divided first into two parts: (1) "Les Éléments de la Connaissance," and (2) "Les diverses Sortes de Connaissances;" each part contains four books, and each book several chapters. It is difficult among these various divisions to single out those parts which more especially demand and deserve attention, for the work presents a whole so completely organized that to isolate portions is to deprive them of half their interest and importance. We may, however, especially call attention in the First Part to the first and second chapters of the second book, entitled respectively "Nature et Réducteurs de l'Image," and "Lois de la Renaissance et de l'Effacement des Images," as remarkably exhibiting M. Taine's singular powers of exposition and illustration. The former of these chapters, wherein it is shown that the criterion of a true sensation is to be found in its correction and reduction by the secondary and co-ordinate sensations of a different sense, so that sensation and hallucination are alike mental images, equally real as images, but discriminated ultimately as true and false by subsequent verification, seems to us to be a real and original addition to psychological theory. The latter chapter expands and illustrates with remarkable clearness and

force that view of the relation of sense to memory, of the fundamental link of association which is implied in Aristotle's phrase *αἰσθητῆς αἰσθητοῦ*, and in Hobbes' "Decaying Sense." The remainder of the First Part belongs rather to physiology than to psychology; it consists of an account, borrowed chiefly from professed writers on physiology but well arranged and digested, of the various phenomena of the special senses and of "Les Conditions Physiques des Événements Moraux." M. Taine's execution of this part of his task seems, so far as we can judge, to be careful and adequate.

The Second Part of the work is the more elaborate and important of the two. The Psychological Theory of Matter has nowhere, we think, been so elaborately and felicitously explained as in the chapter on "L'Éducation des Sens," wherein our knowledge of bodies is exhibited as the product of what are happily termed the "atlases" or charts of the various aspects of external things furnished respectively by the different senses. The Psychological Theory of Mind, or the explanation of the Ego, is based, not without considerable independent illustration, on Mr. Mill's chapter on the same subject; for the so-called relation of the Ego to the external world we must go back to the First Part, and to a passage that is so remarkable that we cannot forbear quoting it at length:—

"Supposez un livre écrit dans une langue originale et muni d'une traduction interlinéaire; le livre est la nature, la langue originale est l'événement moral, la traduction est l'événement physique, et l'ordre des chapitres est l'ordre des êtres. Au commencement du livre, la traduction est imprimée en caractères très-lisibles et tous bien nets. Mais à mesure que nous avançons dans le livre, ils le sont moins, et, de chapitre en chapitre, il s'y glisse quelques caractères nouveaux qu'on a peine à ramener aux premiers. À la fin, surtout au dernier chapitre, l'impression devient indéchiffrable; cependant quantité d'indices montrent que c'est toujours la même langue et le même livre. Tout au rebours pour le texte original. Il est très-lisible au dernier chapitre; à l'avant dernier, l'encre pâlit; aux précédents, on devine encore qu'il y a là de l'impression, mais on n'en peut rien lire; plus avant encore, toute trace d'encre disparaît."—Vol. i. p. 367.

It must be admitted that if the above is a true statement of the case, psychology has a vast task to perform before the interpretation of this marvellous book can be considered complete.

It is probably in the final portion of this work, Book IV. of Part II., "La Connaissance des Choses Générales," that M. Taine would claim to have made the greatest advance on the speculations of his predecessors. We regret that we cannot follow him in detail in this, which is certainly not the least interesting portion of his work, for we should fail to do him justice without an examination of his views more sustained and detailed than falls within the purpose of a notice like the present. Suffice it to say that, while many parts of this analysis strike us as eminently just and acute, we think it fails at its most critical point, namely, the investigation of the nature of axioms, and especially of the axiom which is the most fundamental of all, the Axiom of Contradiction; it would be strange if, as M. Taine would have us believe, this final canon of demonstration and reasoning were a matter so simple as to depend for its truth and force on the mere verbal signification of the terms employed. If the Law of Contradiction is the basis of all reasoning, it is no proof of its validity that the terms in which it is expressed are not mutually destructive, for all reasoning about them must be based on the assumption of its truth. It is surely better to acknowledge that we are here face to face with an insoluble problem than to take refuge in reasoning which cannot but involve a *petitio principii*. In the final chapter on "La Raison Explicative," M. Taine endeavours, as he did in the latter part of his criticism of Mr. Mill's Logic, to evade some of the supposed consequences of the doctrine of the Relativity of Knowledge. The Philosophy of Experience, he said formerly, taken alone

lands us in "un abîme de hasard et un abîme d'ignorance," from which the only exit was by the road of what he then called "Abstraction." Much the same view, expanded and illustrated, is to be found in the concluding chapter of the present work. Every fact finds its "raison explicative" in some higher fact or law, conceived apparently as existing independently of the facts or phenomena themselves. It appears to us that M. Taine here opens the door to that metaphysical phantom which he has so successfully exorcised from the rest of his work, and in fact we find him in the very last pages contemplating the construction of a science of possible existence which should bear the same relation to actual existence that the imaginary quantities of mathematicians do to the existing sciences of number and geometry. The speculation is bold, though the analogy is perhaps hazardous; for ourselves we are content with actual existence, and the problems never yet completely solved which it still continues to present.

We may conclude, as we began, with some words of M. Taine written some years ago, which fairly explain his own position:

"Tous les demi-siècles, et plus ordinairement tous les siècles ou tous les deux siècles, paraît un homme qui *pense*: Bacon et Hume en Angleterre, Descartes et Condillac en France, Kant et Hegel en Allemagne; le reste du temps la scène reste vide, et des hommes ordinaires viennent le remplir, offrant au public ce que le public désire, sensualistes ou idéalistes, selon la direction du temps, suffisamment instruits et habiles pour tenir le premier rôle, capable de rajeunir les vieux airs, exercés dans le répertoire, mais dépourvus de l'invention véritable, simples exécutants qui succèdent aux compositeurs."

To pursue the metaphor, M. Taine is perhaps the first living performer of the themes of Hume, with the variations of Spencer and Mill, not without occasional original and brilliant impromptus of his own.

JAMES R. THURSFIELD.

Scientific Notes.

Physiology.

Rapidity at which Excitation is propagated along the Motor Nerves of Man.—Prof. Helmholtz has communicated to the *Monatsbericht of the Berlin Academy*, 1870, p. 184, the results of some new measurements which have been carried out by M. Baxt, which can claim a greater exactness than the earlier researches of Helmholtz, Schelske, Hirsch, Kohlrausch, de Jaeger, and von Wittich, owing to the entire elimination of the psychical activity of the experimenter. The ascertained rapidity of the excitation varies between about 30 and 90 metres per second; and the rapidity is also found to be greater in summer than in winter. This result led to a more exact observation of the influence of temperature, which is ascertained by the artificial cooling or warming of the arm. By this means the accelerating influence of a higher temperature has been clearly determined; so that the interval of time between an impulse of the voluntary power and the corresponding movement of the muscle is greater in winter than in summer.

Electric Organs of the Torpedo.—The first fasciculus of the second series of the 2nd volume of the *Archivio per la Zoologia l'Anatomia e la Fisiologia*, just received, contains a paper by Prof. G. V. Ciaccio upon the ultimate distribution of the nerves in the electric organs of the Torpedo (*Torpedo Narke*, Risso). His examinations have been made not only on fresh specimens, but on those which have been subjected to the action of carmine, perosmic acid, and chloride of gold. The following are his principal results. 1. The electric organ of the Torpedo consists, as is well known, of a multitude of pentagonal and hexagonal columns, united together by fibrous connecting tissue. Each column exhibits a large number of extremely delicate stages or diaphragms, separated by a transparent and albuminous fluid. 2. Contrary to the opinion of most investigators, each septum is composed of two laminae, which are separable with difficulty in the fresh state, though the separation can be readily accomplished in an electric organ that has long been macerated in glycerine. The superficial lamina is sufficiently tough, and resists the action of dilute acids and alkalis; it sometimes presents a finely fibrous character, with indications of ramified connective tissue corpuscles. This lamina supports the blood capillaries of the organ. The inferior or ventral lamina is finely granular,

can be torn with ease, presents here and there minute round granular corpuscles, which, when examined in the fresh state, and in the fluid by which they are naturally moistened, appear to be merely nuclei, but after being subjected to the action of various chemical agents, assume the appearance of true nucleated corpuscles. These corpuscles are not connected with the pale nerve-fibres, but are probably the originators of the granular material of which the inferior lamella is composed. It is in this ventral layer of the septa that the nerve fibres are chiefly distributed and terminate. Hence Prof. Ciaccio is disposed to call the upper the *vascular*, the lower the *nervous* lamina. 3. The blood-vessels and nerve-fibres passing to each septum are surrounded and isolated by connective tissue, which also separates the several prismatic columns of the electrical organs from each other. The nerve-fibres divide and subdivide frequently, and present the peculiarity of having, both in fresh and macerated specimens, a distinct interval or space between the nucleated sheath of Schwann and the medullary substance. On arriving in their proper chamber, each nerve-fibre divides into two or three, which are still retained within the same sheath of Schwann. There is never, as some are disposed to admit, a second sheath within the first. 4. The medullated nerve-fibres, having reached the inferior surface of the ventral lamina, form by their division and subdivision a flexus, with meshes of various form and size. They then successively and suddenly lose their medullary sheath and become pale fibres. 5. The pale fibres consist of a nucleated sheath of Schwann and a cylindrical axis, which, when fresh, presents a very fine longitudinal striation. There is no evidence of their terminating in, or being connected by their ultimate ramifications with, nervous or ganglionic cells. 6. The pale nerve-fibres divide much more frequently than the medullated fibres, and form a delicate flexus, situated in the very substance of the inferior or ventral lamina of each division. Prof. Ciaccio consequently regards the nerves distributed to the electrical organs of the Torpedo as terminating in a large nerve-plate, represented by the inferior lamina of each division, which is analogous to the excito-motor nerve-plate found in the striated muscular fibres of the same animal.

Absorption of Carbonic Oxide by the Lungs.—At a late meeting of the Académie des Sciences, M. Claude Bernard presented, in the name of M. Gréhaut, a note on the rapidity of absorption of oxide of carbon by the lungs. The author details experiments recently undertaken upon dogs, from which it appears that in an animal respiring air containing a tenth of carbonic oxide gas, an amount that is highly poisonous, the arterial blood between the tenth and twenty-fifth seconds already contains 4 per cent. of the gas and less oxygen (14.6 per cent.) than normal blood, whilst between a minute and a quarter and a minute and a half, carbonic oxide gas is contained in the blood in very large proportion, amounting to 18.4 per cent., whilst the oxygen is reduced to an extremely small proportion, not in fact exceeding 4 per cent.

The Canal of Petit.—A small brochure has just been published by Dr. Fr. Merkel, of Göttingen, on the structure of the Zonula ciliaris, or that portion of the eye which has sometimes been termed the suspensory ligament of the lens, and which is commonly considered to consist of two laminae, between which is the canal of Petit. Dr. Merkel's statements are essentially in accordance with those of Heule and Schwalbe, both of whom have paid much attention to the structure in question. He describes it as consisting of a triangularly shaped band, apparently springing from the apices of the ciliary processes, but in reality traceable back to the termination of the retina or ora serrata, with which it appears to be continuous, and extending to the margin of the lens. It is composed of a series of fibres, which pursue three chief directions; some dipping into the substance of the vitreous humour, between the ciliary processes and the lens; some extending from the processes directly to the lens, being inserted into the anterior and posterior borders of the capsule, whilst a few run circularly. The fibres are stiff and straight, but appear to possess a certain amount of resiliency, as they curl on being torn from their attachments. Dr. Merkel from the examination of fresh specimens—of specimens which have been macerated in very weak chromic acid (one-sixth of a grain per ounce), of specimens injected with Prussian blue, and of others stained with nitrate of silver—expresses his conviction that there is no such thing in the living animal as the canal of Petit; the appearances that have given rise to the supposition that this canal is due to the facility with which the fibres break down and separate into two layers, forming the boundaries of the supposed canal. He agrees with Schwalbe in thinking that the function of the Zonula ciliaris is to act as an antagonist to the ciliary muscle; in other words, that it effects the flattening of the lens when this has been rendered more convex anteriorly by the action of the muscle.

Coccoliths in the Adriatic.—O. Schmid, of Gratz, reports in *Ausland* (July 23rd) the result of some deep-sea explorations in the Adriatic. At depths of from 50 to 630 fathoms he found no abundance of animal life, except of Foraminifera, which he attributes to the absence of those great currents to which is doubtless due the variety of animal life in the depths of the Atlantic. Of Bathybius, however, and Coccoliths, he obtained a prodigious quantity; the former is found in enormous

numbers, being obtained by the drag-net in all depths from 50 fathoms. It is always accompanied by coccoliths, bodies which are already known as one of the constituents of chalk. It now appears that they form no unimportant element in the newer and even in the most recent strata on the Italian coast which have been thrown back into the sea by slow elevation. These observations seem to indicate a far wider distribution of *Bathypius* than has hitherto been supposed.

Botany.

Existence of a Formative Layer in the Foliar Organs of Plants.—The existence of a formative zone or layer between the wood and the bark in exogenous plants is well known. In a recent number of *Cosmos* (July 30th), M. Cave points out the presence of a similar layer in the leaves, or rather in all the foliar organs, normal or modified, but occupying a different position between the tissue of the organ itself and the epidermis. The knowledge of this fact M. Cave applies to determine a morphological question often in dispute, viz. whether a particular organ belongs to the axis or the foliage, or to both sets of organs combined; and he has shown that if the formative layer is exterior to the fibro-vascular system, the organ belongs to the leaves, if interior, to the stem. The application of this principle shows that the receptacle-like perigynous calyx of plants is a dependency of the axis; the pericarp of superior fruits is always formed from the leaves, and from nothing but the leaves; this is also the case with the axile and parietal placentæ; while the free central placenta of Primulacæ is a prolongation of the peduncle. Fruits proceeding from an inferior ovary are composed of two parts, varying in their mutual proportion in different plants, a receptacle-like calyx and carpellary leaves. The distinction, however, between axile and foliar organs must not be taken as too absolute, there being no strict line of demarcation between them.

Geology.

Ancient Glacial Periods.—M. Boué has contributed to the Academy of Sciences at Vienna a paper on the accumulation of erratic blocks in the secondary strata, and in the sandstones and conglomerates of the tertiary period. An attempt has been made to account for these accumulations by the motor force of currents of water or by subterranean convulsions. The most ancient are found in the carboniferous sandstone (millstone grit). Unreliable statements are made of their occurrence in the jurassic and cretaceous systems; but they are most frequently met with in the eocenes and miocenes of the Alps. In the latter case they have doubtless been conveyed by the agency of glaciers and icebergs; and there is strong reason to believe in the existence of glacial periods in the course of almost every geological epoch.

Prehistoric Remains in Italy.—The *Cittadino Leucese* of June 20th contained a letter of Professor U. Botti, dated June 17th, giving an account of his successful researches for prehistoric relics in the *Grotto del Diavolo* in the Gulf of Leuca, near the Ristola Point. He collected a large quantity of fragments of pottery, from the most elegant vases of the finest clay to the roughest objects kneaded with sand, as also a quantity of bones belonging chiefly to ruminants, and, what is more important, small layers of ashes and charcoal, some terra cotta spindles, and some bones undoubtedly worked upon by human hands, and in particular some laths and scrapers, a needle, an implement resembling a needle-case, and a wild-boar's tusk with deep indentations. Sig. Botti subsequently found five flint weapons; and finally, in another letter, dated July 1st, he announces the further discovery of a human skeleton, but so brittle that it crumbled to dust on the slightest touch, and near it some objects of lead and copper and a variety of vases of very different degrees of skillful workmanship. He considers these remains to belong to different ages, the most recent of which is the beginning of the bronze or copper age.

Chemistry and Physics.

Electrical Phenomena of Rotation.—If two metallic conductors be placed with their points exactly opposite to a glass plate which turns easily in its plane on an axis, and positive electricity be passed through one, and negative electricity through the other, the plate begins to rotate. Professor Poggendorff has especially studied this interesting phenomenon of the generation of mechanical motion by static electricity, and has described the results in the 139th vol. of his *Annals*, p. 513.

New Electric Machine.—Among the improvements of the "Influence or Electrophor machine" invented by Herr Holtz, of Berlin, a new construction by Prof. Poggendorff is especially noteworthy. This machine has two rotating glass plates; and the conductors are placed in a convenient manner, especially adapted for demonstrations in lecture-rooms. It exceeds in efficiency all machines hitherto made, and is manufactured by Borchhardt, of Berlin. For the purpose of cleaning the glass-plates, Prof. Poggendorff recommends rubbing them with petroleum. (*Monatsbericht of the Berlin Academy, 1870, p. 275.*)

Theory of Ozone.—Prof. Meissner, of Göttingen, has for several years past been publishing experiments, in which he sees an important contribution to the theory of ozone. If electrified oxygen be passed through certain reducing agents, as solution of iodide of potassium, pyrogallic acid, &c., the oxydizing portion of the electrified oxygen (the so-called ozone) is completely absorbed. Meissner has now discovered that the remaining portion of the oxygen has the remarkable property of forming, in contact with water, a peculiar vapour; and in this reaction he finds evidence of the existence of antozone (according to Schönbein's theory). In order completely to confirm these experiments, Prof. Meissner has repeated them with the greatest care, using Geissler's mercury air-pump, and in some cases oxygen produced by electrolysis; and by complete elimination of nitrogen, carbonic acid, ammonia, and hydrogen, has obviated the objection that the presence of one of these bodies is the cause of the formation of the vapour. Meissner's labours include also important researches on the quantitative estimation of ozone, as well as on the contraction which oxygen undergoes by electrification. (*Proceedings of the Göttingen Society of Sciences, Vol. 14, and Göttinger Nachrichten, 1870, No. 16.*)

Vapour-Density of Phosphoric Chloride.—M. Wurtz has communicated to the Chemical Society of Paris the result of his recent researches on the vapour-density of phosphoric chloride. Owing to the separation of this compound into the trichloride and chlorine, the vapour occupies four volumes instead of two. Believing that the separation might be retarded by the presence of a great excess of one of the products, M. Wurtz has observed the density of the vapour of phosphoric chloride when diffused in that of the trichloride, and has thus obtained results consistent with others indicating the theoretical two volumes of vapour.

Hydrogen as the Active Metal in a Voltaic Couple.—At the meeting of the French Academy of Sciences, on the 18th of July, M. P. A. Favre brought forward new proofs of the metallic nature of hydrogen when associated with palladium.

Adulteration of Milk.—Dr. A. E. Davies, in the *Chemical News* of August 5, endeavours to show that specific gravity cannot be relied upon as an indication of the purity of milk. What is wanted is a test that will prove whether water has or has not been added to the milk. Such a test he believes we have in the specific gravity of the serum, or liquid portion of the milk from which the casein and fat have been removed by coagulating and straining. According to the author the specific gravity of this liquid, when obtained from genuine milk, is remarkably constant, ranging from 1.026 to 1.028; and, by carefully ascertaining the specific gravity of the serum of milk that has been diluted with different quantities of water, a useful standard of comparison may be obtained.

It has been known for the last few weeks in scientific circles that one of our contributors, Prof. Helmholtz, of Heidelberg, was about to proceed to Berlin as the successor of the late Prof. Magnus. It is now decided that he takes Magnus' chair.

New Publications.

- ALBRECHT, DR. T. Ueber die Bestimmung von Längen-Differenzen mit Hülfe des elektrischen Telegraphen. Leipzig: Engelmann.
- BELLYNCK. Les progrès récents de la Zoologie en France. Compte rendu des rapports de M. Milne-Edwards. Paris: Savy.
- BOLLEY, DR. P. A. Handbuch der chemischen Technologie. Braunschweig: Vieweg.
- BROWN, DR. H. G. Klassen u. Ordnungen d. Thier-Reichs. 5 Bd. Gliederfüssler: Arthropoda. Leipzig: C. F. Winter.
- BRUZARD. Rapport sur le Tumulus de Genay, près Sernur. Sernur: Verdort.
- COMTE. Lettres d'Auguste Comte à M. Valat, professeur de mathématiques 1815-1844. Paris: Dunod.
- CZYRIANSKI, PROF. E. Chemische Theorie auf der rotirenden Bewegung der Atome basirt, kritisch entwickelt. 2 verm. Aufl. Krakau: Baumgarten.
- DUVAL-JOUVE. Etude anatomique de quelques graminées et en particulier des agropyrum de l'Hérault. Paris: Baillière.
- ENGELMANN, DR. R. Resultate aus Beobachtungen der Leipziger Sternwarte. Leipzig: Engelmann.
- HAECKEL, DR. E. Natürliche Schöpfungsgeschichte. Berlin: G. Reimer. [A second enlarged edition of the work reviewed in the *Academy*, No. 1, p. 13.]
- HENFREY, A. An Elementary Course of Botany; structural, physiological, and systematic. New edition; revised by Dr. M. T. Masters. London: Van Voorst. [Almost a new work; parts being re-written.]
- HERING E. Ueber den Einfluss der Athmung auf den Kreislauf. Vienna: Gerold's Sohn.
- HOFFMANN, DR. C., und H. WEYENBERGH, JUN. Die Osteologie und Myologie von *Sciurus vulgaris*, Linn., verglichen mit der Anatomie der Lemuriden und des Chiromys, und über die Stellung des

- letzteren in natürlichen Systemen. Haarlem Prize-Essay. 4to. 1870. Taf. iv. [This work contains a very full description of the bones and muscles of the squirrel.]
- HUXLEY, T. H. Lay Sermons, Essays and Reviews. Macmillan.
- LABARTHE, CH. DE. De l'Industrie des Chinois au point de vue du commerce européen. Paris: Maissonneuve.
- LUBBOCK, SIR JOHN, BART. The Origin of Civilisation, and the Primitive Condition of Man. London: Longmans.
- OPPOLZER, DR. J. R. Ueber die Bestimmung e. Kometenbahn. 2. Abhdlg. Wien: Gerold's Sohn.
- SCHNIZLEIN, PROF. A. Iconographia familiarum naturalium regni vegetabilis. Bonn: Cohen.
- SURINGAR, W. F. R. Algæ Japonicæ Musæi Botanici Lugduno Bataworum. 1870. Taf. xxv. 4to.
- WAITZ, DR. TH., and DR. G. GERLAND. Anthropologie der Naturvölker. Pt. V., Div. II. Die Mikronesier u. nordwestlichen Polynesier. Leipzig: Fleischler.
- WIGAND, DR. A. Ueber Darwin's Hypothese Pangenesis. Marburg.
- WÜHLER, LIEBIG, und KOPP. Annalen der Chemie und Pharmacie. VIII. Supplementband, 1. Hft.
- ZIMMERMANN, R. Samuel Clarke's Leben u. Lehre. (Academy reprint.) Wien: Gerold's Sohn.

History and Archæology.

History of the Thirty Years' War. [*Geschichte des Dreissigjährigen Krieges*, von Anton Gindely.] Prague: Tempsky, 1869, t. 1.

NUMEROUS were the folios, very learned and often also very dull, which were written on the Thirty Years' War, both while that dreadful struggle lasted and during all the remainder of the seventeenth century. In these was gathered up, in a way sufficiently tedious and very uncritical, all that contemporaries knew, or believed that they knew, of the origin, the motives and the various turns of this European conflict. In the 18th century again, when the treaties of Westphalia formed part of the public law of Europe, historical commentaries on the Thirty Years' War were still plentiful. Then came a period in which some historians appear to have almost forgotten the subject, and no work of any merit can be named. But the last quarter of a century has brought with it a change: the history of that war has come again into public favour, and numerous German writers have set themselves to relate it in a really scientific way. There is no period of history, perhaps, so short, on which we can find so large a number of works, some very admirable, but others worthless. We have abundance of monographs on sieges and battles, and narratives of diplomatic negotiations, as well as of biographies of the noted men of this epoch: some writers have not even shrunk from the task of combining the substance of these varied essays in works of a larger scope, and of drawing out a general historical account of the War. We fear we cannot credit them with success; for, from Schiller down to M. Keym, there is not one who can claim to have carried out his design in at all a satisfactory way. We need not be surprised at this; as there are many reasons why it should have been so. First of all, the Thirty Years' War is not only (as has been long admitted) an episode in German history, a national struggle in which the other countries of Europe took part somewhat late and, if one may use the expression, against the grain. The more we study the numerous documents which are gradually emerging from the dust of archives, and which relate to the great historical crises of the 17th century, the more we understand how the war was not so much the consequence of local troubles as the result of a conflict of principles, political and religious, which then overspread the whole of Europe. It is requisite therefore not only to study a very large number of facts already known, but also to search everywhere among the various archives for others of which we are still ignorant, and to become conversant with most of the languages of modern Europe so as to be able to

run through the different sources of information. All these conditions cannot easily be combined in any one man, and it is no shame to have failed in a work which requires them.

These difficulties have not deterred an eminent Bohemian scholar, Professor Gindely, of Prague, from engaging once more in this perilous business. He was, however, both more competent and more likely to succeed than any other. For fifteen years M. Gindely employed himself in collecting the necessary documents in the archives of the European capitals—at Paris, at Vienna, at Brussels, even at the Hague, at Munich, and at Simancas. He had also prepared himself for his principal effort by the publication of his interesting works, the *History of the Bohemian Brothers*, and the *History of the Emperor Rhodolphus II. and of his Times*. Of the *History of the Thirty Years' War*, the first volume has lately appeared; and it amply satisfies the expectations which a worker so conscientious as M. Gindely had naturally raised. It begins with the accession of the Emperor Mathias in 1612, and ends with his death in 1619. If the rest of M. Gindely's work is on the same scale, it will fill at least twelve volumes. The opening portion of the book is devoted to a description of the very unsatisfactory state of the empire of the Hapsburgs at that time, and to a detailed account of the long and dark intrigues which were carried on by the different branches of the imperial house against Mathias himself, and against his first minister, Cardinal Khlesl; intrigues which terminated in the more or less voluntary appointment in 1617 of the Archduke Ferdinand to succeed Mathias on the Bohemian throne. M. Gindely then describes, with an impartiality seldom found in works of the sort, the deep-rooted dissension between the Catholics and the Protestants of Bohemia, and the secret antagonism which existed between the despotic power centred at Vienna and the nobility who were defending the feudal liberties of the States of Prague. In dwelling on scenes so often described before, but never in such an excellent spirit or with such complete knowledge, our author has been the first to give to the world a number of valuable details illustrating the economical situation of his country at this time, without confining himself, like his predecessors, to the discussion of political and religious questions. On the tragic scenes of the "defenestration" of Prague (23rd May, 1618), an event which gave "the signal for the revolution," M. Gindely dwells, as might be expected, with great minuteness of detail. After relating how the hated representatives of the Imperial Government were thrown out of the windows of the Hradschin, he describes the provisional organisation of the rebellion, the institution of the Thirty Directors, the beginnings of a war as cruel as it was indecisive, which Dampierre and Bucquoy undertook against the Bohemian generals, and the siege and capture of Pilsen by Count Ernest de Mansfeld. The volume ends with the curious story of the court revolution, by which Ferdinand of Bohemia managed to deprive Khlesl of his power by casting him into prison, and an account of those long and useless negotiations which the Bohemian States carried on with the aged Mathias up to the very hour of his death, in March, 1619. M. Gindely, with a remarkable moderation, which adds weight to his opinion, pronounces in favour of the Bohemians, and demonstrates, in the clearest manner, the right they had to resist, even with the sword, the enemies of their religious and civil liberties. We find no trace in our author of that deep hatred which unhappily divides at this moment Czechs and Germans in Bohemia. That national antipathy did not develop itself till after the Thirty Years' War, and it was never more rife than it is at present. M. Gindely's perfect freedom from its taint is one of the best guarantees of the excellence of his work.

ROD. REUSS.

History of Rome. [*Römische Geschichte*, von Wilhelm Ihne. Zweiter Band. *Vom ersten punischen Kriege bis zum Ende des zweiten.*] Leipzig: Engelmann, 1870.

As a work of art in itself, and as a complete picture of Roman life in all the various relations of the state, Mommsen's *Roman History* at once obtained a place which seems likely to be permanent. It had one very serious defect, however, as a book for students, that it gave no references to authorities for any statements however new or doubtful. It is true that Mommsen had prepared himself by the labours of many years for the work. He had written numerous monographs on leading points of the history. He can refer to his works on the Tribes, on the Clubs and Guilds, to the essays collected in the *Forschungen*, and, above all, to the magnificent *Corpus Inscriptionum* of the whole period of the free republic down to the death of Cæsar, and can fairly say, "There are my authorities, my history rests on these." Such a reply would be true, but it would hardly satisfy the student. He has not the time to read all these, and still more it is impossible to refer, when a difficulty arises, to the place where the solution may be found. Often, too, the references might have been given in the briefest way. For instance, in vol. i. p. 110 (Eng. transl.), he says, "Latin law was not necessarily identical with Roman: we find, for example, that the enforcing of betrothal by action at law, which was abolished at an early period in Rome, continued to subsist in the Latin communities." For the latter statement he probably means to refer to the story of *Ardea* (so characteristic of an Italian republic that we seem to be reading a tale of the middle ages, such a one as that on which *Romeo and Juliet* is founded) as given in *Livy*, iv. c. 9. But how easy to have given this reference. So again in such points as the right of veto held by the "Patres," a reference should in the later editions have been given to the *Forschungen*, where the question is discussed, especially as Mommsen changed his view on the subject. So much in early Roman history depends on the criticism of the authorities employed, that the reader should at least have the means of checking the results arrived at. Ihne has endeavoured to supply this want. Without encumbering his pages too much, he has yet given the chief references in the notes, and noticed the leading alternatives in each case of difficulty. The main question here is often one of method. For instance, much of *Livy's* narrative is disfigured by his attributing to the early tribunes of the people the powers and the designs of the later tribunes, whose political action had led to the downfall of the republic. The early tribunes are even made to condemn consuls for ill-success in war—a most unlikely power for them to have exercised when they could barely hold their own, and even their persons were not always safe. But this is explained when we find that *Livy's* practice (or rather, perhaps, that of the like-minded chroniclers whom he follows) is to make the popular magistrates the authors of every obnoxious measure, while the patricians adopt the high-minded and patriotic tone which was associated in the minds of the Romans with the traditions of their Heroic Age. Much, therefore, of *Livy's* account in such cases can be explained as a mere anachronism, as a mere throwing back of later views and sentiments into an earlier period. In the account of the Punic Wars, Ihne gives a good critical comparison of our main authorities, Polybius and *Livy*, availing himself more than once of Nissen's enquiries. It is strange that *Livy* should have learnt the value of Polybius so late, and have only spoken of him as "haud spernendus auctor;" for when he does begin to use him, he becomes at once his chief authority: the fourth and fifth decades are little but a Latin paraphrase of him. It is doubtful whether he used him for the Hannibalian War, the passages common to

both may have come directly or indirectly from Silenus, who wrote a Greek narrative, much of which rested on the authority of Hannibal himself or of Carthaginian officers. We are expressly told that the striking account of Hannibal's dream after the taking of Saguntum came from Silenus. *Livy*, however, perhaps did not employ Silenus' account directly, but only so far as the Roman historian Cælius Antipater, a contemporary of the younger Gracchus, had copied his statements. We may refer to the full discussion of the subject in Carl Böttcher's *Kritische Untersuchungen über die Quellen des Livius im XXI. und XXII. Bücher* (1869).

For the first Punic War, Ihne sometimes prefers the account in *Livy* to that in *Polybius*, thinking the purely Roman point of view in some cases the more probable. We doubt sometimes whether he is right in this; the authority of *Polybius* seems in most cases so decisive, except, perhaps, as regards the Scipios, for he was too closely connected with that great house to be quite impartial. It is well known that there are very considerable difficulties connected with the geographical accounts of all the great events in the Hannibalian campaigns in Italy. By what pass did Hannibal cross the Alps? On which bank of the river was the battle of the Trebia fought? The difficulties as to the battles of the Ticinus, of Thrasymene, and of Cannæ, are by no means slight. *Livy's* statements are nearly worthless: he had no conception of the real nature of mountain passes; his descriptions are always picturesque, but unfortunately they do not correspond to the real character of the country. It is only necessary to refer to his account of the famous "Caudine Pass," in proof. And here we cannot but think that Ihne is wrong in thinking that the battle of the Trebia was fought on the right or eastern bank of the river. Mommsen takes the other view on the ground of military probability, and of the previous position of the armies. If Hannibal was between the Roman army and Rome, there was nothing to prevent his at once marching to the south—the very object of the campaign, and all Central Italy was open to him. And again it is difficult to imagine how Sempronius, coming from Ariminum, could have joined Scipio if Hannibal lay between. Hannibal had crossed the Po higher up than Scipio, and how could the armies have changed their relative positions so suddenly? That Hannibal should have succeeded in taking Clastidium also seems inconceivable, if it were immediately protected by Scipio's army in front of it. Mommsen's note on the subject really seems conclusive, but he suffers from his usual brevity and omission to notice all the counter arguments. Similarly as to the passage of the Alps. *Livy's* account is amusingly impossible. He first takes Hannibal up into Savoy on the road to one pass, and then suddenly brings him back (regardless of the intervening mountains) to the road leading up the Durance to the more southern pass. Here again Mommsen on distinct and clear grounds decides for the northern pass, the Little St. Bernard. Ihne gives the details more at length, and discusses the authorities very satisfactorily. In general we may say that the test of "possibility" as applied by modern science gives modern writers a great advantage over their predecessors. Ihne points out several times that even *Polybius* was deficient in the means of giving an accurate geographical description. With our maps, and full references to latitude and longitude, we can hardly conceive of the time when Herodotus was obliged to define inland places by saying they were "opposite" such a town on the coast; or when the general course of rivers was so little known that *Polybius* is quite incorrect in his account of the Rhone, though he had crossed the Alps and gone over the whole ground himself with a view to accurate description. He also unfortunately omits the names of the

Gaulish villages, because they would convey no idea of the relative situation of places to his Greek readers. They would have been simply invaluable to us. Political economy again enables us to apply this test of possibility even more than geography. Who does not know how the early Romans were content with two jugera of land apiece, in the happy age "when every rood of ground maintained its man"? But it took five pecks (modii) of corn to sow a jugerum (two-thirds of an acre), and the produce was only fivefold. Now even a slave was allowed fifty-one pecks for annual consumption, and an easy sum in arithmetic will show that the produce of two jugera could not have maintained one man, much less a family, especially since so much corn had to be saved for seed. This is Mommsen's statement. Ihne only faintly adds that perhaps there were large rights of common pasture, to eke out the produce of the arable land. But this is opposed to his own account of the *Ager publicus*, and to all that we know of the small Roman farms. A family could not really have subsisted on the produce of less than twenty jugera.

Ihne's account of the latter part of the second Punic War is perhaps the best part of the volume, at least it is the most original. In the earlier parts he is oppressed by the rivalry of Arnold's glowing descriptions; in fact he makes much use of Arnold, and is himself so much of an Englishman from having lived so long among us that his work has an English character, and the ideas are worked out in a way that commends itself to an English reader. There is less of the pedantry of learning, more of a practical character. The last campaign which preceded the battle of Zama is excellently described, especially with reference to the part of Hannibal's plan that had reference to Numidia. The whole account of Carthage is very good, and constitutes one of the distinguishing characteristics of the work. It is, however, also the part in which Ihne is most unfair to Rome. He advocates the cause of Carthage as if pleading the case of the commercial republics of the world against the great military states, and he hardly makes the same allowance for Scipio that he does for Hannibal. We are glad to see that our author is going to give us an English translation of his book, and promises a continuation of it to the end of the free republic, and hope that he may be able to carry out his cherished purpose of continuing it to the point where Gibbon begins. The works of Niebuhr and Schwegler remain fragments, owing to the premature death of their authors; and the history of the early Empire admits of fuller illustration from inscriptions, and other sources independent of Tacitus and Suetonius, than even Merivale has been able to give it. Mommsen's monograph on Augustus and edition of the *Digest* of Justinian encourage us to hope that he has planned a history of the Empire as a companion picture to that of the Republic. But this perhaps will not appear till he has completed the great collection of *Latin Inscriptions of the Time of the Empire*; and meanwhile we should be glad to read the story of the imperial rule once more in the companionship of Wilhelm Ihne.

C. W. BOASE.

Researches and Excavations at Frilford, near Abingdon. Communicated to the Society of Antiquaries by G. Rolleston, Esq., M.D., Linacre Professor at Oxford. London: J. B. Nichols and Sons.

PROFESSOR ROLLESTON'S excavations at Frilford demand more than ordinary attention. They have been made on a sufficiently large scale to give adequate results, and he has illustrated them from archæology and history with much thoroughness and research. Easy as the exploration of a single district may seem, we are peculiarly deficient in labours

of this kind, and it is no slight gain for antiquarian science that a first work should be so satisfactory, and may well serve as a model to future labourers in the field.

Frilford is now an insignificant township in an agricultural parish of Berkshire, and the vale of the White Horse in which it is situate is probably known to most Englishmen only by Mr. Hughes's tale. But for some reason which it is not easy to determine, it was disproportionately populous in Saxon and Roman, and therefore also we may presume in British times. Probably its inhabitants enjoyed comparative shelter between the Wychwood and Ridge forests, and within the curves of the Thames. Roman or Roman-British camps can be traced at Badbury Hill, and at Little Coxwell near Faringdon; at Cherbury, east of Pusey; at Uffington, Letcombe, and Ashdown Park near the ridge; and at Sino-dun Hill near Wyttenham. In the eighth century there was a Saxon castle at Wytham to command the road from Ensham to Abingdon, two of our most ancient towns; and in the ninth century a castle is spoken of near Hatford or Stanford, which may, however, be only the Coxwell camp. Thanks to Professor Rolleston's researches, we now know also that Frilford was inhabited by a large Roman-British population, and by some persons of wealth. As many Roman remains have been found on the Wantage side of the bridge that crosses the Ock near Frilford—and there is local tradition of a large town that formerly existed there—we may fairly assume that the place was of some importance about the fifth century, the period which coins and Christian remains indicate as the time of its existence.

Of the inhabitants of Frilford we can now speak with some positiveness. Four leaden coffins have been found, and as burial in these implies the possession of wealth and social status, it might seem natural to suppose that their occupants were Roman equites. Professor Rolleston, however, decides in one of the two cases that came before him, that the skull indicates the Roman-British type, and in the other case that there is no conclusive proof of Roman rather than Keltic origin. Both the dead men seem, however, to have been soldiers. Naturally graves of a humble kind are the more numerous. Among the Keltic remains two types can be distinguished; one of a tall and finely-built race, showing signs of culture, and one—almost exclusively found in women—of a smaller and more savage people, who were perhaps the slaves of the dominant race. Generally there is an absence of the bones of middle-aged men, which may be explained by the constant wars in which these were drafted away during the fall of the Roman Empire. A great difference of height between men and women points to various conditions of existence, as if the males were "more exposed to, and invigorated by, the influences of an outdoor life," while the women lived in houses that were either cold or dark. Generally, however, it would seem that the Roman-Briton of Frilford was a larger man than the average modern Englishman, and a finer man than his Germanic conqueror. Similarly the Romano-British women are favourably distinguished in type from the "Rowenas with somewhat prognathic jaws and small unhandsomely-contoured calvaria," whose race can be determined by the Anglo-Saxon insignia of the female sex buried with them. The evidence of Frilford accordingly points to the Saxons as barbarians, whose brute energy destroyed a nobler civilization than they themselves possessed. And in this district Professor Rolleston thinks that the extirpation was absolute or nearly so, and that the more recent remains show that there was not any fusion of the two peoples.

In the present imperfect state of our early history, it is probably our wisest plan to treat every district by itself, and avoid any general conclusion that the facts of the so-called

Saxon Conquest were the same in Kent as in Sussex, in Berkshire as in East Anglia. An examination of the local nomenclature in the Vale of the White Horse will go far to support Professor Rolleston's conclusion. Generally speaking the names of rivers have been among the most permanent in England; but here there has been displacement or destruction everywhere. The name Ock, which probably belongs to the Isis (as forms like Doccan-dic, Doccan-graf, and the name Oxford indicate) is now transferred by a not unusual change to an important feeder. The little tributaries of the Ock have all Saxon or Saxonized appellations in the 8th or 9th centuries. The Wasa, the Teale-burn, the Land-broc, the Cyllan-rith, and we may even say the Wanotunga broc (however otherwise derived) in its patronymic form, testify to the nomenclature of Germanic settlers. Meanwhile the old Keltic names are attached to the river-fords. Linford, Garanford, Lashford, and perhaps Frilford are best exemplified by such familiar forms as Lynn, or Lune, Garmo or Garonne, Ash, and the Welsh word *ffreulo*, to ripple. Again, the early historical associations of Wantage, Faringdon, and Abingdon, and the numerous gifts in this district, which the West Saxon kings made to the Abbey, all point in the same direction, and seem to show that the valley was thoroughly Anglicized. But it need not be said that the evidence at present is rather highly suggestive than altogether conclusive. Further exploration is needed for many reasons. Professor Rolleston throws out one important remark, that he has found no skulls of the type called Belgic by Professor Huxley. It would be very interesting to know at what point south of Frilford they are first found; and whether the wooded Ridge or the Kennet was a tribal boundary.

C. H. PEARSON.

Contents of the Journals.

Von Sybel, *Historische Zeitschrift*, 1870, zweites Heft.—A. Schäfer communicates a despatch of Laudon's just at the time of the battle of Kunersdorf, which shews how difficult it was for the Russians and Austrians to act together. Frederick the Great's mode of rapid attack failed against the steady Russian infantry, and the Russians complained with some justice of the Austrians' failure to improve the victory, and their attempt to employ the Russians as auxiliaries rather than treat them as principals in the war.—C. Winkelmann describes the present state of the Baltic provinces of Russia. The large German population throughout Livonia, Courland, and Esthonia, is crying out for the rights guaranteed to it by various treaties, and appealing through the writings of its representative men to the Germans of the Fatherland. Hence the Russian national party, which wishes to Russianize the western provinces, is at present strongly inclined against Prussia, seeing the coming danger of her taking up the cause of these subject Germans as she did of those subject to Denmark. There is an article on this subject, based on the same writers, in the present number of the Edinburgh Review.—H. Reuchlin analyses the latest historical literature of Italy, and in particular the latest accounts of Cavour and his contemporaries. He refers also to the vivid sketch of the creator of Italian unity in Treitschke's 'Historical and Political Essays.' The "faites vite," said to have been Napoleon's last word to Farini at Chambéry, Aug. 28, 1860, is here declared on Minghetti's authority to be mythical. It is ideally true nevertheless.—There is a good account of E. de Rozière's new edition of the Liber Diurnus, so famous in the controversy about Pope Honorius.—A large number of notices of ancient classical literature follow, and altogether the *Zeitschrift*, always good, is more than usually interesting.

V. Gardthausen, *Conjectanea Ammiana*. [Ammianus Marcellinus is an author hitherto most undeservedly neglected by editors. His work is studded with digressions ("excessus" he calls them), such as Romans ambitious of literary fame were wont to read out to select circles of friends. Gardthausen tries to amend the series of geographical digressions by the help of the Vatican MS., and to shew the sources from which Ammianus borrowed his learning, e.g. his extracts are valuable as representing in places an early MS. of Ptolemy.]

C. A. Volquardsen, *Untersuchungen über die Quellen der griechischen und sicilischen Geschichten bei Diodor*, Buch xi. bis xvi. [The Greek author used by Diodorus seems to have been Ephorus, while for Sicilian history he excerpted Timæus, and through him Philistus. In the 16th Book another source besides Ephorus is used. The frequent literary notices in Diodorus, such as, "With this year Ctesias ends his

Persian history," do not shew that Diodorus used Ctesias, &c., they are merely inserted from the "histories of literature" then in vogue, such as the *Xpoviká* of Apollodorus.]

Selected Articles.

North British Review, July.—I. Assyrian Annals, B.C. 681-685. [An account of the wars waged by Esarhaddon and his son Assur-bani-pal, given from the cuneiform inscriptions. Esarhaddon, after overcoming his two parricidal brothers, successfully attacks Babylonia, Syria, Asia Minor, Media. He next makes himself master of Arabia and Egypt. Egypt revolts. The king dies (B.C. 668-7), and Assur-bani-pal succeeds. Revolts and reconquests of Egypt. Revolt and submission of Tyre. Settlement of the succession to the throne of Arvad. Gyges, king of Lydia, seeks the aid of Assyria against the Cimmerians. Harbit S.E. of Assyria is conquered, and the people deported to Egypt. War with Alseri, king of Minni, a Median tribe, who is defeated and put to death by his subjects. The Elamites ravage Babylonia, but are routed. The war renewed by Te-um-man who is slain, and the kingdom of Elam divided between his two nephews. Victory over the Gambuli; the prisoners are put to death with tortures. Revolt of Babylon, Elam, Arabia, and Egypt; but the disunion of these states brings them again, Egypt excepted, under the yoke, B.C. 652-40. Under the son of Assur-bani-pal the empire was destroyed by the Babylonians and Medes. A sketch of the state of literature and art is appended to each reign.]—II. Parpaglia's Mission to Queen Elizabeth. [The queen's position at her accession is described, and the cause stated of her temporary conformity to, and subsequent abandonment of, Catholicism. Pius IV. intends to despatch Parpaglia to England as his Nuncio, to treat with Elizabeth (April, 1560). Philip II. opposes this step from jealousy of France. The queen is alarmed at the intended mission. English Catholics are dangerously excited. Elizabeth contemplates a return to Catholicism. Philip peremptorily resists the despatch of the Nuncio, and the project is consequently dropped.]

Huebner's *Inscriptiones Hispaniæ*, reviewed by Hirschfeld. *Göttingel. Anzeigen*, July 13. [Sketch of the gradual conquest and Romanizing of Spain. Few inscriptions extant coeval with the Republic or the Empire until the reign of Trajan and Hadrian. The inscriptions are the only sources of information respecting the municipal and provincial government of Spain; instances are adduced from monuments of two cities; Barcino and Malaca. The worship of the emperors almost superseded that of the native and Italian deities. Many of the inscriptions being mutilated, many only extant in copies, and many spurious, great scope is given for the exercise of the critical art. The identification of the proper names also requires much care. The author should have indexed the inscriptions whose dates could be exactly or nearly ascertained, and noted the early Jewish and Christian inscriptions, though few of these can be certainly pronounced genuine.]

La *Diplomatie secrète de Louis XV.* (3rd part), by the Duc de Broglie. *Revue des Deux Mondes*, July. [Broglie, sent as ambassador by Louis XV. to Warsaw (March, 1757), stops *en route* at Vienna and counsels Maria Theresa, then at war with Prussia. At Warsaw he proposes a plan to King Augustus for rescuing Poland from Russia. Considers Stanislas Poniatowski devoted to Russia, and endeavours to procure his recall from St. Petersburg. His policy is coldly supported by Bernis at Paris, and his schemes are frustrated by the loss of prestige France suffered among the Powers of Europe through her defeat at Rosbach. Upon fresh misunderstandings with Bernis, he appeals to Louis XV., whose reply is unsatisfactory. The French party in Poland is broken up, and Broglie demands and obtains his recall.]

The English Revolution of the 19th Century, by Professor Seeley. Macmillan, August. [The present revolutionary cycle began in 1829. From the dissolution of the Grey Ministry till the death of Lord Palmerston there was a lull. The narrative of the present less striking than that of former epochs of change. The sphere of politics now is less comprehensive than formerly. Evils with which our third Reformation deals: 1. Too narrow basis of government. 2. Monopoly. 3. Restricted and imperfect culture. Instances of legislation tending to check these evils, which are all included in monopoly. Its removal is the special office of our time.]

New Publications.

- ARNETH, A. VON. *Geschichte Maria Theresias*. 4 Bd. M. T. nach dem Erbfolgekriege, 1748-56. Wien: Braumüller.
 BONNEAU, A. *Life of Madame de Beauharnais de Miramont*. Bentley.
 BROGLIE DUC DE. *Vues sur le Gouvernement de la France*; ouvrage inédit, publ. par son fils. Paris: Michel Levy.
 CARMEN DE BELLO SAXONICO seu Gesta Henrici IV. neu hrsg. v. G. Waitz. (Academy reprint.) Göttingen: Dieterich.
 CHERBULIEZ, V. *L'Allemagne depuis la Paix de Prague, 1866-1870*. Hachette.

- CHURCH, R. W. St. Anselm. (Sunday Library.) Macmillan.
- CLASON, D. O Dio Cassius, lii. 20. Zur Frage üb. die Leges Annales der röm. Kaiserzeit. Breslau: Mälzer.
- COSIN, J. The Correspondence of, Part I. Andrews and Co. (Surtees Soc.).
- DROYSEN, J. G. Zur Geschichte Friedrichs I. u. Friedrich Wilhelms I. v. Preussen. (Gesch. der preuss. Politik. 4. Thl. 4. Abth.) Leipzig: Veit.
- ERSKINE, THOMAS LORD, Speeches of, with Memoir by Walford. 2 vols. Reeves and Turner.
- INSCRIPTIONS NUMIDIQUES (Libyques), Collection complète des, &c., par le Général Faidherbe. Lille: Danel.
- INSCRIPTIONS LIBYCO-BERBÈRES, Recueil des, 25 pl. et une carte de Cheffia, par Dr. Réboud. Paris: Le Clere.
- KÖHLER, ULR. Urkunden u. Untersuchungen zur Gesch. d. delisch-attischen Bundes. 10 Taf. enth. die Grundtexte. (From Transactions of the Academy of Sciences.) Berlin: Dummler.
- RAMBAUD, A.: De Byzantino hippodromo et circensibus factionibus. Paris: Franck.
- SCHLESINGER, L. Geschichte Böhmens. (2nd ed. enlarged.) Hrsg. v. Verein f. Geschichte der Deutschen in Böhmen. Leipzig: Brockhaus.
- VERING, F. H. Geschichte u. Institutionen des röm. Privatrechts. 3rd ed. enlarged. Mainz: Kirchheim.
- WEYHE-EIMKE ARN. v. Die historische Persönlichkeit d. Max Piccolomini im Schillerschen Wallenstein. Quellenstudie aus dem Schlossarchive zu Nachod. Pilsen: Steinhauser u. Kerb.
- WILHELMI MALMESBURIENSIS. Monachi, De Gestis Pontificum Anglorum. Longmans.
- WILMOWSKY. Die römischen Mosellvillen z. Trier u. Neunig. Trier: Lintz.
- WOHLWILL, EM. Der Inquisitionsprocess d. Galileo Galilei. Eine Prüfung seiner rechtlichen Grundlage nach den Arten der röm. Inquisition. Berlin: Oppenheim.

Oriental Philology.

The *Kāmil* of *El-Mubarrad*, edited for the German Oriental Society, from the MSS. of Leyden, St. Petersburg, Cambridge, and Berlin, by W. Wright. Parts I.-VI. Leipzig, 1864-1870.

It is well known that a rapid change passed over the language of the Arabs after their extensive conquests. Many have ascribed it to the close contact into which the Arabs were then brought with foreign nations, and the reception of foreign elements into their language. But this explanation will scarcely hold, for even before Mohammed they had borrowed many words from their more civilised neighbours, especially the Aramæans and Persians, without any detriment to the essential characteristics of Arabic, and the admission at a later time of numerous foreign words failed to affect the structure of the language itself. Nor can we explain the most important changes in Arabic by ascribing them to the influence of foreign converts, who adopted the language of Islam without rightly apprehending its spirit. They are due rather to a natural development from within, to which every language is subject, though its progress may often be slow and almost imperceptible, and this development was much accelerated in the case of Arabic by the vigour of the material and intellectual movement with which it coincided, and perhaps too by the confusion of dialects occasioned by the meeting of so many various tribes. The absence of these conditions among the illiterate Bedouins, and the tenacity with which they clung to their ancestral mode of life, accounts for the slowness of linguistic changes in the desert, and for the authority long conceded to its uncivilised inhabitants by the most learned grammarians. Centuries elapsed before the Arabic of the desert reached such a point of development, that its identity with the language of the prophet's contemporaries could no longer be maintained.

The interest of the Arabs, however, in the study of the Koran, the tradition, and the old poets, was not merely theoretical, but practical, the classical language being still

that of literature and the higher classes of society. Strictly speaking, indeed, no one any longer spoke or wrote pure Arabic, but a strong effort was made so to speak and to write it. The extraordinarily rapid development of a native science of Arabic philology may be traced principally to this practical necessity for its cultivation. Scarcely had the researches of the grammarians begun, when, through *El-Khalil* and *Sibawaih** (second half of 2nd cent. of Hijra), the grammatical system received that form, which has continued to be the normal one for after ages, notwithstanding the valuable observations of later grammarians on points of detail. For a long time these researches were also directed to the collection and sifting of an almost infinite vocabulary, indeed they are so comprehensive that it would be possible to obtain from them a tolerable knowledge of the classical language, even though all the actual monuments of it were lost. But for practical purposes these dry scientific works could not be very inviting. An author, in quest of elegant phraseology, might here and there glean an uncommon form or an obsolete expression, but to penetrate into the spirit of the literary language by means of these treatises, was, to say the least, a very irksome task. A more practical and at the same time agreeable method of study was to form oneself directly on the old models of style by constantly reading them, and, if possible, committing them to memory, so as to appropriate the ancient language as fully as possible. Besides this, a few grammatical rules would thus be easily impressed on the mind. Since, however, all could not study the entire circle of ancient literature, it was of importance to select suitable specimens, and to furnish them with the necessary philological explanations.

Amongst other books which aimed at supplying this deficiency was the great work of Abul-Abbās Muhammad ibn Yazid, called *El-Mubarrad*, one of the most celebrated philologists of the third century of the Hijra (the ninth of the Christian era), and not only a great scholar but also an elegant orator. From the title, *El-kāmil fil loḡha* "the complete (book) on the vocabulary," we should expect the contents of the book to be lexicographical, or, at any rate, strictly philological. But this is far from being the case. The Arabs in general have little appreciation of system, even in purely scientific works, but the *Kāmil* is almost unparalleled in the absence of any logical arrangement. It contains not only poems, orations, anecdotes, &c.—sometimes with, sometimes without, verbal explanations, but also careful lexicographical and grammatical researches, all curiously mixed up, like notes of a philological or literary conversation. And yet with this medley of topics, it keeps one object consistently in view—to impart a thorough knowledge of the classical language, and so far as we can appreciate his circumstances, the author appears to have chosen the best method that was open to him, and to have had some reason for calling his book by the imposing title "The Complete." We, of course, are not able, like the readers of the *Kāmil*, to dispense with systematic instruction. The most learned Arabic scholar of the present day does not bring so much living knowledge of the language to the study of this volume as every one of those for whom *El-Mubarrad* wrote. Besides, a fluency in speaking and writing the classical Arabic, which is hardly any longer to be found even in the East, is not our object. We only wish to acquaint ourselves with the language theoretically, and from our more advanced scientific position we can form a sounder

* M. Hartwig Derenbourg is preparing an edition of this grammar, the importance of which appears from its having been simply called by grammarians "The Book."

judgment on many points than was possible for the old philologists. This, however, does not diminish the value of the *Kāmil*. For not only are the explanations in themselves very useful, but all that the book contains is to us of the utmost importance. El-Mubarrad selected his specimens with great taste and much discrimination. The metrical passages have to a large extent poetical merit, or serve, as also do the anecdotes and narratives, to characterize the spirit of the times. The narratives, which are almost always told with great effect, have not unfrequently a direct historical value, and some of the speeches and letters of important persons in the early history can hardly be overrated. While the Arab philologists in general have a preference for the times of heathenism, El-Mubarrad selects his specimens mostly from the first age of Islam, because though the classical language was still dominant, the current modes of thought and expression were more congenial to the later Arabs than those of the previous age. We are thus acquainted with several important facts relative to the fearful struggles which distracted the Arabs immediately after their first successes. The judgment formed on this period by the ordinary historians is in many respects a mistaken one. They fail to see that the victory gained by the able Moāwiya over Ali, the son-in-law of the Prophet, and not less that of Abd-el-malik over all his opponents, was, in the interests of Arab unity, thoroughly to be desired. True, El-Mubarrad is no admirer of the Omayyades, who in many respects represented the traditions of heathenism; but he does not shrink from introducing as specimens poems, speeches, and documents, by them or their partizans. Thus we are told much respecting Moāwiya and the great El-hajjāj, who re-established the unity of the great empire with an iron hand, and drew upon himself by his exploits many just and many more unjust charges.

Our limits prevent us from attempting a complete exhibition of the important contents of the *Kāmil*. To mention one interesting point. In his chapter on "The Lies of the Arabs," El-Mubarrad treats, amongst other matters, of the characteristic boastfulness of the ancient Arabs. Readers of the poems composed in the heathen period might imagine that greater heroism, power, and riches, never existed than at that time in the desert. A closer examination will indeed convince us that the poets have been guilty of much exaggeration, but to learn how arrant these exaggerations were, we should apply to El-Mubarrad. A poet is speaking of the countless bands of horsemen which his tribe had led into battle, so that the hills were trodden down by their horses' hoofs. When asked how many horses there were, the son of the poet admits that there were just three. (See p. 349.) A little further on it is said, the Persians had told a tale of a man, who consisted of one-third of brass, one-third of lead, and one-third of snow; then the Arabs attempted to vie with them in their own manner of lying. This, however, is an allusion to the wide difference between the fantastic forms of Persian poetry, and the exaggerations of the essentially unimaginative Arabs.

We have already mentioned that El-Mubarrad was not only a scholar, but also a man of taste, and this accounts for the fact that he was favourably disposed towards the later poets of the time of the Abbāsides, whose language was not considered by the Purists to be worthy of imitation. Many specimens of their works are preserved in the *Kāmil*. If we may trust a remark in some manuscripts, he has given us one verse of his own making, though he ascribes it to "one of the moderns" (p. 926). On the whole, although the *Kāmil* is not exactly suited for beginners in Arabic, those who have arrived at some familiarity with the language will find it an extremely instructive and entertaining book.

This great work has come down to us in several MSS., some of them old and extremely well written, and yet the preparation of a good edition required scholarship of no ordinary excellence. It is fortunate, therefore, for Arabic philology, that the work has found an editor who satisfies the most stringent requirements. Dr. W. Wright, the first Arabic scholar in England after Lane, and almost without a rival in knowledge of Syriac, has devoted years to this task; he has completely collated all the known MSS.—excepting but one which proves to be of no value, and most carefully fixed the text and vocalization. Additions and remarks, made in the same spirit as the original itself, by the pupils of the author and the readers of his book, are rightly appended by the editor, but of course distinguished from the original text. And all this labour has been performed by Dr. Wright in the scanty leisure permitted by the duties of his office, and without asking or receiving the least pecuniary reward. It was the *German Oriental Society* that defrayed the bare expenses of printing; for in wealthy England, which lavishes her thousands on pretentious pseudo-scientific enterprises, no society, and no patron of learning, could be found to undertake it. The modest income of this German Society compels them to a very slow issue of the work,—only a single part of ten quarto sheets every year. Up to this time no more than half the work has been published. We hope it may be in some way possible to accelerate the appearance of the rest. TH. NÖLDEKE.

Intelligence.

Professor Holtzmann.—Since our last issue the world of Philology has experienced a great loss in the death of this scholar, at Heidelberg, aged 59. At first a theologian, he had devoted himself of late years to the study of High German and Sanskrit. We take the following list of his principal works from *Trübner's Record*:—Ueber den Ablaut, 1844.—Beiträge zur Erklärung der persischen Keilschriften. 1 Hef. 1845.—Indische Sagen. 3 Theile, 1845–47.—Ueber den griech. Ursprung des indischen Thierkreises, 1841.—Ueber den Umlaut.

Zwei Abhandlungen, 1843. Mahābhārata, हनुविजय; Indravitschaja. Eine Episode, herausgeg. v. A. Holtzmann, 1841.—Walmiki's Rāmājana. Bruchstücke. übersetzt v. A. H., 1841, and 2 Auflage.—Kampf um der Nibelunge Hort gegen Lachmann's Nachtreter. Stuttgart, 1855.—Kelten und Germanen. Eine Untersuchung, 1855.—Untersuchungen über das Nibelungenlied, 1854.—Die Klage in der ältesten Gestalt mit den Veränderungen des gemeinen Textes, als Anhang zum Nibelungenlied, mit Wörterbuch und Einleitung, 1859.—Altdeutsche Grammatik, umfassend die gothische, altnordische, altsächsische, angelsächsische und althochdeutsche Sprache. 1 Band. 1 Abthlg. Die specielle Lautlehre. 1870.

Dr. Martin Haug, of Munich, is about to bring out a new work called *Brahma und die Brahmanen*. He will give in the notes copious extracts from the unique MSS. of Kalpa Sutras and Vedic works discovered by him in India.

Dr. H. A. Jäschke has commenced a new Tibetan dictionary. It is intended to correct the often very defective works of De Körös and Schmidt, and also to assist students of the as yet entirely neglected modern literature and spoken dialects. Dr. Jäschke has resided in Tibet for more than eleven years, and is well known by his works on the language of that country. Several Tibetan scholars have promised him aid.

We learn from *Trübner's Record* that Dr. Kielhorn is preparing two works, one a translation of the Paribāshendurekhara with commentary, the other the Malati-Mādhava, and books 7 to 12 of the Raghuvansa.—Also that Dr. Bühler has just brought out the second vol. of his *Digest of Hindu Law* (with Mr. Raymond West) from the replies of the Shastris in the Courts of the Bombay Presidency, and is continuing the work. He will also shortly bring out a critical edition of Dasu-Kumara. The Rajah of Besma is also bringing out and printing at his private press a new edition of the *White Yajurveda*, with commentary in Brij Bhasha. Prof. Ahlwardt, of Greifswald, will also shortly bring out *The Divans of the Six Ancient Arabic Poets*, Ennabiga, Antara, Tarafa, Zuhair, Algama, and Imru'ulgais, chiefly acc. to the Paris, Gotha and Leyden MSS.

Selected Articles.

The Rigveda. [Illustrates the importance of the Vedas for the history of religious thought and the study of comparative grammar. Prof. M. Müller's translation of the hymns of the Rigveda endeavours to get at their original meaning, as the expression of an early simple nature-worship, as distinguished from the later developments of Hindu thought.] *Quarterly Review*.

The Moabite Stone. [Starting from the idea that a very few indeed of those whose comments it has provoked have shown an intelligent appreciation of the *peculiar* value which it possesses, the respects in which it is unique and unrivalled, Professor Rawlinson is of opinion that its predominant interest consists in the light which it throws on Jewish grammar and Palaeography. In opposition to Mr. Deutsch, he proves that the statement, "the more primitive the characters, the simpler they become," is not borne out by the actual facts; that the more ancient characters are more in accordance with the pictorial prototypes than those of later periods. He also discusses the highly interesting point, how far the questionable time of the communication of the Phœnician alphabet to the Greeks is illustrated by this monument; and arrives at the result, that it passed into Greece about B.C. 900, rather than B.C. 750 as Mr. Grote supposes. The article deals with points which are well known, and is worth reading by the unprofessional student.] *Contemporary Review*, Aug.

Contents of the Journals.

Zeitschrift für ägyptische Sprache u. Alterthumskunde. June, On formulas relating to the heart, by S. Birch (conclusion).—Le Papyrus Prisse, par F. Chabas. [On the difficulty of translating Egyptian documents, as shewn by an analysis of the two first lines of the Prisse Papyrus. But M. C. reassures us with the remark, "La langue des hieroglyphes est sortie de ses bandelettes; elle parle déjà couramment; encore quelques années, et elle dira tout."]—Sardana-palus, his place in history, by D. H. Haigh.

An Accadian Seal, by A. H. Sayce, in *Journal of Philology*, July 5. [We reserve our remarks.]

Treatises on the Moabite Stone, rev. by E. Schrader, in *Theolog. Literaturblatt* (Zimmermann), June 1. [Interesting, but written before M. Ganneau's last revision of the text.]

Bigandet's Life or Legend of Gautama, and Wheeler's Hist. of India, rev. by A. W., in *Lit. Centralblatt*, July 9.

Elliott's Hist. of India, vol. ii., rev. by A. W., in the same, July 16.

Mariette's Abydos, rev. by G. Maspero, in *Rev. Crit.*, July 16.

New Publications.

BUXTORFII, J. *Lexicon chaldaicum, talmudicum et rabbinicum*. Denuo ed. et ann. aux. B. Fischer. Fasc. 19. Leipzig: Schäfer.

FICK, AUG. *Vergleichendes Wörterbuch der Indo-Germanischen Sprachen*. 1. Abth. 2^o ungarb. Aufl. des Wörterbuchs der Indo-german. Grundsprache. Göttingen: Wandenhoekh u. Ruprecht.

JATĀPĀTALA. *Das Lehrbuch d. J. f. die Rigveda, nebst dem Abschnitt der Prāṭicākhya-jyotsna ü. die Vikriti d. Kramapātha*: G. Thibaut. Leipzig: Brockhaus.

LEVY, M. A. *Phönizische Studien*. 4tes Heft. pp. 85. Breslau: Schlatter. Löw, L. *Beiträge zur jüdischen Alterthumskunde*. Erster Band. Institut zur Förderung der jüd. Literatur.

MARIETTE BEY, AUG. *Abydos, description des fouilles exécutées sur l'emplacement de cette ville*. Paris: Franck.

SCHOTT, W. *Altäische Studien od. Untersuchungen auf dem Gebiete der tatarischen (turánischen) Sprachen*. Republ. from *Transactions of Academy*. 4 Heft, 4 pp. 43. Berlin: Dümmler.

Classical and Modern Philology.

Corpus Inscriptionum Latinarum consilio et auctoritate Academiae litterarum Regiae Borussicae editum. Vol. ii. *Inscr. Hispaniae Latinae*. Ed. Aemilius Hübnér. *Adjectae sunt tabulae geographicae duae*. Berolini: ap. Georg. Reimerum, 1869. fol^o. lvi. pp. 780, 48.

[FIRST NOTICE.]

THE numerous collections of inscriptions in manuscript, which reach even farther back than the 15th century, are a proof of the importance which has been attached to these sources of historical and philological information since the revival of letters. Especially important is their aid for the completion or correction of the Roman historical writers of the 2nd century, who, occupied mainly with the general politics of the time, or with events of the court and its sur-

roundings, leave us uninformed on details of organization and administration, political, military, and religious; on matters connected with provincial and municipal life, and on facts of geography. Lastly, there are certain periods which ancient authors have left in the deepest obscurity. The end, therefore, of Latin "epigraphy" is to fill up these lacunæ of history, and to aid the philologist in studying the orthography of the Latin language in its various transformations.

It is not every day that monuments are discovered of a directly public importance, as laws or decrees, which serve to fix the date or the character of a change in the administration, acts of religious or civil corporations, and the like, which throw a new light on some hitherto unsolved question. Inscriptions of important personages are more numerous; but the great majority relate to private persons otherwise unknown, such as epitaphs, fabric marks, &c.; and these become valuable only when studied in the mass. They then yield invaluable information on the mental traits of some province or locality, on the names and nationality of the inhabitants, on special points of language, and, lastly, on industrial pursuits.

The want of a complete collection of such inscriptions was first recognized by Scaliger. It was he who induced the laborious Gruter to compile his *Thesaurus Inscriptionum* (1608, 4 vols. fol.), helped him with advice, and drew up the table of contents—the most important part of the book. The successors of Gruter in his work, Reinesius and Gude, next Muratori (*Novus Thesaurus*, 1739, 4 vols. fol.) and Donato (*Supplementum ad Nov. Thes.* 1765–75, 2 vols. fol.), added considerably to the first collection. Since that time have appeared collections mainly of local inscriptions, such as the inscriptions in the kingdom of Naples by Mommsen, those of Algeria by Léon Renier, and lately, the *Corpus Inscriptionum Rheni* of Brambach; or collections of selected inscriptions, like the Latin one of Orelli, continued by Henzen.

Owing to the mass of material (as long as ten years ago we had 12 folio volumes of collections) and to the want of adequate arrangement, this labour was found to have been spent to comparatively little purpose. It was the practice to arrange the monuments in sets, or according to their contents, and many inscriptions fell naturally under more than one head. Hence it became necessary either to repeat the inscription, or to adopt an arbitrary classification. This arrangement, too, has been found especially inconvenient, whether regarded from the geographical or the historical point of view, to separate inscriptions belonging to the same country. To textual criticism the inscriptions presented great difficulties. Not only were the copies found to be often inaccurate, but the skill of clever forgers continued to baffle the critic, and has only been adequately met by the scholarship of the 19th century. Thanks to Mommsen, Henzen, Ritschl, Renier, De Rossi, and especially Borghesi (whose works are now being published at the expense of the French Emperor, under the superintendence of M. Léon Renier, and of an international commission of epigraphists), the study of this description of literature has now been placed on solid critical foundations. Hence a new collection was indispensable; and the project which had already been entertained by an Italian society at the close of the last century, was next (towards the year 1840) entertained by the French Académie des Inscriptions. The Academy of Berlin has now undertaken the magnificent plan, and is carrying it out, with a care and energy equally remarkable. The most celebrated epigraphists, aided by a number of young enthusiastic students (M. Langemeister is preparing the collection of *graffiti*, M. Schoeni that of painted inscriptions) are helping forward the work. Already the 3rd and 4th volumes are well advanced, and the

printing of the one devoted to inscriptions at Rome has lately been commenced.

In this work the geographical order has naturally been adopted, for practical as well as scientific reasons. The first volume, which comprises all the inscriptions prior to the death of Augustus, contains some that belong to other countries besides Italy; but the latter will be inserted in their proper places in the volumes that follow. The *Fasti*, also, and the *Calendars* are to be found in this first volume, which is especially important for the study of the laws of the Republic. The second, which is the work of M. Hübner, is devoted to Spain. In Spain, above all countries, inscriptions have been to a great extent destroyed or defaced; and, owing to the ignorance which has long prevailed, the existing copies are among the worst that can be found. From the various versions in collections old and new, M. Hübner has gone to the sources themselves—the ancient manuscripts (some as ancient as the 15th century) and the extant marbles. The task has employed him for ten years; and its difficulty makes us wonder that he has discharged it so well in so short a time. In his preface, which gives the general bibliography of this part of the *Corpus*, we find a list of above 1700 sources—manuscript collections, collections of a general or local character, books of travel, and reviews and journals—of which he has himself examined by far the greater part. Under each local heading M. Hübner has added further bibliographical remarks, which serve to complete those given in the preface.

According to the plan adopted throughout the *Corpus*, M. Hübner has relegated to the end of the volume inscriptions either spurious or suspected. Of the former Spain has such a crop that before sifting, which they have for the first time undergone in the present series, scholars hardly ventured to make use of the inscriptions of this country. In the present collection they make more than a tenth part of the whole, and are of the most diverse epochs, being found partly in the oldest manuscript copies. Some, as for example a good many of those of Reseude (*1573), are fabricated with a certain skill, by the help of authentic inscriptions; but the majority are characterized by a clumsiness and a *naïveté* which are truly astonishing. As we might expect, they are connected with localities which have occupied an important place in history, as Munda, or with famous personages, as Sertorius, Viriathus, &c. By the side of pious frauds like the following, "Herodi Judaeorum regi, exuli, et Herodiae reginae" (No. 384*), we find inventions of the most refreshing kind, as "Gneus Pompeius archidux" (No. 392*), or the mention of a safe-conduct granted by Cæsar to the great orator Cicero (No. 394*). The latter recalls one of the prettiest forgeries in M. Chasles' collection of autographs, but this is at least good Latin. The critical labour spent on these inscriptions is highly satisfactory, though we could wish that M. Hübner had classed with them all that seemed to him in the least doubtful.

We now pass to the authentic inscriptions, and confine ourselves to those important points which M. Hübner has more particularly dwelt upon, and which are most worthy the attention of the student. In following the geographical order, M. Hübner observes as far as possible the ancient divisions of *provinciae* and *conventus*, proceeding from south to north, and from west to east. The places are taken in the same order, each, with its environs, having a special chapter devoted to it; and when the ancient name is uncertain, or the chief place of the district cannot be ascertained, a group of places has been substituted. Then we have first the "inscriptiones sacrae," that is, dedications to some divinity; next those relating to the imperial house, to great magistrates or officers, and to Roman functionaries; these are followed

by those relating to municipal magistrates and the *collegia* of the Augustales; and, lastly, epitaphs of private persons arranged in alphabetical order. Two classes alone are kept apart at the end of the collection: those of the "Viae Publicae," and those found on "instrumenta domestica," vases, statuettes, bricks, &c. Last of all come the "inscriptiones originis incertae." As might have been expected, a considerable number of monuments were discovered while the work was in the press. The curiosity and interest of scholars in Spain had been stimulated by the letters of M. Hübner and his travels in their country: while some discoveries were also made in the course of the construction of railways. Among the *addenda*, also, and in the *Auctarium addendorum*, are new and more correct copies of inscriptions, besides monuments previously unedited. The numerous systematic indexes are very complete, embracing the *addenda*, though not the *falsa et suspecta*; while the *auctarium* necessarily has a small index to itself. The only *desideratum* is a list of approximate dates for the inscriptions relating to provincial functionaries.

As to his authorities, M. Hübner has been equally systematic. When he has himself seen the inscription, he indicates this by the word "descripsi;" he prints in slanting capitals those portions of a lost inscription which he has found copied or published.

His readings, and the restorations which he proposes, are evidences alike of profound knowledge and sagacious criticism. There is no doubt that even in these points there will be much to correct, and one may sometimes prefer other readings than those of M. Hübner. *E. g.* No. 3269, *Marull* [i uxo]r seems better than *Marull* [a mate]r.—No. 2149*, it is clear that we must correct PRAEFECTO. II. VIR [ali] POTEST (ate); Muratori gives (pp. 761, 8) POLESI instead of POTEST; but our correction is placed beyond doubt by the analogy of the inscription of Carmo (No. 5120). These however are details of little moment.

Compared with the volumes that will follow, the present is not of very great interest. True, we have here the Tables of Malaga and Salpeusa, in themselves a treasure; we have the famous decree of Æmilius Paulus, one of the oldest official documents, prior even to the *SC. de Bacchanalibus* (Mommsen, *Hermes*, iii. p. 243); and the volume contains also the only example we possess of a "pactum fiduciae," or mortgage contract (Mommsen, *ib.* p. 283; Gide, *Rev. de Legislation*, i. p. 74). But these have not the attraction of novelty, and have already been commented on by the first authorities. CHARLES MOREL.

(To be continued.)

Contributions to Latin Grammar. [*Beiträge zur lateinischen Grammatik*, von Theodor Bergk. Erstes Heft.] Halle: Mühlmann. 1870.

THE interest of German critics in the text of Plautus does not seem likely to flag. Bergk's tract, an answer to that of Ritschl, noticed in the *Academy* of January, is an elaborate attempt to impugn the results which that scholar has most recently supposed himself to have attained. With all their differences of detail, which spin out the controversy, and are likely to spin it out further, the two critics are substantially agreed that the text of Plautus can only be satisfactorily restored in the light thrown upon it by the collateral study of the early Latin grammar. The only question is how far this method can be legitimately pushed.

Bergk endeavours to shew (1) that Ritschl has, for the sake of avoiding the hiatus, made too free a use of the archaic forms, the existence of which at the time of Plautus he considers to be either proved, or inferrible by analogy, from contemporary documents: (2) that the text of Plautus as

we have it, with its manifold apparent anomalies of metre, is more trustworthy, as pointing back to earlier recensions, than Ritschl is inclined to allow: and that those metrical anomalies are by consequence less certainly to be attributed to the ignorance or carelessness of scribes and diaskeuastae.

(1) All allow that the Latin ablative singular ended in *d*: that this is proved in the case of the ablatives of *ego* and *tu* (*med* and *ted*) by the text of Plautus: and that the same ending is found in nouns, though not invariably, in inscriptions contemporary with the later years of Plautus' life. It has also been inferred, from the existence of the form *facilumed* in the *Senatus Consultum de Bacchanalibus* (A. U. C. 568), that the Latin adverb in *e* originally ended in *ed*, and was an ablative formation. To take the case of the substantive first. In the dedicatory inscription by Fulvius Nobilior (A. U. C. 565, five years before Plautus' death) we have no ablative in *d*, but simply *Aetolia cepit*: nor can it be proved that Ennius, the friend of Fulvius and his comrade in the Aetolian campaign, employed the old inflection. But this evidence is far from sufficient to show that by the time of Plautus' death the final *d* had "entirely vanished" (as Bergk would have it) from literary Latin. Still less, of course, does it affect the question of the usage likely to have been followed by the poet in the earlier part of his life: a period in which the old ablative was evidently far from obsolete. It may be added that even supposing it to have vanished from a literary dialect like that of Ennius (and this is not proved, for how much of Ennius remains?), little or nothing can be inferred as to the popular dialect which Plautus would follow. The popular pronunciation often preserves forms which literature repudiates. The question whether the *d* of the ablative is identical with the Sanskrit *t* of the same case, and by consequence with the *s* of the Greek adverbs in *os*, or whether (as Bergk would have it) it is an abbreviation of the *-de* of *in-de*, *un-de*, &c., does not affect the criticism of Plautus: though it may be remarked by the way that Bergk's success in upsetting the received view will probably be considered doubtful, especially as he himself considers (p. 27) that the original ending in Latin was *d*.

About the adverbs in *e*, which have usually been considered ablatives of the type of *facilumed*, Bergk has much to say. He thinks that in a great number of cases the adverbial *e* represents not *ed* but *oi* (= *oe* = *e*) a dative or locative termination. This inference he draws from the existence of the forms *peregri* and *longi*, the last of which is found three times in the MSS. of Lucretius. But, in the first place, it is by no means certain that *peregri* and *longi* (if genuine) are in case identical with *peregre* and *longe*: in the second place, even if they are, it should be remembered that both words are local adverbs, and therefore peculiarly liable to a locative formation. That *continuo*, *perpetuo*, *assiduo* are not ablatives, but neuters singular (p. 20) is inconceivable in face of the quantity of their final syllable.

Noctu and *diu* are asserted (p. 78) to be not ablatives but old genitives shorn of their *s*. On this hypothesis the length of the final syllable and the use of *noctu* with ablative adjectives and pronouns (*hac noctu*, *intempesta noctu*) can only be accounted for as an error. Before adopting so strained a supposition, we ought to be surer than Bergk can make us that the Latin genitive can be used independently in a temporal sense. In spite of the Excursus on the subject (p. 173) such a usage cannot be considered satisfactorily proved by the forms *postridie*, *die quinti*, and the like, until more evidence than Bergk alleges can be obtained from the ordinary syntax. Even *hodie* (p. 86) and *alia* (p. 116) are said to be not ablatives but datives. *Contra* is allowed to be an ablative (p. 82), but then Bergk attributes a form *contrã* (apparently found in Plautus) to Ennius, who

certainly uses the last syllable long, Ann. 181 (*contra carinantes*). The supposed hexameter preserved by Varro (*L. L.* 7, 12), "*Quis pater aut cognatus volet nos contrã tucri*," has been altered and placed among the fragments of the tragedies by Ritschl and Vahlen. But supposing the hexametrical form of the line to be the true one, what is proved is that two cases, *contrã* and *contrã*, were in use, just as the Greeks employed both the accus. sing. fem. *ἀντρῶν* and the neuter pl. *ἄντρα*. Bergk maintains the identity of the two forms, in spite of their different quantity.

The attempt to restore the instrumental case to old Latin (p. 23, comp. p. 70) is important and suggestive: but the cases alleged by Bergk out of Varro rest on his own emendations of two very fragmentary and uncertain passages: while in the phrase *parcere linguam*, *linguam* is as much the accusative as *eas* in *parsit eas* (Curc. 3, 11).

(2) On the evidence, therefore, supplied by documents contemporary with Plautus, and the general analogies of Latin grammar, it cannot be said that Ritschl has gone too far in restoring to his author ablatives and adverbs in *d*. The second part of Bergk's argument turns upon the history of the Plautine text. Could it be shown, as he thinks it could be shown, that either of the recensions on which our present text is based represents, directly or indirectly, a version dating as far back as the first half of the seventh century of the city, much of modern emendation would undoubtedly be proved useless. The death of Plautus (A. U. C. 570) was followed by a banishment, more or less complete, of his plays from the stage, as is clearly shown by the Prologue to the *Casina*. The period of his restoration (the date of this Prologue is uncertain) was probably fatal, as Bergk admits, to the purity of the original text, which must have suffered considerably at the hands of stage-managers. Bergk thinks that the text of the *Truculentus* shows evident signs of this earliest corruption, especially in the occurrence of a double name, *Cyamus* and *Geta*, for the slave. But all this makes as much for Ritschl as against him. If, for instance, the final *d* of the ablative, which was undoubtedly current in Plautus' earlier lifetime, was (as Bergk thinks) entirely obsolete in the literary dialect at his death, is it not probable that even these early recensions would often omit it and leave gaps, perhaps to be filled up at the discretion of the actor? Of the history of the text down to the time of Cicero we know next to nothing: less, certainly, than Bergk would have us believe. That Plautus' verses exercised the critical ingenuity of the literati of the later republic is well known, if not from the comments of Sisenna (whom Bergk declines to identify with the historian praised by Cicero), yet from Varro's *De Lingua Latina* and Cicero's letters, Bergk attributes a written recension of Plautus to the Servius Clodius who left his library to Cicero. But this is more than is warranted by the evidence. Cicero says, in one of his letters (*Ad. Fam.* ix. 16, 4): "*Servius frater tuus, quem literatissimam fuisse indico, facile dicebat 'hic versus Plauti non est, hic est: quod tritas aures haberet notandis generibus poetarum et consuetudine legendi.'*" This proves that Servius was an acute and learned critic, but by no means that he left a written recension of the text. It would be strange indeed, had the latter been the case, that Cicero should not have mentioned it. Whatever recension of Plautus was used by Cicero, there is every reason to believe that it abounded in hiatus and apparent anomalies of metre ("poetae qui ut versus facerent saepe hiabant, ut Naeivius:" *Orator*, 152. "Comicorum senarii sic saepe sunt abiecti, ut vix in his numerus et versus intellegi possit," *ib.* 184). But it is at least as likely that these anomalies were due to the diaskeuastae as to the poet. It is odd, by the way, that Bergk should quote as genuine the lines prefixed

to *Horace*, 1 Sat. 10: "Lucili quam sis mendosus," &c. (p. 126).

Bergk's argument must therefore be considered to have broken down in its second part also. He has succeeded very imperfectly, if at all, in shaking the foundation of Ritschl's criticism: and though Ritschl may occasionally fail in the details of emendation, but few scholars will probably consider that, when the two critics differ, Bergk's touch is more certain and his restorations more trustworthy. It should be observed in conclusion that Bergk, in quoting Lucretius, has omitted all mention of Munro, who on 6. 185 had already dealt with Lachmann's error as he himself now deals with it: and who has suggested an etymology of *permities* (note on 5. 1339) quite different from that adopted by Bergk in his excursus to this tract, and more plausible. In mentioning *ut qui* (p. 55) he should have done justice to Mr. Howard's interesting restoration of the form *utqui* (*Cambridge Journal of Philology*, Vol. 1, No. 1).

H. NETTLESHIP.

The Origin and History of Irish Names of Places. — By P. W. Joyce, A.M., M.R.I.A. Second Edition, enlarged and corrected. Dublin: McGlashan and Gill, 1870.

The Gaelic Topography of Scotland, and what it Proves, explained, &c., by James A. Robertson, F.S.A. Scot., late Colonel Unattached. Edinburgh: William P. Nimmo, 1869.

ALTHOUGH these two works deal with the same subject, or nearly the same, many will probably consider that some injustice is done to the accurate author of *Irish Names of Places*, in coupling his interesting and clever book with the pretentious volume written with more vigour than accuracy in praise of the "Caledonian Gael," rather than in elucidation of the "Gaelic Topography of Scotland." The works seem to have been conceived and executed in a totally different spirit, and apparently with different objects. Mr. Joyce's work is a real and valuable contribution to science. His conclusions are generally based on scientific data, and in harmony with the views of Irish scholars, whilst Colonel Robertson affects to consider his own authority a sufficient guarantee as to the correct interpretation of Gaelic local names, confidently assuming the responsibility of "any error supposed to be discovered in the etymology of the Gaelic words" (Preface, p. v.). It were waste of time to criticise in detail a book which is utterly worthless and unscholarlike.

Mr. Joyce's book is the first comprehensive attempt to digest and popularise the vast mass of topographical information collected during the progress of the Ordnance Survey of Ireland, under the direction of Sir Thomas Larcom, by O'Donovan and his fellow-labourers. This information is preserved in two classes of records, called "Name Books" and "Letters." The Name Books (which are at present kept in the Irish branch of the Ordnance Survey Department, and might be made more available to the public by being deposited in the Public Record Office of Ireland) contain the names of all the townlands (65,000), towns, parishes, and principal physical features in Ireland, restored to their original Irish forms, or to the oldest forms obtainable, and translated into English by O'Donovan. Many of these translations are utterly wrong, however, owing to the want of the real old form of the name. The "Letters," which constitute a long series of volumes, and are nearly all in the handwriting of O'Donovan, contain the results of his enquiries throughout Ireland into the history, traditions, topography, and antiquities of the country.

The materials thus collected have been carefully examined by Mr. Joyce, who has managed to compress into his book a quantity of information which, in the hands of a

more diffuse writer, might easily be expanded into three volumes.

The want of a guide to the identification of Irish topographical names, altered as they have mostly been according to a very systematic law of corruption which Mr. Joyce has concisely laid down, has long been felt by students of history, mythology, and philology, to whom the restoration of an old local name in its original shape might discover some historical or legendary personage, ancient custom, or obsolete grammatical form. In questions of title to land also the identification of townland names has become of great moment in recent years. In 1833 Sir Thomas Larcom shewed the importance of a work of the kind in the *Ordnance Memoir of Londonderry*. Sir William Wilde called public notice to the subject in 1861, in the preface to the *Census Townland Index*. But the labour attending the task appeared too much for a private person to encounter, until Mr. Joyce made a beginning, which it is to be hoped he will carry out to completion.

The Irish topographical name-system is simple enough. Generally speaking, each name is a compound of two words, a substantive and adjective, as *ard-mor*, "great height;" *drum-baun*, "white ridge;" or two substantives, the first placing the second in the genitive case, as *Tech-Duinn*, "Donn's house;" *Sliabh Fuaid*, "Fuaid's mountain;" *Rath-Maelain*, "Maelan's rath;" *Baile-dubhagáin*, "Ballyduggan," or "Duggan's town." This word, *baile*, "place," or "town," enters into the composition of one-tenth of the entire name-list. The introduction of the article into the second division, however, forms a separate class, which are very numerous. Of this latter class are names like *Baile-in-tragha*, "the town of the strand," usually written "Ballintra," and *Cnoc-na-mban* (written "Knocknaman"), "the hill of the women." Other classes are formed from historical events, legends and legendary beings, and physical characteristics, as *Ard-catha*, "battle height;" *Poul-a-phooka*, "the goblin's hole;" *Glen-da-lacha*, or *Glenn-da-loch*, "the glen of the two ducks," or the "glen of the two lakes;" and *Dun-tri-liag*, "the fortress of the three (pillar) stones." The causes which have tended to produce the remarkable difference observable between the orthography of Irish local names as they appear in the native records, and the nomenclature settled by the Ordnance Survey, are concisely stated by Mr. Joyce. These causes are mainly of three kinds—(1) A systematic change of words, chiefly effected through the agency of what Irish grammarians call aspiration and eclipsis, and the incorporation of the *n* or *t* of the Irish article with the succeeding substantive; (2) Corruption caused by the interchange of letters, chiefly the liquids *l, m, n, r*; (3) False translations of names from Irish into English.

In accordance with these laws, some 5000 names of places, most of them representative names, are explained by Mr. Joyce, who has enhanced the interest of his work by adding such historical and legendary traditions illustrative of the names as were accessible to him.

Notwithstanding Mr. Joyce's confidence in the accuracy of his interpretations (and he is not very often wrong), his explanations of names like Derrywinny (8), Cloncurry (10), Knockaunavogga (203), Ballintoy (20), Rathbranagh (469), Altawark (205), Feltrim (465), and others of the kind, are more than doubtful. It is not correct to say that the name of Tullahoge, in Tyrone, recently identified with the title of Lord O'Hagan, is "always mentioned by the name of *Tulach-óg* in the Annals" (202), as it is much more frequently, and perhaps more correctly, written *Tealach-óg* (i.e. "Familia Juvenis"). Nor even as *Tulach-óg* would it mean "the hill of the youths," but rather "Collis Juvenis."

A few words in the "Index of Root Words" appended

to the work are not correctly explained. *Faol* does not mean "wolf," but is an adjective, signifying "tenuis;" and *Coimhed* is not "watching," but "holding," or "keeping," the Irish for "watching" being *foraire*.

W. M. HENNESSY.

Intelligence.

Slavonic philology has just sustained a considerable loss in the premature death of the abbé Jean Bercic, professor of Oriental and Slavonic languages at Zara in Dalmatia. His principal works are: *Chrestomathia linguae veteroslovenicae caractere Glagolitico* (the Glagolitic is the alphabet still in use on the coast of Dalmatia), Prag, 1859; *Citanka staroslovenskog jezika* (Anthology of the old Slavonic language), Prag, 1864; *Ulomci svetoga pisma* (Fragments of the Holy Scriptures), in course of publication.

New Romaunsch Dictionary.—M. Z. Pallioppi, of Celerina (Upper Engadine), the author of a variety of works in Romaunsch, is on the point of finishing his *Etymological Dictionary of the Rheto-romanian Language*. The first part of the work is to appear in 35 or 40 monthly numbers, and will contain a complete collection of the words of the several dialects of the Upper Engadine, Lower Engadine, Surselva, Oberhalbstein, and Grödner Thal. The "Oberengadinisch" is spoken between Sils (Bergeller-Gränze) and Pontalt (Timuskel Brail); "Unterengadinisch," from Pontalt to Martinsbruck (on the Tyrolese frontier); "Surselvisch," on the Vorder Rhein from its source to its union with the Hinter Rhein at Reichenau; "Oberhalbsteinisch," a variety of the last named, from the Julier to the Albulal rivers; the "Grödnerisch," between Brixen, Botzen, and Enneberg. The author has carefully compared these dialects with each other and with the six Romance languages (Italian, French, Spanish, Portuguese, Provençal, and Wallachian), and will endeavour to determine accurately the character of the original præroman Rhetian language, after elimination of all words of Latin or German origin. It may be added, that in the two Engadines the author has traced himself with the utmost care the variations of the dialect from one commune to another. Sometimes a word of great philological value is only found in a single village. The second part of the work will treat of the topographical and family names: but its appearance must depend upon the possibility of obtaining a sufficient list of subscribers for the first.

Contents of the Journals.

Journal of Philology, No. 5.—T. H. Dyer: On the Enneakrunon at Athens. [Seeks to vindicate the account in Pausanias from the criticisms of modern writers.]—H. Nettleship: On the lengthening of short final syllables in Vergil. [Vergil is shown to imitate the earlier poets in this licence only in *arsis*, and generally when there is some break in the sentence.]—W. Everett: On Aeneas' voyage round Sicily. [Criticizes Conington's translation of Aen. iii. 687-706 from a geographical point of view.]—H. A. J. Munro: On Lucretius, Book vi. [A detailed reply to Prof. R. Ellis' paper in the last number of the Journal.]—W. G. Clark: On the history of the Ravenna manuscript of Aristophanes. [Describes the MS. and gives some interesting speculations as to its history since the 15th century.]—W. C. Green: Notes on Thucydides [I. 68, 84, 141] and the Acharnians of Aristophanes [988].—A. H. Wratislaw: Notes on the Supplices of Aeschylus.—E. L. Hicks: On the Athenian Proedri. [Contains some novel views which well deserve attention.]—T. Maguire: On the sixth Satire of Persius.—W. E. Currey: On a Theban inscription at the Fountain of Dirce. [Ap. Boeckh, 1654: the corrections proposed are the result of a personal examination of the inscription.]

Revue Critique, July 2.—G. Paris: Sundby's Brunetto Latinos Levnet og Skrifter. [Seems to be an interesting contribution to our knowledge of the classical tradition in the Middle Age.]—July 9. A. Dumont: Neubauer's Commentationes Epigraphicae. [An important book, but deficient in method, and throwing too much on the reader.]—Anon.: Delepierre's La Parodie chez les Grecs, chez les Romains et chez les Modernes.—July 15. Thurot: M. Fabi Quintilliani institutionis oratoriae libri duodecim. [Appreciative: gives a critical discussion of a variety of passages in Bk. X.]—July 23. Anon.: Egger's L'Hellénisme en France. [The Reviewer speaks unfavourably of the higher classical instruction in Paris, but awards considerable praise to Prof. Egger and his present work.]—Anon.: Scholle über den Begriff Tochtersprache. [Very laudatory: the book is said to be well written, and to correct not a few current misconceptions as to the Romance languages.]—Anon.: Bartsch's Romans et pastourelles françaises des XII^e et XIII^e siècles. [Several emendations of the text are suggested.]—July 30. Weil: Van der Mey's Studia Theognidea. [Commends the book, but controverts the author's view as to the ethical position of Theognis.]—Heitz: On the same. [Considers the author too absolute in his conclusions; a few important critical remarks on the fragments of Theognis are added.]

Zeitschrift für deutsche Philologie, by Höpfner and Zacher. Vol. ii. part 4.—1. Die Declination der Substantiva im Germanischen insonderheit im Gotischen, by B. Delbrück. [The first of a series of articles on the most important chapters of German Grammar.]—2. Fridanc, by Grion. [Identifying the hitherto unknown author of Fridanc's Bescheidenheit with Wolfer von Ellenbrechtskirchen or Leubrechtskirchen, Bishop of Passau, later Patriarch of Aglei, born 1136, died January 23, 1218. See *Academy*, p. 248.]—3. Islands und Norwegens Verkehr mit dem Süden, by K. Maurer. [Contradicting the supposed early age of the whole of the Sæmundar Edda, by proving traces of German influence down to the 13th cent.]—4. Zur Gudrun, by Hildebrand. [Valuable remarks and emendations to the famous German epos.]—5. Zu Jacobi's Fehde über den Spinozismus, part I., by Suphan. [Showing the unprinted letter of Goethe, published by A. Dohrn in Westermann's Monatsheften, March 1870, p. 646, is simply one of Herder's letters to Jacobi, published a long time ago in Herder's Nachlasse, II. p. 253-56. The error was corrected in the May number of Westermann's Monatsheften.]—6. Friedrich der Grosse und die deutsche Litteratur, by E. Höpfner. [Unimportant.]—7. Additions and corrections by Jænike and Zacher to former articles of the present volume.—8. August Koberstein, by Zacher. [Biography of this excellent and modest German scholar, author of the best complete history of German literature. He died March 8, 1870, in Schulpforte near Naumburg, in which institute he had been for nearly fifty years one of the best professors.]—9. Correspondence on the Nibelungenlied between Lachmann and W. Grimm, edited by Zacher. [End.]—10. Reviews.—11. A useful and full index to the volume.

New Publications.

- ASCHBACH, JOS. Die Anicier u. die römische Dichterin Proba. (Academy reprint.) Wien: Gerold's Sohn.
- BÄHR, J. C. F. Geschichte der römischen Literatur. (4th and enlarged edition.) 3. Band, enth. die 2. Abth. der Prosa. Carlsruhe: Müller.
- BLADÉ, J. F. Défense des Etudes sur l'Origine des Basques. Paris: Franck.
- BORGHESI, B. Œuvres complètes de, publiées par les ordres et aux frais de S. M. Napoléon III. Paris: Imp. Imp.
- CROZET. Recherches sur la Musique ancienne. Grenoble: Prudhomme.
- CURTJUS, G. Studien zur griechischen u. lateinischen Grammatik. 3. Band, I. Heft. Leipzig: Hirzel.
- ELLENDT, F. Lexicon Sophocleum. Ed. alt. em. cur. H. Genthe. Fasc. iv. and v. Berlin: Bornträger.
- FORCELLINI, AEGID. Totius Latinitatis Lexicon: ed. De Vit. Tom. iv. Leipzig: Brockhaus.
- HERWERDEN, HEN. VAN. Animadversiones philologicae in Theognidem. Accedunt miscellanea critica in lyricos Graecos. (p. viii. 79.) Utrecht: Beijers.
- KIELER Versammlung von Philologen. Bericht. Dorpat: Gläser.
- LÜBBERT, ED. Die Syntax von Quom u. die Entwicklung der relativen Tempora im älteren Latein. Breslau: Hirt.
- MARCI ANTONINI imp. commentariorum Lib. xii. Ad optimorum librorum fidem dil. recognit. Cum selecta varietate lectionis et adnotationibus criticis cur. J. M. Schultz.
- MONUMENTS NÉO-HELLÉNIQUES. Collection de Chansons populaires: Chartzianis et Arété: le fils d'Andronic: la Vengeance du Mari. Avec trad. franç.
- IN THE SAME SERIES. Le premier Chant de l'Iliade, traduit en vers grecs vulgaires, par Ath. Khristopoulos. Paris: Maison-neuve.
- PAROW, W., de orationis quae inter Lysiacass locum obtinet vicesimum $\epsilon\pi\epsilon\rho$ πολυστράτου inscr. forma et auctore. Diss. inaug. Berlin: Calvary.
- POETAE SCENICI GRAECI ex rec. Dindorfii. Ed. v. correction. Teubner.
- TABULAE CODICUM, MSS. Præter Graecos et Orientales in bibl. palatina Vindobon. Ed. Acad. Cas. Vindob. vol. iv. (Codd. 5001-6500.) Wien: Gerold's Sohn.
- VAHLEN, J. Otto Jahn. (Academy reprint.) Wien: Gerold's Sohn.

ERRATA IN No. 10.

- Page 265 (a) line 2, for "Yucates" read "Yucatecs."
 " " " " 31, for "Octolano" read "Ortolano."
 " " " " 32, for "Thirty-six" read "Seventy."
 " " (b) " 39, for "Tonamath" read "Tonalamath."
 " " " " 51, for "a and ban" read "ca and ban."
 " 272 (a) " 68, for "God" read "Gad."

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Unger's <i>Saga of Thomas à Becket</i>	307
Hoffweiler's <i>Modern Sicily</i>	308
Cunningham's <i>Works of Christopher Marlowe</i>	308
Delaborde's <i>Life and Works of Ingres</i>	310
De Jouy's <i>Les Gemmes et Joyaux de la Couronne</i>	310
Marco Marziale	311
Selected Articles, New Books	312
THEOLOGY :—	
Mohammedan Critical Theology	312
Maybaum's <i>Anthropomorphisms of Onkelos</i>	314
Intelligence, Contents of the Journals, New Publications	315

SCIENCE AND PHILOSOPHY :—	PAGE
Kopp's <i>Contributions to the History of Chemistry</i>	315
Fouillée's <i>Philosophy of Plato</i>	318
Scientific Notes, Contents of the Journals, New Publications	319
HISTORY AND ARCHÆOLOGY :—	
Hübner's <i>Sixte-Quint</i>	321
Toulmin Smith's <i>English Guilds</i>	322
Bollaert's <i>The Wars of Succession of Portugal and Spain</i>	323
Contents of the Journals, Selected Articles, New Publications	324

ORIENTAL AND COMPARATIVE PHILOLOGY :—	PAGE
<i>The Chronicle of Tabari</i>	325
Roediger's <i>De Nominibus Verborum Arabicis</i>	327
Intelligence, Contents of the Journals, New Publications	327
CLASSICAL AND MODERN PHILOLOGY :—	
Hübner's <i>Corpus Inscriptionum Latinarum</i> (and Notice)	328
Eyssenhardt's <i>Apuleii Metamorphoses</i>	330
Martin's <i>Le Besant de Dieu</i>	331
Contents of the Journals, New Publications	332

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Readers are reminded that the mention of New Books, Articles, &c., in our lists is intended as a guarantee of their importance. The Editor of THE ACADEMY cannot undertake to return communications which are not asked for. The next number will be published on Saturday, October 8th, and advertisements should be sent in by the 3rd.

General Literature and Art.

Lectures on Art, by John Ruskin, M.A. Oxford: Clarendon Press, 1870.

Catalogue of Examples, by John Ruskin, M.A. Oxford: Clarendon Press, 1870.

THE Slade Trustees made choice of Mr. Ruskin as the most distinguished English living critic upon art, to inaugurate the recognition of that subject by the University of Oxford as a branch of academic study. The seven lectures which Mr. Ruskin has delivered in his capacity of Professor of Art are now published; the first is inaugural, the three following were addressed to a general audience, the three last were supposed to begin a course of lessons in the real practice of art. Accompanying them comes a descriptive catalogue of the drawings, engravings, and photographs, which the Professor has liberally presented to the University, and arranged in the galleries, for the aid and study of his pupils. The selection has been made with great thought and care, it contains several works of great value in every sense of the word. Amongst others, Turner's celebrated drawing of the meeting of the Greta and the Tees, which has only lately come into Mr. Ruskin's possession, and which was, we believe, last sold for 500 guineas.

Those who look for something more from Mr. Ruskin than brilliant and stimulating eloquence, will probably rate the slight catalogue higher than the more studied and ambitious lectures. And this because Mr. Ruskin is there seen in the quiet exercise of his special gifts. In expression of unrivalled subtlety he gives us gems of descriptive criticism. We have not had anything of a precisely similar nature from him since he abruptly ceased in 1860 his yearly *Notes on Principal Pictures*. The comments on the work of Dürer, of Raphael, of Marc Antonio, are marked by the rare discrimination which is given by exquisitely delicate natural powers of perception and cultivated sensibility to external impressions. There are, however, in the Lectures passages which rival the comments of the Catalogue in the same peculiar excellence, and these occur for the most part in the three last. This is very significant, as they are the three which were addressed to a restricted audience presumed to have some practical acquaintance with the art of drawing. These Lectures dealt, not with large schemes for the reform of England in the interests of fine art, but were devoted to the more humble tasks of analyzing and illustrating the qualities of line, of light, and of colour. In the three which preceded them the Professor attempted very different work. He tried to show that the study of art could not be rightly undertaken except in the furtherance of the grave purposes of life, with respect to which the rest of the scheme of University education was designed. He stated that the great arts (Architecture, Sculpture, Metal-work, and Painting) could have but three principal directions of purpose: first, that of enforcing the religion of men; secondly, that of perfecting their ethical state; thirdly, that of doing them material service. It is an ungracious task to controvert the proposi-

tions on which Mr. Ruskin has based his scheme of the arts, and to the support of which he has brought the energetic vigour of conviction, and a brilliancy of language which must always to some extent blind the judgment of his hearers. But incidentally in supporting one of his positions Mr. Ruskin has made use of an argument which may be employed to invalidate all three.

Mr. Ruskin considers that the influence of art on religious belief is on the whole deadly and mischievous. Art, he says, operates on religious creed by realizing to the eye imagined spiritual persons, and by limiting their presence to certain places. References to the Virgin and Apollo are employed to illustrate this statement. If, says Mr. Ruskin, there is no real Apollo, the art which represented him was mischievous because it deceived; and if there was, it was still more mischievous because it gave untrue information concerning him. It must not be supposed that the Professor only wishes to warn his audience against attaching unwarranted superstitions to representations of divine personages; he attacks on moral grounds that whole branch of art, and apparently intends to make art responsible for the errors or ignorance of those who may abuse or misunderstand it. But in the lecture on the relation of art to morals, he rebuts the charge of immorality by asking, "If Miranda is immoral to Caliban, is that Miranda's fault?" and by this argument each of Mr. Ruskin's positions may be overturned. Art itself is neither religious, nor irreligious; moral, nor immoral; useful, nor useless; if she is interpreted in any one of these senses by the beholder, is she to bear the blame? Not one of these qualities are essential to fine art, and as to perfecting the ethical state, that by means of art comes to pass, not by "direction of purpose," but by her constant presence indirectly refining our perceptions, and rendering them more delicate and susceptible.

There is another point in the Lectures intimately connected with the main propositions, and which should not be left unnoticed. It may be gravely doubted whether the sort of Social Science Association Arcadia which he sets before us would be altogether so favourable as he believes to the production of fine art. The theory that the poor must be well off and happy, sanitary laws carried out, and things generally well ordered before the arts can become great, is hardly susceptible of proof. History seems to teach us that when the senses rule and all are serving them, then art, who is only truly herself in giving pleasure, flourishes. The fifth of 16th-century Paris, the luxury and cruelty of her court, the misery of her people and the refined elegance of her art, stand side by side. The artist may be a man of large and generous moral nature, which is what we suppose Mr. Ruskin means by "good," and may not himself run riot with violence and excess; but it is at these moments of explosion that his work catches its most fervid glow of human beauty, and naturally so, because it reflects that perfection of sensual pleasure which it has taken the intellect and wealth of a nation to produce.

Strong feelings are the natural accompaniment of keen sensibilities, they may deepen the force of emotion, but they do not deepen the force of reasoning. It is when Mr. Ruskin argues and moralizes under their influence that he commits himself to statements which his friends regret, and which challenge the sneering criticisms of the outer world. But if he turns from what should be the object of art-activity to tell us of what has been, he is strong. His analysis of subtle qualities of colour, of line, his criticism and description of any work which he has made a subject of study, cannot be surpassed for justness and delicacy. The impressions of beauty which he has himself received, he has the power of conveying to us so forcibly and convincingly that we at

once share and never forget them. With the rare quality of genius he can give of his own joy to others. But all the more it behoves us to be on our guard, lest we should be led by the charm of his eloquence or the infection of his zeal into unsafe and dangerous ground. E. F. S. PATTISON.

The Virgins of Raphael, etc. [*Les Vierges de Raphael et l'Iconographie de la Vierge*, par F. A. Gruyer.] 3 vols. Paris: Renouard, 1869.

THIS is the third considerable book which its author has devoted to the same illustrious subject. An essay by M. Gruyer on *Raphael's Vatican Frescoes*, and another on *Raphael and Antiquity*, both of them two-volume books, are known to most students of that class of literature to which they belong. The present is a work of somewhat more comprehensive range; and the author, the strength of whose style does not lie in concentration, has been unable to bring his materials into the compass of less than three robust octavos. Of these, however, the last two will bear reading rapidly; it is the first which constitutes the real value of the book, and is worthy of serious attention and gratitude.

M. Gruyer is a devout writer, whose sympathies are entirely for the religious and spiritual side of art, and is to be regarded as one of the chief survivors of that school of thought in France for which the Catholic Christianity of the Middle Age has had so deep a fascination—the school inspired by such an explorer and commentator of Middle Age literature as F. Ozanam, such an interpreter of Middle Age art as Rio. To the eloquence and unction of this school, and to the sensitive and sympathetic insight which it has brought to bear upon certain aspects of the history of the human spirit, M. Gruyer adds pretensions more strictly philosophical. But as a philosopher he is not successful. That he should be in his element among the vaporous constructions inspired by the subtle and ardent passion of the Franciscan mystics—that he should throw himself into all the ecstasies and expansions of the Heavenly Love—this, for a writer of his sympathies, is natural and appropriate; but he spoils all this by associating it with the dignified jargon of the late official philosophy of his country; he darkens counsel (like M. de Laprade and other French workers in the same field) with ideas borrowed from the spurious stock set in circulation by M. Victor Cousin under the stamp of a spiritual philosophy of æsthetics.

In method, as well as in matter, M. Gruyer is for showing himself philosophical, and with a little too much parade. "We will begin by pursuing the filiation of the images of the Virgin, examining them from the abstract point of view, as transported out of time into eternity, and as independent of the accidental circumstances of the evangelical history." That is our author's way of saying that his first volume is to be devoted to describing those paintings of the Virgin, produced before the days of Raphael, in which she appears as the ideal mother of Christ simply, not in reference to any particular event, as the Annunciation, or the Marriage, or the Salutation, or the Birth or Death of Christ, or the Flight into Egypt, or the Assumption. Raphael's own multifarious productions in this abstract class are made the subject of the third volume; the second deals with those works, both of Raphael and his predecessors, which show the Virgin as concerned with particular scenes of Scripture history. Thus the book is, in truth, what it professes to be, a tolerably complete "Iconography of the Virgin," so far as Italy is concerned; and but for its superabundance of sentiment and rhetoric, might take its place as a contribution to accurate art-history, beside the volume in which M. Didron has dealt with the artistic representation of the First Person of

the Trinity. Excluding Pagan subjects and portraits, we should have between these two books a sufficient history of Italian painting. And with Pagan subjects our present author has no sympathy. He holds steadfastly to the untenable doctrine of the profound inferiority of Pagan art to Christian art; and he can only reconcile himself to the Pagan side of the Italian Renaissance, by denying its existence so far as possible, and by ignoring where he cannot deny. The function and privilege of art is to direct the mind upon the invisible; and "visible things, under Paganism, instead of making men aware of the invisible, intercepted it; having become idols instead of images."

Enough, however, of the speculative side of M. Gruyer's work. Of the three elements of fact, description, and speculation which enter into a book of this class, it is in speculation that the present writer is weakest. His descriptions (and of these the second and third volumes are almost wholly made up), are invariably careful, ingenious, and enthusiastic, and not less invariably too long. In the relation of fact, or in the historical part of his work properly speaking, he is admirable; and herein lies the excellence of his first volume. Allowing for the writer's peculiar point of view, it would be hard to name a history of the origins of painting in Southern Europe which should be at once more exhaustive and more suggestive than that here laid before us. Of the monuments and literature of his subject, M. Gruyer's mastery is not to be called in question. He begins with the catacombs; and is no sooner there than the Christian institution of virginity and the Christian worship of the Virgin-mother animate him to enthusiasm; and he interpolates the praises of Priscilla, Praxedis, and Pudenciana into the record of the symbolical decorations of their sleeping-places. He eagerly accepts and restates the evidence which De' Rossi has collected to prove that the cultus of the Virgin takes a prominent place in the monuments of even the earliest years of the persecuted Church, in opposition to the previously-received opinion that a painting of the 4th century in the catacomb of St. Agnes was the earliest existing representation of the Madonna and Child, and that Mariolatry received its first great impulse from the Council of Ephesus in the succeeding century. From this point onwards M. Gruyer discusses in detail every vestige of a decaying Virgin in the catacombs; every trace of the beautiful mosaic art of the period between the Peace of the Church and the barbarian conquests; the ravages and the degradation of art consequent on this and on the Nestorian schism; its lingering decline in the west from the days of Justinian to the days of Otho; its preservation as a mechanical tradition in the Greek monasteries of Athos (and here what our author has to tell us of the obscure glories of Manuel Pauselinos, and a few other forgotten names, is particularly well told); the transport of the mechanical tradition into Italy, and the new life and emancipation given it by the eager spirits of Tuscany and of Umbria. The chief error which M. Gruyer, as it seems to me, commits in this section of his book, is that he is too gratuitous and too precipitate in assigning differences of inspiration and of meaning to this and that fragment of barbarous work; forgetting that subtle psychological expression lay wholly beyond the power of those imperfect workmen; that they had as yet established no closer correspondence between the idea and its material embodiment than exists in the caricature of a child; and therefore that what they painted was at best but a rude and haphazard representation of what they meant. These are considerations which should have checked our author in his attempt to interpret too nicely the gestures and expression of the most archaic work. And even when we come to work which is no longer archaic but consummate,

and which reveals an inexpressible truth and fineness of correspondence between the mind that conceives and the hand that executes—to the work of Raphael himself—even here the need of a kindred caution cannot but suggest itself. M. Gruyer approaches Raphael with the conviction that in him we have the unapproachable perfection of Christian art, the artist who combined more than all the antique perfection of physical form with more than all the mediæval fervour of sanctity and spiritual aspiration; and, accordingly, searching diligently every line that Raphael ever drew and every tint that he ever laid, finds in every line and every tint some motive to piety as well as some cause of admiration. How shall this be reconciled with the verdict of another student certainly not less competent, M. Taine, who in Raphael sees only the artist Christian to order, Greek by genius and inspiration; or of Mr. Ruskin, who sees in him only the perfect craftsman, at bottom neither sincerely Christian nor Pagan, and whose very mastery left him affected, for lack of heart-felt inspiration? That it should be thus may suggest some curious considerations, not to be developed here, on the hopelessness of finding in art-criticism a truth that shall be true for every one, and on the inextricable and bewildering complexity of the relations of subject and object that arise between every work of art and its spectator.

M. Gruyer's descriptions and discussions of individual works, diffuse and one-sided as they are, bear the marks of labour as well as of love, and will be valuable as an authentic record of the condition and aspect of each at the date when our author inspected it. Of the literary illustrations which he brings to bear upon his subject a good deal more might be said than we have space for. He is thoroughly familiar with the literature of primitive Christian martyrdoms, persecutions, and miracles, and reproduces it in its place with the simplest fervour. He is, so far as I know, the first writer who has given to the picturesque and fiery literature of the Franciscans, and foremost among the Franciscans, of Jacopone da Todi, its due importance as steeping the popular mind with homely suggestions of Scripture scenes, and preparing it for the representations of the painter. He has his Dante at his fingers' ends, and throughout the book is very happy with his citations from the poet who, above all others, most illuminates the age he lived in; less happy with passages taken from the meditations and "elevations" of Bossuet.

SIDNEY COLVIN.

The Saga of Thomas à Becket. [*Thomas Saga Erkbiskups, efter Gamle haandskrifter udgivet af C. R. Unger; udgivet som Universitetets program for andet Semester.*] Christiania, 1869.

THE present edition contains two full recensions of the Saga of Thomas Becket, in Icelandic, and a fragment of a third; all of which were apparently compiled in the 13th century, one of them in Norway, and the other two in Iceland.

That Lives of Thomas Becket were at an early time compiled and read in Iceland is shewn by the following story related in the *Sturlunga Saga*. On Sunday evenings people used to assemble and hold a kind of fair or "a wake," with song, dancing, or telling tales, reading, athletics, and the like. Such a wake was held at Ravengil in northern Iceland on the 21st of January, A.D. 1258, which day fell in that year on a Sunday. It was proposed to the chief guest present to choose whether there was to be dance or Saga-reading for entertainment that evening; to which he answered by asking what particular Sagas they had at hand to choose from, and being told that they had *Thomas Saga the Archbishop*, he chose that Saga, "because he loved Thomas above other holy men." Then the Saga was read, from the beginning till the Archbishop's murder in the church; there they left off reading, and having talked awhile about the

events related in the Saga, they went to supper, and afterwards to sleep. These small incidents were afterwards recorded minutely on account of the murder of the chief, which came to pass immediately after on that same night. This Life of Thomas, however, cannot have been long, as it was read almost to the end in a single evening, but such as it was, it was a popular book.

The literary records as to the author and origin of this Saga are few; and Prof. Unger is silent on these points in his preface. We remember reading in one of the Icelandic vellums in the Arna-Magnean collection in Copenhagen the following notice: that two priests—Berg Gunnsteinsson, and John Holt—composed a life of Thomas à Becket. Both these names may be identified: the priest Berg is mentioned in 1201 as a follower of Bishop Gudmund, and the priest John Holt in the year 1285, as an eager partisan of the great ecclesiastic Bishop Arni Thorlaksson, residing in Hitardale in western Iceland, and is said in 1285 to have been residing there for forty years; he died in 1301. Of the three recensions of the Saga, which Professor Unger has published, the first (p. 1-282) is by a Norseman, and preserved in a Norse MS. in Stockholm; it is a fairly close rendering of the *Quadrilogus* as published by Lupus, though the name of the translator is unknown, and the text seems to contain nothing new. The second recension (293-504) is Icelandic, printed from a large vellum called the *Thomas Skinna*, in the Royal Library at Copenhagen; it is very interesting, quaint, and lively, and may well be the recension of John Holt. It mentions the Scottish Princess Isabell, a daughter of Robert Bruce, who in 1293 married the King of Norway; this may be a later addition, or the writer may have touched up the compilation after that year, and shortly before his own death. The third recension is the oldest, but only a small fragment of it is extant, in a fine vellum MS. in the Arna-Magnean collection, of which Thorfaeus (born 1636) says that when he was at school in Skalholt (about 1650) this vellum was there, and a very big book, but that the schoolboys used to cut out leaves and use them as covers for their exercises, and so most of the part containing the Thomas Saga perished. We believe that this recension, being the oldest extant, is that of the priest Berg, and it may well be the same as that which was read in the wake at Ravengil. But the second recension, although more recent, is the most interesting, especially because it appears partly to be drawn from lost Latin originals, for the Lives of Thomas à Becket in Latin were legion. The Icelandic compiler confesses that his work is a compilation, but he names only one of his authorities, viz., a Prior Robert of Creteil (probably Creteil near Paris). As Dr. Giles, in his English collection of the biographers of Thomas, does not mention this Robert, we will give below a few extracts from the *Thomas Skinna*, which may help scholars to identify it with any other Latin biography, whether in print or manuscript. As to Prior Robert's date, the only thing known is that he mentions a kinsman of himself, who had an interview with Thomas Becket, but whether cousin or uncle he does not say. Later on in the Saga the Icelandic compiler seems to confound him with another Prior Robert of Oxenforde (cp. p. 446 with 544), which is a very pardonable mistake, for we can imagine that there was scarcely a convent in the kingdom without a Robert among its inmates.

The dreams of Becket's mother, who in the Icelandic text is called Máilld, are all told in the usual way—the nurse and the pallet on the infant's cradle, the entrance into Christ's church (according to the Icelandic) in London, the dream about the River Thames, and the story of the mill-pond—are the same in both, except that the Icelandic text is livelier

than the Latin. But the following is an anecdote which seems to have been unknown to Dr. Giles, and which was probably due to the Latin text of Robert of Creteil. The Saga relates that Thomas went to Paris to study at the University there. The clerks or students there, as we may imagine, led a very gay life; each clerk had his mistress; when Lent set in all the clerks had a great party, where each had to tell his story and to produce at a general exhibition the choicest thing in embroidery or the like, which he had received at the hands of his fair lady. Thomas alone sat all the winter in his study, composing anthems in the honour of the Virgin Mary, taking the text to each anthem out of the Psalms, one anthem for each Psalm, of two of which compositions the initial words are given. His fellow-students were very hard upon him, calling him a lifeless dolt, and finally threatened to put him to public shame unless he joined them at least in their Lent revel. But Thomas having no lady-love on earth, turned his mind in his distress to his heavenly love the Virgin Mary, and prayed her to give him something, however small, of her own handiwork, which he might produce, so as not to come empty handed and stand ashamed. On the following morning he went confidently to the meeting, and after each of his fellows had shown his present, when the turn came to him, he said he would go and fetch it presently, and straightway went to his closet, where he found an ivory casket, white as driven snow; this he brought back to the company, and when opened it was found to contain a complete bishop's dress, crozier and all; then the other clerks became much dazzled and discomfited, and never vexed him any more.

The miracles at the end of the Saga are much inferior to the Saga itself, and are mostly of the common monkish kind, connected with animals. In one of them a churl and a carline had a pet cow, which was drowned, and even the hide sold in the market; but as they could not bear the loss they invoked St. Thomas, whereupon the old cow was next morning heard lowing outside their hut. Then follow some wonderful escapes from hangings. At last comes a legend of a somewhat better kind, known elsewhere, *e.g.*, from Grimm's *Märchen*, although in an altered form. A hawk's falcon had one of its eyes picked out by a twig, and the hawk being much distressed for his fine bird, invoked Thomas Becket, and even started for Canterbury, bringing the wounded bird with him; but on the way he met with some great men from court, one of whom, on hearing his tale, laughed at him for fancying that the Archbishop would care "whether the carrion-bird had one or two eyes." But the falconer went on his way all the same, and when he came to the church he was astonished to see the man whom he had met, enter at the same time, and in a sad plight, having lost his eye as punishment for his blasphemy against the saint. Humble and repentant, he begged hard for his eye; and (at the end of the story) both bird and man recovered their sight, but it was found that the bird had got the man's eye, and the man the bird's. So the man with the bird's eye saw better during the day-time than he did before, but when the night drew on he had a great difficulty in getting into a sound sleep, being wide awake with the one eye whilst asleep with the other. The bird, on the contrary, which had the man's eye was during the day unusually dim-sighted, and when it grew dark he felt drowsy in the one eye, and had to be spurred in order to be kept awake.

It remains to say a few words respecting the chronology of the Saga. In some few Icelandic histories, written at the beginning of the 13th century, a curious kind of chronology is used, according to which the vulgar era is put back seven years. This is the case in the present Saga, which puts the death of Thomas in the year MCLXIV. (the transcriber

has written MCLXXIV, but this is demonstrably an error, see the writer's edition of *Biskupe-sögur*, vol. i. p. 114, n. 5 (Copenhagen, 1858), instead of MCLXXI. according to modern reckoning. He really died in MCLXX., but as the day fell after Christmas, some of the Latin biographers count it as MCLXXI. The above way of counting is, in an old Icelandic writer, attributed to Bede, upon what authority we are unable to say, but it was soon given up and replaced by the old common era.

In conclusion, we congratulate Prof. Unger on another addition to the large number of old Norse and Icelandic vellums which he has, more than any other philologist, made it his business to give to the world in the last twenty years.

G. VIGFUSSON.

Modern Sicily. [*Sicilien: Schilderungen aus Gegenwart und Vergangenheit*, von G. F. von Hoffweiler: mit 36 Originalzeichnungen von A. Metzener.] Leipzig: Dürr. 1870.

It will mainly depend on the amount of patience the reader possesses, whether he will appreciate the contents of this handsome quarto volume. German books of travel are generally distinguished by their thoroughness, and where a remote country is described, or one which from some cause is little known, any amount of detail is acceptable, even at the expense of method and lively narrative. But in the case of a country like Sicily, which, except in some remote corners, has been well explored, most readers will agree in preferring the half to the whole. And the author of this work has not left the beaten track. After landing at Palermo, and making an excursion along the north coast to Cefalu, he follows the usual route by Segeste to Trapani and Marsala; along the S.W. coast to Selinunti and Girgenti; to Castrogiovanni, the site of Enna, in the interior; and then by Syracuse and Etna to Messina. There is a copious fund of interest here—Greek temples and theatres, Roman amphitheatres, the unique Sicilian style of medieval architecture, historic scenes, volcanic phenomena, semi-tropical vegetation. All this the reader will find duly noticed; but along with this he will meet with prolix histories of all the small towns that are passed on the way, and ever-recurring descriptions of inns and innkeepers, and meals and mules. At the same time the style of writing is pleasant and the information trustworthy; so that the book may safely be recommended to any one who desires a complete account of Sicily. The feature, however, which deserves unqualified commendation, is M. Metzener's illustrations. These are distinguished by their faithful accuracy, and the absence of all attempts to improve on the reality. An excellent instance of this will be found in the two views of Etna, from the Theatre at Taormina, and from Reggio, where the slope of the mountain, to which artists usually succeed in giving a graceful curve, is represented in its natural unpicturesqueness—a hard and almost straight line, descending extremely gradually from the summit to the sea, the result of successive streams of lava.

H. F. TOZER.

The Works of Christopher Marlowe, including his Translations. Edited by Lieut.-Col. Francis Cunningham. London: Crocker Brothers, 1870.

THE frequent republication of the works of our old dramatists, is a sufficient proof that the contemporaries of Shakspeare to some extent still divide the attention of the reading public with their great superior. Yet it may be doubted whether, in spite of the labours of Lamb and Hazlitt among critics, of Dodsley, Gifford, Dyce, and others among editors, the works of men like Marlowe, Webster, Heywood, Chapman, Ford, or Massinger, can ever take the place they

merit in the ranks of English literary worthies. These lesser lamps—stars which are sufficient by themselves to adorn a national drama—pale before the sun of Shakspeare, and are swallowed in his “main of light.” Again, the very volume of our Elizabethan dramatic literature is an obstacle to its proper appreciation by any but enthusiastic lovers of old poetry, or students.

None of the playwrights have either deserved or received more posthumous celebrity than Marlowe. He is justly honoured as the father of the English theatre. He made blank verse what it was for Shakspeare, Jonson, and Fletcher, and he first taught the art of designing tragedies on a grand scale, displaying unity of action, unity of character, and unity of interest. Before his day plays had been pageants and shows. He first produced dramas. Before Marlowe it seemed seriously doubtful whether the rules and precedents of classic authors might not determine the style of dramatic composition in England as in France: after him it was impossible for a dramatist to please the people by any play which had not in it some portion of the spirit and the pith of *Faustus*, *Edward II.*, or *Tamburlaine*. When we remember that Marlowe, born in the same year as Shakspeare, died at the early age of twenty-nine, while Shakspeare's genius was still, as far as the public were concerned, almost a potentiality—when we reflect upon the sort of life which Marlowe led among his disreputable friends in London, and estimate the degradation of the dramatic art in England of his day—we are forced to acknowledge that his production, imperfect, unequal, and limited as it may be, still contains the evidence of a commanding and creative genius. About Marlowe there is nothing small or trivial: his verse is mighty; his passion is intense; the outlines of his plots are large; his characters are Titanic; his fancy is extravagant in richness, insolence, and pomp. Marlowe could rough-hew like Michael Angelo. Speaking of *Doctor Faustus*, Göthe said with admiration, “How greatly it is all planned!” It is this vastness of design and scale which strikes us most in Marlowe. His characters are not so much men as types of humanity, the animated moulds of human thought and passion which include, each one of them, a thousand individuals. The tendency to dramatize ideal conceptions is very strong in Marlowe. Were it not for his own deep sympathy with the passions thus idealized and for the force of his conceptive faculty, these gigantic personifications might have been insipid or frigid. As it is, they are very far from deserving such epithets. The lust of dominion in *Tamburlaine*, the lust of forbidden power and knowledge in *Faustus*, the lust of wealth and blood in *Barabas*, are all terrifically realized. The poet himself sympathizes with the desires which sustain his heroes severally in their revolt against humanity, God, and society. Tamburlaine's confidence in his mission as “the scourge of the immortal God;” the intrepidity with which Faustus, ravished by the joys of his imagination, cries:—

“Had I as many souls as there be stars,
I'd give them all for Mephistophiles!”

the stubborn and deep-centred hatred of the Jew, who, in the execution of his darkest schemes, can pray:—

“O Thou, that with a fiery pillar ledd'st
The sons of Israel through the dismal shades,
Light Abraham's offspring; and direct the hand
Of Abigail this night!”

These audacities of soul, these passionate impulses are part and parcel of the poet's self. It is his triumph to have been able thus to animate the creatures of his imagination with the reality of inspiring and inflaming enthusiasm. At the same time there is no lack of dramatic propriety in the

delineation of these three characters. Tamburlaine is admirably characterized as the barbarian Tartar chief, in whose wild nature the brute instincts of savage nations, yearning after change, and following conquest as a herd of bison seek their fields of salt, attain to consciousness. *Faustus* represents the medieval love of magic, and that deeper thirst for realizing imagination's wildest dreams which possessed the souls of men in the Renaissance. Barabas remains the Jew, staunch to his creed, at war with Christians, alternately servile and insolent, persecuted and revengeful, yet dignified by the intensity of his beliefs, and justified in cruelty by the unnatural pariah life to which he is condemned. Upon these three characters, and upon the no less powerful representation of the history of Edward II., the pyramid of Marlowe's fame is based. Hazlitt was not wrong in his assertion that the last scene of *Edward II.* is “certainly superior” to the similar scene in Shakspeare's *Richard*. Nor was Lamb perhaps extravagant in saying that “the death scene of Marlowe's king moves pity and terror beyond any scene, ancient or modern, with which I am acquainted.” But there is one quality of Marlowe's which his critics have been apt hitherto to neglect—the overpowering sense of beauty which appears in all his finest works. It is by right of this quality that Marlowe claims to be the hierophant in England of that Pagan cult of beauty which characterized the Italian Renaissance. We find it in Tamburlaine's passion for Xenocrate, upon whose shining face

“—— Beauty, mother to the Muses, sits
And comments volumes with her ivory pen.”

We find it again in the visions of Faustus and his familiars:

“Like women, or unwedded maids,
Shadowing more beauty in their airy brows
Than have the white breasts of the queen of love.”

Or in his *Helen*:

“O, thou art fairer than the evening air
Clad in the beauty of a thousand stars.”

We find it in the jewels of Barabas:

“Bags of fiery opals, sapphires, amethysts,
Jacinths, hard topaz, grass-green emeralds,
Beauteous rubies, sparkling diamonds.”

We find it in the sports described by Gaveston in *Edward II.* But it is in *Hero and Leander*—that poem of exuberant and almost unique loveliness, left a fragment by the sudden death of Marlowe, but a fragment of such splendour that its elastic rhythms and melodious cadences taught Keats to handle the long rhyming couplet—that the Pagan passion for beauty in and for itself is chiefly eminent. We have no space to dwell upon the qualities of *Hero and Leander*. It is enough to indicate them. In the first and second Sestiads (Marlowe's portion of this wonderful poem) may be seen how thoroughly an Englishman of the 16th century could divest himself of all religious and social prejudices peculiar to the Christian world, and reproduce the Pagan spirit in a new and wholly modern embodiment of fancy. Thought, passion, language, and rhythm all combine to give a Titianesque pomp and splendour to the pictures of Marlowe's poem.

With reference to Colonel Cunningham's edition of Marlowe's works, it is enough to say that it is based, as every edition of Marlowe must be, upon that of Mr. Dyce, and that in his introductory notice he sums up, briefly and agreeably, the few facts of Marlowe's life, quoting the eulogies of his contemporaries and of subsequent critics, but not adding, as indeed how should he? any new material. The book is handy, and well printed, upon paper of good

quality and pleasant tone. The notes are thrown together at the end and indexed. Altogether, this volume is likely to be the most popular edition of the complete works of Marlowe.

J. A. SYMONDS.

Life and Works of Ingres. [*Ingres: Sa Vie, ses Travaux, sa Doctrine.* Par le Vicomte Henri Delaborde, Membre de l'Institut.] Paris: Plon, 1870.

No modern painter has deserved better than Ingres a complete and detailed biography, for the artistic life of David's greatest pupil was led in accordance with fixed principles,—cherished and definite doctrines—and was at no time at the mercy of chance and circumstance. These principles are, at all events, worthy to be understood, even by those who would not care to agree with them, or, agreeing, would not dare to follow them. Ingres, too, though occupied intensely with his art, was still a man of varied accomplishments, and of wide appreciation for works of a nature quite other than his own. During sixty years—from the days of the first to those of the second empire—he mixed, in thought if not in deed, in all that concerned the intellectual life of France. It is clear, then, that in his career, in his letters and other records of his thought, there could not fail to be much to interest even the many who may not regard him as the author, preserver, or inspirer of what is highest and truest in the art of the 19th century.

In the hands of many a writer the biography of such a man as Ingres is exceedingly voluminous. The story of an eventful life of eighty years cannot be told in a chapter, and it is too much the tendency of most men to tell it only in several volumes. M. Delaborde has followed a different course: his whole work scarcely extends over 300 pages, and very many of these pages are occupied with a descriptive catalogue of the paintings and drawings of the master. Intending, doubtless, to hit the *juste milieu*—which is good, provided that it be the *milieu*—between a brevity that is somewhat bald and a length that is wearisome, M. Delaborde has really fallen, as I conceive, into the first of these faults. In his admirable book on Hippolyte Flandrin we had a sketch of Ingres, which was not the less characteristic or the less valuable because it was incidental. But in a "life" of Ingres one has some reason to hope for a finished picture; a figure at all events long past the stage of *ébauche*. With what M. Delaborde tells us of Ingres, we may indeed be well pleased; but in that he does not tell us more, and tell it too with close sequence in an unbroken narrative, the result is disappointing. That part of the book in which M. Delaborde himself is speaking, might almost have been the work of any cultivated admirer who had joined to a knowledge of art and an appreciation of the classic revival, some personal intimacy with the painter of *La Source*, during his later years. It seems to me also lacking in that distinctiveness—that freshness of enthusiasm—which made the charm of Hippolyte Flandrin's biography. To be sure there may be some reason for this. It must always be hard to satisfy in the biography of a master those who have been amply satisfied with the biography of a pupil. In the first place, previous excellence makes one exacting; and in the second, so much of the ground to be traversed has ceased to be really new. At the same time I cannot but regret that in the *Life of Ingres* almost the only passages which are of a high order of criticism are those culled from an article contributed by the biographer to the *Revue des deux Mondes*, very soon after the painter's death: an article which was all and more than all that it professed to be, but which nevertheless did not contain as much of explanatory and analytical criticism as may be reasonably claimed for the life-work of

a man of genius. The part of the book which is devoted to the sayings and writings of Ingres is that which gives to the volume a real and abiding value; though one should not under-estimate the importance of the complete list of the master's many and various works, which M. Delaborde has so carefully and laboriously furnished. We see the painter, in his *Notes et Pensées*, as a man who to the talent that deserves admiration and deference, adds the strength that can command them. Ingres could impose his opinions upon all gentle minds with which he came in contact. Reason was generally upon his side; but he had other aids to persuasion—vehemence and reiteration. Though he could appreciate very different kinds of merit, all works of art that came under his notice seemed to him thoroughly good or thoroughly bad. He dealt chiefly in superlatives. Raphael was the god of his idolatry: Rubens, "the genius of evil." Nor could he tolerate in others any wavering of opinion. "The pale praise of a beautiful thing is," said he, "an insult to it." With this passionate enthusiasm he combined extreme sensitiveness and impatience, and as much pride as can be possessed by a man who is really enlightened and really great. He believed utterly in the virtue of his mode of work, and in the ideal he was always striving after. When the success of "*Le Vœu de Louis Treize*" recalled him from Rome to Paris and opened to him the doors of the Institute, he gloried in a triumph which to him was not so much individual as general: he valued his own advancement less than the recognition of the truth of his school. Yet a few years later, when an individual work failed to be appreciated, he was nearly giving up the battle for the cause of high and classic art; exclaiming with a petulance which would be only childish if it were not also a characteristic of the artist-nature, "I have done with Paris: henceforth I am a painter for myself alone."

The place of Ingres in modern art seems to me no longer an open question. There are many who fail to value him, but there are none to deny that in elevation of aim, knowledge of form, purity of outline, and harmony of composition, he is easily first. Though he laboured hard, he never appears to have needed the lapse of years to acquire perfection of drawing: strange to say, half a century of work did not make him a colourist. He never succeeded in causing his school to be fashionable; but he had one pupil who was a man of genius, and others, now living, who have won for themselves the most honourable repute, and who continue to propagate, in limited circles, a regard for that kind of art which dignifies an artist and a people.

Ingres inspired his biographer with sincere and intelligent admiration. And no one is better able than M. Delaborde to give a reason for his opinions concerning this strongest and most disciplined of recent painters. He has indeed done much which it would be the veriest ingratitude to ignore. But a perfect record of the career of Ingres would have contained criticism not truer, but more exhaustive, and also many details of the painter's life—especially during the years of his difficult struggle—which M. Delaborde, with all good intentions, has failed to obtain; or, obtaining, has omitted to give. For the rest, the book is written in irreproachable taste, and with feeling both manly and delicate.

FREDERICK WEDMORE.

Les Gemmes et Joyaux de la Couronne, par M. Barbet de Jouy. Paris, 1865-70. Folio.

THE collection in the Louvre of cups and vases cut out of rock crystal, or sardonyx and other semi-transparent stones, is, perhaps, the richest in existence, not excepting those of the Cabinet of Gems at Florence, and the Grüne Gewölbe

and other treasure chambers in Germany. Arranged, with the enamels of Limoges, in the gorgeous Gallery of Apollo, it comprises the rarest specimens of the lapidary's art. Vases of precious materials formed, from the first centuries of the French monarchy, part of the royal treasures. The produce of Greece or Rome, they had been taken by the invaders of the Roman Empire, who had, in their turn, been deprived of their spoils by other barbarian tribes. That rock crystal was held as rare and curious is proved by the crystal ball deemed worthy to be interred in the tomb of the father of Charlemagne, together with—what a warrior most prized—his sword.

Again, the celebrated agate cup preserved in the Imperial Library at Paris, on which is sculptured the mysteries of Bacchus and Ceres, was the gift of Charles the Simple to the Abbey of St. Denis, and when Eleanor of Aquitaine was affianced to Louis le Jeune, her present to the king on her betrothal was a vase of crystal, the sides carved in a honey-comb pattern, which the minister Suger, a patron of art, caused to be mounted in silver gilt filigree, and enriched with precious stones. In the collection are many other specimens belonging to the Abbé, a richly mounted cruet (*burette*), cut out of a single piece of sardonyx given to him by the king, and offered by Suger to the saints and martyrs, as an inscription round the foot sets forth.

Another, an ancient amphora of porphyry, probably of Egyptian workmanship, has been ingeniously mounted by Suger's workmen in the form of an eagle, intended probably as an evangelistic symbol.

There is also a representation given by M. Barbet de Jouy, of another ancient vessel, called the Vase of Mithridates, referring to the vases and cups of precious materials, enriched with precious stones, which formed part of the spoils carried in the triumph of Pompey, and which first introduced a passion for these costly vessels into Rome.

Passing over an interval of many centuries, the next period of the development of the lapidary's art is that of Louis XII. and Francis I. Rock crystal and jasper were then the chosen materials; oriental rock crystal was preferred from its purer water, but that of the Alps was extensively used, and Milan, where it was an article of commerce, had a school for engraving upon crystal. The Louvre collection is rich in specimens exquisitely engraved with subjects, others fashioned in the form of shells, birds, and various grotesque devices. The Italian artists of the school of Fontainebleau introduced a taste for mythological subjects, and we find the mounting and decoration of the cups, ewers, &c., of this period, all adorned with pagan deities. Cellini introduced coloured enamels combined with the metal mountings, and under the sons of Henry II., translucent enamels of ruby red, emerald green, and sapphire blue, were in favour. Under Henry IV. opaque enamels were added to the brilliant translucent gems of the Valois.

From the Renaissance the specimens are numerous, and mounted in the richest style of decoration, gold, enamels, and precious stones.

On a sardonyx cup of the 16th century, a cameo head of Elizabeth is introduced.

The Minerva cup has been so often represented as hardly to require alluding to—the head of the goddess in gold gems and enamels, the helmet of onyx, surmounted by a winged dragon. This cup, resembling in its style of decoration the beautiful sardonyx ewer belonging to Mr. Beresford Hope, was abstracted from the crown jewels of France at the end of the last century.

But the time had come when the costly cups, ewers, drageoirs (sweetmeat boxes), and vases of rock crystal,

bloodstone, lapis-lazuli, and jasper, decorated by a Cellini or engraved by a Bernardi or a Misseroni, were to give place to the productions of Murano, to whom Europe became tributary, for two centuries, for her enamelled vases, and her glass with filigree ornaments and of graceful forms.

In the work before us, M. Barbet de Jouy, the learned conservator of the Louvre, describes the most characteristic pieces in the Louvre collection, and shows that many specimens attributed to Italian art were the work of French artists. The illustrations are by M. Jules Jacquemart, and no greater praise can be given to them than to pronounce them equal to his engravings for his father's ceramic works. While strictly preserving the form of each piece, he has so treated the materials of which the object represented is composed, whether it be the pellucid crystal or the semi-transparent onyx, as to give to each its original and peculiar character. In this point, M. J. Jacquemart is one of the most remarkable artists of the day.

Another number is wanting to complete this beautiful volume.

F. PALLISER.

MARCO MARZIALE.

MARCO MARZIALE, whose altarpiece of the Circumcision was recently purchased by the Trustees of the National Gallery, is probably known to very few judges of art in England, yet it would be a mistake to suppose that his compositions are without interest or intrinsic value.

Marziale was a Venetian of the old school, who felt the influence of German and Paduan teaching at the close of the 15th and dawn of the 16th centuries, and sought to compensate for lack of original talent by imitating a variety of contemporary styles. But one of his pictures has hitherto found its way out of Italy, and that is the Supper at Emmaus, in the Museum of Berlin, of which it is curious to observe that the mutilated signature was hypothetically restored into "Marco Marcone." There is evidence that Marziale painted at Venice and Cremona; and the altarpiece of the National Gallery was executed in 1500, for the high altar of the Cremonese church of San Silvestro; but the earliest records in which Marziale's name occurs are the accounts of the ducal palace at Venice, from which we learn that he was a journeyman painter at the Hall of the Great Council, with a salary of two ducats a month, in 1492.

The oldest of Marziale's works is the Circumcision,—an oblong, with half-lengths in oil—in the Conservatory of the Penitents of San Giobbe at Venice, a hard dusky picture of minute finish, with the date of 1499. The altarpiece of the National Gallery, a tempera on canvas with full-length figures almost as large as life, represents the Circumcision in a vaulted chamber reminiscent of the dome-shaped chapels in the cathedral of St. Mark. At a quaint table, resting on a square receptacle for scores and books, stand Simeon and the Virgin with the child between them, and a kneeling member of the Raimondi family, for whom the picture was ordered, at their feet; on both sides are spectators of both sexes—females in oriental dress, wearing turbans or variegated shawls round their heads; males in the wigs, caps, and brocades of the Bellinesque period. The least attractive part of the composition is the group of the High-priest, Christ, and the Virgin, in which German stiffness and imperfect drawing are slightly obtrusive, but there are some capital heads amongst the congregation. The trans-alpine gravity and rigidity which pervade this example are modified by elements familiar in the works of Gentile Bellini, Carpaccio, and Cima; and Marziale, it is clear, was impartial to the Germanisms of the Paduan school, and not unacquainted with the modified form of Mantegnesque art illustrated in that of Francesco Cossa. Spare, dusky tempera, curveless broken drapery, and sharp contour, produce an effect of dryness to which we are accustomed in Dürer's masterpieces; and, as if to make these features more prominent, gold is copiously used in arabesques and borders and in the mosaics of the background. The standing profile of a senatorial personage in a red-flowered mantle affords a distinct reminiscence of Gentile Bellini; two male portraits close by are evidently derived from Carpaccio; and an old woman, looking over the Virgin's shoulder, seems thrown in a mould borrowed from Cima.

This picture illustrates a phase of the struggle which took place at Venice, at the end of the 15th century, between the disciples of the Paduan or Northern Classic School and the Naturalists of the Italo-Flemish type, headed by Antonello da Messina. First-rates, like the Bellini, came out of this struggle with the full impress of a grand originality, and strengthened by the ordeal which they had undergone; what they appropriated they also absorbed, and made reproductive. The second or third-rates, Marziale amongst the number, followed, but failed

to fathom the currents in which they were successively carried away. But the influences which affected Marziale are not all apparent in the "Circumcision" of the National Gallery. The Virgin and Child, with a kneeling patron, a panel with the Master's name, and the date of 1504, in the Carrara Gallery at Bergamo, represents a variety of style produced by contact with some artists of Vicenza who, like Verlas, borrowed much from the school of Perugino; whilst a Virgin and Child between four saints, painted for a church at Cremona in 1507—now also, it is supposed, in the National Gallery—embodies more of the spirit of the poorer disciples of that school, and recalls Vincenzo Pagani, Da Monterubiano, and other craftsmen of a similar stamp, whose works abound in the March of Ancona.

The Supper at Emmaus, in the Berlin Museum, bears the date of 1506. It is so incisively drawn and so feebly relieved by shadow, so German in drapery and fantastic in dress, as to suggest that Marziale, at the time, was one of those of whom Dürer wrote to Pirkheimer, that they abused his manner yet copied it. The latest and poorest of Marziale's productions is the Woman taken in Adultery, a grotesque performance, in private hands at Modena. CROWE-CAVALCASELLE.

Selected Articles.

De Gids (The Guide), for August and September, contains an analysis of two important works, written in French, by M. C. Vosmaer, entitled 'Rembrandt, ses précurseurs et ses années d'apprentissage' (The Hague: Nijhoff, 1863), and 'Rembrandt, sa vie et ses œuvres' (same publishers, 1869). The author begins with an inquiry as to the time and place of Rembrandt's birth, which have been hitherto very uncertain, and arrives at the conclusion that the painter was born at Leyden, in 1607. Then follows a sketch of the development of painting before Rembrandt. The result attained was the complete secularization of art, and the vindication for all expressions of nature of the right to furnish material to the artist. Hence that predilection for the historic and patriarchal scenes of the Bible, which has given rise to an ill-founded charge of triviality. In 1630 Rembrandt settled at Amsterdam; in 1634 he married, and the beautiful figure of his wife begins to appear in his works. The same year marks a difference in the painter's manner. Before 1634 the light is spread in silvery tints all over his works; afterwards *chiaro-oscuro* is employed in all kinds of ways, and the most surprising effects of light and shade are produced. Rembrandt died Oct. 8, 1669. Mr. Vosmaer's work is interspersed with numerous descriptions of domestic life. His art-criticism is animated by enthusiasm for Rembrandt, whom he defends against the common charges of vulgarity and defective knowledge of drawing. The two books reviewed in the *Gids* are said to open entirely new points of view to the student of painting.

The *Gids* for August also reviews the German translation of the legend of "Beatrys," published by a well-known writer under the pseudonym of W. Berg. The legend of Beatrice was a favourite in the middle ages, and received its most graceful expression in the Netherlands. The naïveté of the original poet and his unquestioning supernaturalism is somewhat effaced in the High German version.

The September number of the same periodical contains a minute and laudatory analysis, under the title 'Eine Überwinning van den Germaanschen Geest,' of a new poem by Robert Hamerling, called 'Der König von Sion.' The subject is taken from the story of the Münster Anabaptists and their king, John of Leyden. The Dutch opinion of Hamerling is fully ratified by the impartial Swiss-German critic, H. Kurz, in the continuation of his *Geschichte der deutschen Literatur*.

L'Art Assyrien, by M. Beulé. [A sketch of Assyrian architecture, drawn from the great work of MM. Place and Thomas. The writer states his views upon the plan and purpose of Assyrian palatial architecture, and upon the influence exercised by the material employed in determining the forms presented in Ninevite buildings; he also draws a comparison between the Greek and Assyrian styles.]—*Journal des Savants*, June.

Assyrian Sculpture. [The art used by the Assyrians almost entirely for the representation of historical scenes. The character of Ninevite sculpture is deducible from and bears out this theory. Arguments are adduced which render it highly probable that Assyria received this art from Egypt. Many of the groups and figures most frequently found in Assyrian monuments are described.]—The same. July.

Les Hommes d'Etat de l'Angleterre: Sir G. Cornwall Lewis: par M. P. Challemeil Lacour. [Sir George a Lessing, minus the genius.]—*Revue des deux Mondes*, 15th Aug.

The Christianity of Rousseau, Conférence par M. E. Fontanés. [Maintaining the reality of it.]—*Revue des Cours littéraires*, 20th Aug.

Stapfer's Laurence Sterne, rev. in *Rev. Critique* for Aug. 13. [Appreciative; but points out defects and omissions.]

New Books.

BOTTRELL, W. Traditions and Hearthside Stories of West Cornwall. Penzance: Cornish.

DAVIS, SIR J. F. The Poetry of the Chinese. New ed. London: Office of Flying Dragon Reporter, George Yard, Lombard St.

FÖRSTER, ERNST. Denkmale italienischer Malerei vom Verfall der Antike bis zum 16. Jahrdt. 23-25 Liefg. Fol. Weigel: Leipzig.

GRABBE, CHRISTIAN DIETRICH. Sämmtliche Werke. Leipzig: P. Reclam.

HAWTHORNE, NATH. Passages from the English Note-books of. London: Strahan.

IMMERMANN, KARL, sein Leben u. seine Werke, herausg. von Gustav zu Putlitz. Berlin: Hertz.

LAO-TSE-TAO-TE-KING. Der Weg der Tugend. Aus dem Chinesischen übersetzt u. erklärt, v. R. v. Plänckner. Leipzig: Brockhaus.

JAHN OTTO. Die Entführung der Europa auf antiken Kunstwerken. Mit 10 lith. Taf. Wien: Gerold's Sohn.

KUGLER U. ANDRESEN. Die Monogrammisten u. die Künstler, welche figürl. Zeichens u. s. w. bedient haben. 4 Bd. 11 Hef. München: Franz.

THERESIA VON JESU, sämmtliche Schriften nach der neuen vollst. Ausg. d. don Vincente de la Fuente neu übersetzt, von Magnus Jocham. 3^{te} verm. u. verb. Aufl. 5 Bd. Regensburg: Pustet.

Theology.

Mohammedan Critical Theology. [A Series of Essays on the Life of Mohammed, and Subjects subsidiary thereto. By Syed Ahmed Khan Bahador. Vol. i.] London: Trübner and Co.

WE have here an earnest defence of Islam by a sincere Mohammedan, who addresses himself to English readers. Naturally enough, he has divested himself of the dogmatism of an ordinary Mohammedan theologian; and he has also clearly experienced in his own person the influence of modern European modes of thought. This influence shows itself, amongst other tendencies, by a certain predilection for rationalism. The Mohammedan doctrines and traditions, which seem most offensive to us, Syed Ahmed endeavours to explain away or to dilute. Thus he explains the coarse descriptions of heaven and hell in the Koran allegorically, and throws into the background as much as he can traditions embodying the more startling miracles, or which, for other reasons, appear to us to be questionable. Now, it is certainly true that, by the processes of Arabic criticism, very many traditions about Mohammed in themselves well attested may be shewn to be not sufficiently credible, and of these processes the author makes very considerable use. Unfortunately, the canons of this Arabic criticism possess for us a very trifling value. It does not follow that we should form a favourable or unfavourable opinion of any given evidence of the traditions because the theological schools of the 2nd and 3rd centuries of the Hijra may have done so. The fact is, that the standard applied by those schools was often a false one. They held, like the author of this book, and even the great Ibn Khaldūn, that all the companions of the Prophet were thoroughly trustworthy and veracious men, whereas the unbiassed eye of an European critic easily detects the wild ambition, the treachery and depravation which prevailed even among them; it is only necessary to refer to Talha and Zobair, who belonged to the first believers, and, above all, to the intrigues of Mohammed's favourite wife, Aisha. Few men have so many lies to answer for as that holy man Ibn Abbas. On the other hand, many traditions, which in the opinion of theologians are not sufficiently authenticated, can be shewn upon internal grounds to be entirely reliable. To this class belongs the main part of the notices given by the elder biographers

of the Prophet, such as Ibn Ishāq, Wakidi, and Wakidi's secretary, Ibn Sa'd,* the value of which is unduly depreciated by the author. No doubt even their reports are frequently coloured to serve special interests, or minister to a mere craving for entertainment; but where this is not the case we have a right to take their accuracy for granted, in spite of the numerous objections of Mohammedan theologians to the authorities on which they rest. In other respects the criticism of the author is tolerably thorough; thus he does not even accept all the traditions of Bokhāri and Muslim, and in general he asserts the right of every believer to a large area of free inquiry; and he rejects the view prevalent in the Moslem world that doctrines unanimously accepted by the most eminent theologians are *de fide* (*Ijmā'*), which makes one doubt whether he can really be called an orthodox Moslem.

But notwithstanding all this, the author adheres stoutly to the foundations of his faith. The Koran is for him a book of divine revelation, and in order to preserve this belief unimpaired, he is obliged to maintain a number of extravagant notions. The present writer has already discussed a number of the questions raised by Syed Ahmed in the *Geschichte des Qorāns* (Göttingen, 1868), and it would lead us too far were we to attempt to go into particulars in the present article. Suffice it to observe that the author again lays great stress on a view arising from a very old mistake; viz., that the Koran, most of which is as tedious as it can be, is the greatest masterpiece of Arabic style. Of the very great variation which originally existed in the copies of the Koran he hardly seems to be aware, and so too his opinion that the various readings never affect the sense is only in part correct: e.g., in Sura xxx. 1, where the common texts have "Victi sunt Romani . . . sed vincent," there are very good old authorities which read the exact opposite, "Vicerunt Romani . . . sed vincuntur" (*ghalabat . . . sayughlabūna*).

The author gives frequent proof of his controversial dexterity. He is particularly desirous of shewing that "the Holy Koran" is in perfect harmony with "the Holy Bible," and in a certain sense he is not altogether wrong. Indeed, many of his arguments are quite unanswerable from the supernatural point of view, or from the old ecclesiastical theory of plenary inspiration. He is right, for instance, in asserting that Mohammed's journey by night through the heavens cannot be consistently rejected by a believer in the ascension of Elijah, for however sublime the story of the departure of Elijah may appear when contrasted with the jejune accounts of Mohammed's journey, there is between them no essential difference of kind. It was quite unnecessary for the author to make out with questionable criticism that the narratives of this vision, variously attested as they are, cannot be traced to Mohammed himself. He is right also in comparing the wonderful works of Mohammed (who, however, according to the repeated and emphatic declarations of the Koran, was by no means a thaumaturge) with the Mosaic and Christian miracles. And we may even concede to him without qualification, that we have a much more exact knowledge of the life of Mohammed, than of the lives of Christ and, *à fortiori*, of Moses. The author has evidently no suspicion of the fact, that the old conception of inspiration has been found no longer tenable by modern science, and that the latter subjects the biblical records to precisely the same historical and literary criticism as any other document. He cannot, therefore, admit the idea of a critical discrimination between records of different kinds, which saves us from the absurdity of supposing, that in the noble story of the flight of Hagar (Gen. xxi.) Ishmael was a big boy fif-

teen years old. In fact, anything like an exceptional position either for Mohammed or the Koran vanishes in the light of modern criticism.

If the observation of the gradual development of Messianic belief in the Old Testament has led us to question the existence of definite references to Jesus in the sense of the early Church, it naturally becomes impossible to accept Syed Ahmed's interpretation of passages in the Old Testament as prophetic of Mohammed. At the same time we willingly recognise that he has treated the supposed references with considerable ingenuity. For instance, he refers the announcement respecting Ishmael and the twelve princes (Gen. xvii. 20) to Mohammed; a Shyite would certainly have seen in the latter the twelve Imāms. Naturally too he adopts the unhappy idea of (we believe) Maracci that for *παράκλητος* in the fourth Gospel we ought to read *περίκλητος* (= *احد*, Sura lxi. 6). Even the bold attempt to represent Mohammedanism as tolerant of other beliefs is, to some extent, successful. Over against the theoretical intolerance of Islam* he sets the formal recognition even at the present day in Christian Churches of the Athanasian Creed, and it is a melancholy truth that in history Christianity appears as a more persecuting religion than Islam. At the same time it must not be forgotten that the teaching of Christ is in its spirit absolutely tolerant, and we cannot regard it, or even the religion of the Old Testament, as standing on the same level with Islam. Islam is the purest and most consistent form of Semitic monotheism in all its grandeur, but also with all its revolting harshness and oned-sidedness.

The author does not go very deeply into the historical effects of Mohammedanism. For Arabia, and for many regions of Africa, we may fairly grant these to have been beneficent, and even for the immediately contiguous countries of Asia, the Christianity of which had so fearfully degenerated; it would be unjust to ascribe the present miserable condition of the greater part of the Moslem world solely, or even principally, to its religion. But at least we ought to recognise that for India, and still more for Persia, so uncongenial a religion as Islam has been a great misfortune. Then, too, it should be distinctly noticed that Mohammedanism is essentially unfruitful in its character. That wealth of progressive development, by which Christianity has continually adapted itself to various stages of culture, is unknown to Mohammedanism. A Moslem who should deny the mechanical conception of prophecy and verbal inspiration, would cease to be a Moslem; hence it is impossible for the adherents of this religion to take part in the progress of knowledge, or in the emancipation and civilisation of mankind.

Of course we cannot require of the author correct ideas of historical criticism, for these are not acquired with the capability of reading an European book, but are the fruit of a long scientific education, which each individual must, in a certain sense, pass through for himself. Hence not only do we find in Syed Ahmed such childish opinions as that the Reformation arose out of Islam, but even in the case of facts and events having little or nothing to do with the history of religion, he is quite incapable of historical insight. Thus the long essay "On the Historical Geography of Arabia" is almost worthless. Of the true significance of the ethnological lists of the Old Testament and of the Arabs he

* It is curious that he distinguishes the name of Burckhardt by the Mohammedan formula of blessing; he regards that great traveller as a sincere convert to Islam. We do not know whether Burckhardt really made that questionable sacrifice to scientific zeal, and allowed himself to be circumcised; if it was the case, his great merits should prevent us from judging his error too harshly.

* On Ibn Sa'd, see an acute and learned work by Otto Loth, *Das Classenbuch des Ibn Sa'd*. Leipzig, 1869.

has no conception; he regards the names of these lists as representing so many individuals; and he has besides a far too exalted opinion of the fidelity of such traditions. Thus, too, he adopts all that artificial combination of the Arabian lists of tribes with those of Genesis which was worked out by the fathers of Arabian historiography with the help of Indian converts. His attempt again to represent as much as possible of the Old Testament as referring to Arabia, and in particular to make Mecca the theatre of Biblical events, is intelligible enough in a Mohammedan, but thoroughly unscientific. By means of bold identifications of entirely different names and words, an uncritical use of good authorities like Strabo and Ptolemy, whom he seems only to know at second-hand, and of utterly worthless books, like that of Mr. C. Forster, whom he follows in very many points, he arrives, as we should expect, at very absurd results. A glance at his map of Arabia will convince any one of this. To notice one more particular. He places the Jewish persecutor of Christianity in South Arabia, Dhū Nowās, who lived in the 6th century A.D., in the year 354 B.C. English readers should therefore beware of being led to attribute any importance to this essay by the fact that the author is a Mohammedan.

We can hardly blame the author if his knowledge of Hebrew is limited (though he seems to have written a commentary on the Bible), and his acquaintance with the laws of philology on a par with his ideas of historical criticism. Still it is rather too strong to maintain, as he does, in company with Mr. Forster, the identity of the names *Yarah*, *Ya'rub*, and *Jorham*. It is much more surprising that he has no thorough knowledge of Arabic; many proofs of this might be given. Even in the Arabic title of his book, and in the titles of particular essays, there are grammatical errors, e.g., the first word in it, and the author's name of distinction (*Syed*), are without the article, and the use of the preposition

على for في is unclassical. The verses given in the second essay contain in part metrical mistakes, or are wrongly pointed, to say nothing of misprints. And it can hardly be explained how an oriental can make mistakes in the vowels of such well-known names as *Tabari*, *Nowairi*, *Taghlib*, *Tanūkh*, *Yathrib*, *Tarafa*, &c. (which are written *Tibri*, *Navairi*, *Taglab*, *Tonuch*, *Yatherub*, *Turfah*); how he can call Yākūt a *Hamvee* instead of *Hamavee* (or better *Hamawī*), and Ibn Kotaiba's book *Moarif* instead of *Maārif*. Many more such examples might be given. It is even a worse error, that he persistently conceives the "Arabs who perished" (*albāida*) to be Arabs of the desert, as if the word were *albādiya*. The sketch of the character and mode of life of the heathen Arabs contains nothing more than any one may learn by reading a few of the old poets, and that of the religion of the ancient Arabs is equally superficial. The only excuse is that the author has received not an Arabian, but an Indo-Persian education; hence he prefers to give Arabic names in a Persian form. At all events we need not allow ourselves to be dazzled by the author's rather ostentatious erudition.

The last essay is the only one which refers directly to the life of Mohammed; the second volume will doubtless describe the remainder of the Prophet's life. We may hope it will prove of more importance than this first instalment of the biography; otherwise no loss would be sustained were it to remain unprinted.

The work before us proves that Syed Ahmed is an accomplished author, who can find out the weak parts of an adversary's argument, and make his own positions plausible to an English public, but on the whole it is a curiosity, and nothing more. In this character, too, we can appreciate the elegant,

but scarcely accurate, picture of the great mosque of Mecca, and the pedigree of the author, which, as indeed the name Syed indicates, he derives from the Prophet himself. The book is handsomely got up, but the Arabic type might be better.
TH. NÖLDEKE.

On the Anthropomorphisms of Onkelos, and the meaning of the phrase "The word of God." [*Die Anthropomorphieen und Anthropopathieen bei Onkelos und den späteren Targumim.*] By Dr. Siegmund Maybaum. Breslau: Schletter.

THE Aramaic translation of the Pentateuch, known by the name of Onkelos, is distinguished from the Samaritan by this peculiarity, that, in numerous passages expressing acts of God, the anthropomorphism of the Hebrew is diluted by a kind of circumlocution. Thus, for instance, the words "I have seen the affliction of my people" (Exod. iii. 7), are rendered, "The affliction of my people is manifest before me;" "And God heard the voice of the lad" (Gen. xxi. 17), becomes "And the voice was heard before God;" "Go to, let us go down" (Gen. xi. 7), is translated, "Go to, we will appear;" "I will pass through the land of Egypt" (Exod. xii. 12), "I will appear in the land of Egypt." Expressions for wrath, love, hatred, repentance, and disgust, and the ascription of certain human limbs to God, are similarly rendered by periphrases. The question has therefore been raised, whether Onkelos avoids anthropomorphism on principle, or not? Maimonides and others have answered in the affirmative. But if so, the translator would surely have been consistent, and never admitted a single phrase ascribing human action to God, whereas Dr. Maybaum proves in his second chapter, by a number of quotations, that this is not the case. The alternative to the opinion of Maimonides is that adopted by the author in company with Luzzatto and Frankel, viz., that since the version of Onkelos was destined, not for a learned public, but for ordinary readers, circumlocution was only employed when the original phrase might be thought by some readers offensive. Thus, some expressions, like the foot or the anger of God, were modified; others, like the eye of God, meaning His providence, or the hand of God, meaning His power, were left unaltered, because they would be recognized by all as metaphorical. The translator, according to Dr. Maybaum, followed certain definite rules; these are given in the course of the seven chapters which form the first part of this pamphlet. The second part is of much greater interest, and appeals strongly to Christian theologians. The object of the author is to prove that the circumlocution "the word of God" used by the Targum of Onkelos in Gen. iii. 8, &c., has no bearing on the doctrine of the Logos, as Gfrörer and Langen have supposed. He adduces several passages, in which מִימְרָא is employed for "word" in general, and also for "mouth," "person," "soul," "heart." The analogy of the Arabic تَمَوْر, proposed by the author (p. 40) for the last three meanings of מִימְרָא, is very doubtful; that word being probably derived from the root تَمَر, and not from اَمَر; see Djauhari, تَمَر, and Sachau's Çavâliki, p. 37 and 19. The author concludes that Onkelos employed the periphrasis of מִימְרָא for decency's sake, an explanation which we cannot profess to understand. If it was so important to the translator to prevent his readers from supposing that they could hear "the voice of God," or that Abraham "believed in God" (Gen. xv. 6), his object must, we think, have been to inculcate the transcendental existence of God, which he implied in the phrases "the word" (מִימְרָא), or "the majesty שְׁכִינָה) of God." To go further than this, and maintain with Gfrörer and Langen that Onkelos uses the phrase "word of God"

hypostatically in the sense of Philo, and especially of St. John, appears to us unjustifiable, for such a sense is not in accordance with the Semitic habit of mind; probably Onkelos was led to choose this particular phrase by Ps. xxxiii. 5, "By the word of the Lord were the heavens made." Another translator, like the son of Sirach, might have adopted the phrase "the wisdom of God," in imitation of Prov. viii. and ix. But even if we could suppose that the Greek term *λόγος* was already current in Palestine, and that Onkelos adopted it, it would not follow that he adhered to the precise shade of meaning in which it was originally used, any more than it follows from the parallelism of the expressions *מָקוֹם*, "place" = "God" in the Mishnah and *τόπος*, also = "God," in Philo, that the pantheistic nuance of Philo is retained in the Mishnah. So, too, the phrase *בְּן אָדָם* of the Old Testament has not the same meaning as the *υἱὸς ἀνθρώπου* of the New. But it is needless to accumulate examples of words adopted from another language in a new signification.

In the appendix, Dr. Maybaum treats with equal learning and acuteness of the circumlocutions of the other Targums. His work has been crowned by the Rabbinical school of Breslau. We congratulate the author on his success, and hope he will be induced to continue these interesting researches with greater fulness of development than in the present essay.

AD. NEUBAUER.

Intelligence.

The Text of the New Testament.—Bishop Ellicott has published some "Considerations on the revision of the English version of the New Testament" (Longman, 1870), the generally trustworthy character of which is marred by one or two extravagant assertions. He remarks, for instance, that we "have acquired a very accurate knowledge of what were probably the very words, which were either traced by the hands of Apostles and Evangelists, or dictated by them to the faithful writer" (p. 37). It may be interesting to contrast this statement with the language of Lachmann, writing as a purely philological critic, and Tischendorf, as a critic and orthodox theologian. "Jam mihi audire videor," says the former, "strepitus superstitiosorum, qui conjecturâ in his libris sacris emendandis usquam opus esse negant. Qui si tandem in sese descenderint, scient se hoc dicere, multa in his libris verissimâ conjecturâ restituta esse auctoribus nobis incognitis ante annum 1514 sive 1516, ex illo autem tempore fontes conjectandi exaruisse." (Preface to vol. ii. of his Greek Testament, p. v.) And Tischendorf goes so far as to declare, "Certum hoc est, jam iv. et iii. sæculi Novi Testamenti textum . . . a puritate atque integritate plurimis modis discessisse; maximè vero probabile etiam illud est, nullâ aetate magis quam ipsâ primâ, i. e., primo ac secundo p. Chr. sæculo, textus sacri quam diximus varietatem esse exortam." (Preface to the 7th ed. of his Greek Testament, p. xxxi.)

Dr. Ludwig Geiger has brought out an accurate and interesting sketch (*Das Studium der hebr. Sprache*, Breslau, Schletter, 1870) of the progress of Hebrew studies in Germany from the end of the 15th to the middle of the 16th century. He states that the successor of Reuchlin as professor of Hebrew at the University of Tübingen was an Englishman, named Robert Wakfeld, who afterwards (1530 to 1540) taught Hebrew at Oxford.

Contents of the Journals.

Studien und Kritiken, No. 4.—On the correspondence between the subjects of the paintings taken from the Old and New Testaments respectively in medieval churches, by L. Diestel.—On the nature of piety, by F. Fauth.—On Concordances, by Bindseil.—On the name Matthew, by W. Grimm. [Takes *Mattai* to be an adjective = manly, from *math*, a man; and rejects the account of Matthew's conversion in the first Evangelist.]—Broglie's *L'Eglise et l'Empire* remain, rev. by Schulze.—Schaff's *History of the Ancient Church*, rev. by Beck.

Zeitschrift für wissenschaftl. Theologie, No. 4.—Volkmar and the Gospels, by Hilgenfeld. [Considers Volkmar's extravagant work to have given the *coup de grâce* to the supposed priority of Mark's Gospel.]—Introduction to the epistle of James, by W. Grimm. [Lucid and sensible.]—Recent editions of Clement of Rome, by Hilgenfeld. [A minute criticism of Drs. Lightfoot and Laurent, both of whom, but especially the former, are too chary of conjectural emendation.]—The question as to the original text of the Augsburg Confession, by Calinich. [Art. 10 of the original text implies a belief in transubstantiation.]—Criticisms of the text of Exodus, by C. Egli: continued.—The book of Joel in the Persian age, by Hilgenfeld. [An unsuccessful vindication

of the writer's theory, referring Joel to the Persian period of Jewish history, and in opposition to Schrader, the editor of De Wette's Introduction.]

Theologisches Literaturblatt, Aug. 29.—Hefele on the Council of Constance, rev. by Schwab.—Herminjard's *Correspondance des Réformateurs*, rev. by Kampfschulte. [A highly competent and in the main favourable criticism.]—Schäfer and Kessel on *Ecclesiastes*, rev. by Reusch. [Checks the apologetic zeal of the former writer.]—Braun, Kremer, and Brown on Mohammedanism, rev. by Haneberg. [Favourable.]

Göttingische gelehrte Anzeigen, June 29.—Coquerel on the earliest transformations of Christianity, rev. by Brandes. [Appreciative, from a slightly different point of view.]—July 6. Supplement to the German translation of Renan's *Vie de Jésus*, rev. by H. E. [An answer to Renan's five reasons for doubting St. John's authorship of the 4th Gospel. Ewald rightly objects to Renan's expression, "Palestinian Greek," as if the language of all that portion of the Greek Testament which is ascribed by tradition to Jews of Palestine, except the 4th Gospel, were uniform. He suggests, too, that even if the ideas of that Gospel be "Philonian and almost Gnostic," the "old fisherman of the sea of Gennesareth" was presumably no less capable of educating himself up to them than the Gnostic cobbler, Theodotus of Byzantium. The rest of the article is not very striking.]

Dilthey's *Life of Schleiermacher*, in *Literar. Centralblatt*, Aug. 13. [Thoroughly satisfactory; excels in exhibiting the stages of Schleiermacher's intellectual progress.]

New Publications.

BICKELL, G. *Grundriss der hebräischen Grammatik*. Abth. 2. Leipzig: Brockhaus.

DE WETTE, W. M. L. *Kurzgefasstes exeget. Handbuch zum Neuen Testamente*. Band i. *Die Apostelgeschichte*, bearb. von F. Overbeck. Leipzig: Hirzel.

HERMINJARD, A. L. *Correspondance des Réformateurs dans les pays de langue française*. Tom. iii. (1533 à 1536). Genève et Paris.

MEYER, H. A. W. *Kritisch-exegetisches Handbuch üb. den Brief an die Galater*. Aufl. 5. Göttingen: Vandenhoeck u. Ruprecht.

Science and Philosophy.

Contributions to the History of Chemistry. [*Beiträge zur Geschichte der Chemie*.]—By Hermann Kopp. Brunswick: Vieweg and Son, 1869. 8vo. pp. xi. 530.

DURING the 17th century, the attention of chemists was occupied with a succession of controversies, as upon the nature of the elements, upon the chemistry of physiological actions, and upon the antiquity of the hermetic and alchemic sciences. The last, which was begun by Conring and was taken up by Borrichius, did not entice many to engage in it; but its results were to some extent apparent in subsequent writings. Conring had refused to acknowledge the authenticity of the writings ascribed to Hermes, and the extravagant antiquity claimed for their pursuits by the alchemists; Borrichius, a man of learning and ability, in his reply, combated the arguments with facts, which, though they failed to repel Conring's assault, remain to this day as positive additions to our knowledge, and worthy of further examination. The chief of these was the existence, at Paris and elsewhere, of Greek manuscripts upon transmutation, bearing the names of Hermes, Democritus, and others prominent in antiquity, which Borrichius adduced as evidence that the perfecting of the inferior metals was not an idea of recent date, but must have been familiar to the Greeks; and he tried also to shew that the Greeks ascribed their acquaintance with it to the Egyptians, who, in turn, had been instructed by Hermes.

Borrichius was not the first, by any means, to speak of these manuscripts; they were known, and some extracts from them had been translated into Latin and published upwards of a century earlier. They were subsequently mentioned briefly by chemical writers, by bibliographers and the authors of the catalogues of the libraries where they are still

preserved; but so little interest have they awakened during the last two centuries, that perhaps half-a-dozen antiquaries have examined as many MSS., but not one has made a digest of what is known about them.

In this country it is difficult to find more than a few references to the entire subject, and even these are so imperfect that the authors of them had evidently no critical comprehensive acquaintance with it. Nevertheless, among these references there is an answer—a short and not very conclusive one—to Conring, three years before Borrichius published his reply. The author, John Webster, "Practitioner in Physick and Chirurgery," takes but a narrow range, and does not once allude to the Greek MSS. He quotes Firmicus, however, who is generally supposed to be the earliest author who makes use of the term "alchemia," and tries to demonstrate that a Hermetic Medicine existed during the earliest ages in Egypt. He was familiar also with the story told by Suidas about the destruction of alchemic MSS. in Egypt by Diocletian, a story which is mentioned by English writers more frequently than almost any other. It is repeated, for example, by Gibbon, by Watson, by Davy, and by Thomson, the last of whom has also quoted the legend of the Golden Fleece, and the other, told by Zosimos, about the origin of the art. At the same time Thomson seems to have had but a small belief in the existence of Greek MSS. at Rome, Paris, and Venice, and he certainly did not exert himself to discover whether they were still there or not. Direct allusions to the MSS. in English are very few, and those which are found are borrowed from Borrichius, Morhof, or some other standard writer. The most important are in Shaw's translation of Boerhaave's Chemistry, in the translation of Bergman's essay *Of the Origin of Chemistry* (Edinburgh, 1791), and a brief reference by Warton to the Altenburg-Gotha MS., described by Reinesius in the *Bibliotheca Graeca* of Fabricius. As for the writings themselves, one at least has appeared in an English dress, *The True Book of Synesios the Greek Abbot*. It was published in 1678, appended to Basil Valentine's *Chariot of Antimony*, and was reprinted about the beginning of this century, in a well-known collection of alchemic tracts. This, however, if not altogether spurious, is corrupt, for it contains allusions to a writer long subsequent to the date at which Synesios is supposed to have flourished. The preceding, with the catalogue entries of the English MSS., and one or two allusions in magazine or review articles, constitute, so far as we are aware, all the information on the subject available in English.

It is remarkable that not only in this country, but also on the continent, it is precisely the professed historians of chemistry who have passed the MSS. by without endeavouring to follow up the researches inaugurated by Pizimenti in the 16th, and carried somewhat farther by Borrichius in the 17th century. Dufresnoy, in 1742, mentions the Paris MSS., but it is not easy to say to what extent he consulted them himself. More recently, Figuier, who is largely indebted to Dufresnoy, has not even mentioned them; Schmieder has only a very short chapter upon the same topic, and Gerding, the last who has attempted to write the chronicles of the science, makes reference to one or two of the principal authors—to Democritus, Zosimos, and Hermes—and to the derivation of the name "chemistry" from the Greek. As far back, however, as 1842, Hoefler had recognized the importance of the Greek alchemic MSS. in the Paris collections, and published an account of them. Into the bibliography of the subject he did not enter minutely, and he did not indicate any knowledge of the existence of MSS. elsewhere. His account of the Paris MSS., however, forms one of the most original and valuable parts of his work, for he has given extracts both in the original language and in

French, and has besides endeavoured to explain some of the many obscurities with which these writings abound. It is to be regretted, perhaps, that the second edition of his *Histoire*, published four years ago, does not afford evidence of any endeavours made during the lapse of twenty years to render this section of the book more complete.

If proof were wanted that there was abundant material which could have been employed for this purpose, the present work of Dr. Kopp affords it, and we are constrained to acknowledge that in the use made of the material it is one of the most important additions yet made to the history of chemistry. Indeed we have here for the first time an attempt to give an exhaustive review of all that is known of a certain period. Passing no opinion upon the value of such enquiries, the author has tried tacitly to show that while a great body of facts is unexamined, no conclusion can be arrived at as to the results which they may yield. The subject which he has selected for investigation is the history of Greek alchemy, contained in certain traditions, and represented by MSS. preserved in various European libraries. In piecing together the fragments of information found in the writers who are known to have referred to them, he has pursued his task with such perseverance, he has given such a view of the whole subject, with so clear an account of what is known, what is probable and hypothetical, and what is unknown, that though he has had almost nothing to add to already existing facts, he may still be said to have explored, if not discovered, a new field of philological and historical research.

Though not formally divided, the subject has been treated by Dr. Kopp under three main heads, under which indeed it almost falls naturally.

1. The first part is devoted to the consideration of a number of questions relating to what may be called the legendary period of chemical history, and contains a very full restatement of the different myths in which the origin of the art has been shrouded, and its later history entangled. Some of these are scriptural, such as that which assigns the beginning of chemistry to Tubal Cain, and ascribes chemical skill to Moses and St. John; others are classical, such as the story of the Golden Fleece, and those which claim Virgil, Pindar, and other writers, as having been initiated in the art, and having referred to it in their works; and a third class historical, in which Egypt is regarded as its earliest home. Under this head also is a discussion on the meaning and derivation of that very obscure word "Chemia," and on the earliest occurrence of it, and of the idea of transmutation in any authentic writer. The results unfortunately are negative, like those with which the whole topic has hitherto repaid examination. There is no confirmation of the view that the idea of transmutation was known in ancient classical times, but it is shown that shortly after the commencement of the present era the idea appears. Whence did it come; did it originate then for the first time, or had it been previously long preserved as a secret by a priesthood or society, and did it then begin to ooze out and become public?

To these questions no answer at present is given. There is no definite use of the name or allusion to transmutation *i.e.* artificial preparation of gold and silver until the fourth or fifth century, but when they do occur they are plainly familiar to the writers who mention them. As for the name, so many derivations—none of them decisive—have been proposed, that it is well to admit at once that its origin is still unknown. It remains to be seen whether light will be thrown upon it by the Greek MSS. It is certainly unlikely, at any rate, that the suggestive passage quoted by Dr. Kopp from the *Etymologicon Linguae Latinae* will ever conduct us to the source from which it has come.

2. The generalities connected with the MSS. themselves form the second great section of the present work, and the one which probably contains the greatest amount of new matter. The author has given a history of the progress of the knowledge of the MSS. from the sixteenth century, when Pizimenti printed Latin translations of several tracts, down to 1866, when the second edition of Hoefler's *Histoire de la Chimie* appeared. He has enumerated the services rendered by Reinesius, by Ameilhon, by Gruner and Ideler, has given a short notice of the controversy between Conring and Borrichius, and has entered minutely into the bibliography of the MSS. From this account it appears there are no fewer than twenty of the European libraries which possess copies of Greek manuscripts on alchemy. From a comparison of the contents of these collections it seems certain that the bulk of the writings is the same in the different MSS., though, as was to be expected, there are differences not only in the texts, but also in the number, order, and even in the titles, of the articles. The largest number of tracts contained in any one MS. is about sixty, but the majority of the MSS. embrace a much smaller number.

It may be said, that while Dr. Kopp has compiled their bibliography, the critical history of these collections is still to be written. It is not known where and by whom the greater number of the MSS. were written; how, when, and for what reason they came to the West. The received account that they were brought by Greeks towards the close of the 15th century, that they were purchased by Italian and other leaders of the restoration of classical learning, and thus found their way gradually into the libraries, is plausible and probably correct, but their history prior to that period is a blank. The dates at which they were written seem, however, to be tolerably well ascertained. They range from the 11th to as late as the 16th century; but, as Dr. Kopp has shewn, the oldest manuscript which exists at Venice does not contain the oldest form of the collection. This is exhibited in a comparatively modern copy preserved in the Escorial, which may be supposed therefore to represent an earlier manuscript at present unknown, if not altogether lost. Into all these questions the author, enters with satisfactory minuteness, giving a critical *résumé* of previous views.

3. The third part of the book, introduced by a section upon a catalogue of alchemic authors contained in certain of the MSS., is occupied with the individuals whose names are appended to the different treatises. Those which occur most prominently are Hermes, Demokritos, Synesios, Zosimos, Stephanos, and Olympiodoros. Of the others, as of these, it may be remarked that there is hardly one who is not known in some other way to literature or to history. The explanation of this coincidence has hitherto been the great difficulty and, when belief was placed in the possibility of alchemic changes, was the object of all the discussions. As has been mentioned above, it was a firm conviction that the writings actually emanated from Democritos, Synesios and Zosimos, which led Olaus Borrichius to write his *Hermes Sapientia Vindicata*, and to believe that these classical authors were acquainted with the art. This view receives no support from modern criticism; the alchemic writings ascribed to Democritos, for example, are enumerated by Mullach, but are rejected as spurious; Menard, the recent translator of the *Divine Poemander* and other works of Hermes Trismegistus, never refers to his alchemic reputation; Volkman, in a study of Synesios of Cyrene, lately published (see *Academy*, p. 81), omits all mention of the alchemic and medical writings ascribed to him, and Dr. Kopp has also given his judgment against it. Of the explanations proposed to account for the singular coincidence

of names with those of historical persons, the most commonly accepted is that the true authors prefixed to their writings the names which they conceived would carry weight. We have no space here to give our reasons for thinking that this is almost a begging of the whole question. Dr. Kopp, leaving hypotheses, or seeing rather that in the present state of the enquiry hypotheses are premature, has gathered together in separate chapters such personal details relative to the authors as can be sifted out of the mass of legend which obscures them, and has enumerated the different MSS. in which their works occur.

The preceding discussions constitute the body of the work, but there have been added chapters on related topics, such as the symbols used in some of the MSS., the lexicons which profess to explain obscure words, and especially a very valuable sketch of the history of distillation down to the 8th or 9th century. In the latter the author has confirmed what was previously advanced by Hoefler and others that distillation was known long before the Arabs, to whom the invention of it has been ascribed.

It will be observed that having made the present a preliminary bibliographic study, Dr. Kopp has not entered at all into the contents of the writings themselves. That would form a separate enquiry, one perhaps even more laborious than that which he has so admirably carried out. We almost wish, however, that he had added, as he has done in the case of Democritos, or that he would still add, to these *Beiträge*, a reprint of those portions of the MSS. which have been already published, even though they be not the most important and valuable. At present they are either scattered through bulky volumes, filled with altogether different matter, or exist in separate editions which in some cases are so rare as to be almost as difficult of access as the manuscripts themselves. Such a reprint would be of value to those who have the opportunity of consulting the MSS. and comparing them with each other.

Altogether apart from the positive value of its contents, this work has a merit which is of some importance for the future history of chemistry. In his previous work, *Die Geschichte der Chemie* (Brunswick, 1843-47), Dr. Kopp gave only the results at which he arrived without discussing the evidence at length. The present study is constructed on a different plan, as it gives the details of the enquiry in full with complete references to all the authorities. While it has lost the symmetrical form of the earlier work, it has gained by embodying what may seem to some the novel idea, that if the history of chemistry deserves examination at all, and if it is to yield results, positive or negative, worth having, it must be treated in a scientific spirit. It is not unlikely, however, that the method adopted may exclude from a perusal of the work many who, while interested in the facts themselves, feel small inclination to weigh the evidence; but on the other hand, it constitutes part of the permanent value of the book for antiquaries. They have thus obtained a sound foundation for future enquiries besides encouragement to discuss the subject in an impartial manner if they engage in it at all. Historians have hitherto been too apt to ignore details, to indulge in generalities, and to repeat amusing romances about transmutation which never could stand examination as matters of fact, or again to be deterred altogether from prosecuting their researches by expressed opinions disparaging their subject.

Dr. Kopp has made the first step towards treating the early history of chemistry like any other topic of antiquarian and literary interest, and removing from it the reproach of want of criticism. It is to be hoped that the next step, by whomsoever made, will bring us nearer some definite knowledge of the contents of the Greek MSS. and the

likelihood of their affording a clue to the origin of a course of thought, which, however reluctant some may be to acknowledge it, is the historical antecedent of that which characterises the modern science of Chemistry.

The Philosophy of Plato. [*La Philosophie de Platon. Exposition, histoire et critique, de la théorie des idées*, par Alfred Fouillée.] Paris : Ladrangé. 2 vols. 1869.

This work is a memoir which received the prize of the Académie des Sciences morales et politiques in 1867.

The heads of treatment prescribed to the candidate three years before were as follows, 1st:—To give a thorough exposition in detail of the Theory of Ideas considered in itself and in its principal applications. 2ndly, to investigate that which the predecessors of Plato, and especially Socrates, have contributed to this theory. 3rdly, to consider the criticisms of Aristotle upon it. 4thly, to trace the development of this criticism in the school of Alexandria, and to determine the value of the reconciliation of Plato and Aristotle undertaken by this school. And lastly, to summarize the merits and defects of the Platonic theory, to examine the residuum of truth which it contains, and to determine the importance of its study and the light which contemporary philosophy throws upon it. This plan, to which M. Fouillée's work corresponds in every particular, is inconveniently difficult. By placing the exposition of the Theory of Ideas before the enquiry into the process by which Plato arrived at it, and by raising questions which did not emerge till 2000 years later, a temptation was placed in the way of the competitors to misconceive the essentially historical character of their subject, to neglect the historical antecedents of the Theory of Ideas for the consideration of the present position of philosophy, which is far removed from it; and lastly to give an unfaithful representation of the thought of Plato from the point of view at which he was placed at the beginning of the 4th century B.C. M. Fouillée has fallen, we think, into this error, though he is not entirely answerable for it. The programme, which he had to fill up, drove him towards that for which he had a natural inclination, viz.: to treat the subject as a metaphysician rather than as a historian.

To begin with, he has exaggerated the dogmatic side of Plato, an error to which the programme led him, by seeming to reduce all the philosophy of Plato to the Theory of Ideas. Mr. Grote goes perhaps too far in the opposite direction, in denying to Plato all attempt at systematic exposition; but he has brought out extremely well the negative, polemical, and really Socratic side of Platonism which M. Fouillée has misunderstood. Plato, no doubt, had very distinct and definite convictions on two points,—the dialectic method, and the principles of morals, and it is these which mark him off, as they distinguish his master, from the sophists. On other points his views seem as fluid and elastic as they can be, and he sometimes confesses as much, with an intellectual ingenuousness which seems to me to be one of the graces of his charming genius. Thus in the *Timæus* 29 C. he says that men cannot pretend to say anything coherent or exact about the gods and the formation of the world (*περὶ Θεῶν καὶ τῆς τοῦ παντὸς γενέσεως*) and that they must content themselves with probability. In the *Phædo*, Socrates himself treats as merely mythical and probable (61 E., 70 B., cf. 91 B.) all that he says about the condition of the soul after death; and Cebes confesses (85 C.), without being contradicted by Socrates, that it is impossible, or at least very difficult, to arrive in this world at clear ideas on this subject, adding that we must use the best of human reasoning as a raft on which to cross the sea of life. The Theory of Ideas itself is not

rigorously systematic. Towards the end of his life, Plato gave it the Pythagorean form, which we only know from Aristotle, and which does not agree very well with the form of the theory, which is exhibited in the Dialogues. And there is a vagueness and incoherence on a number of important points which must be retained if we would interpret him with fidelity.

In the same way Plato has nothing precise to tell us about the relation of the ideas to the world of sense, and he himself openly confesses in the *Phædo* (100 D.), *οὐκ ἄλλοτι ποιεῖ αὐτὸ καλὸν ἢ ἐκείνου τοῦ καλοῦ εἴτε παρουσία εἴτε κοινωνία ὅση δὴ καὶ ὅπως προσγενομένη*. M. Fouillée can neither tolerate nor admit this vagueness. He thinks he finds a precise solution of the problem in the discussions of the *Parmenides* on Unity and Plurality, a riddle of which no one ever has succeeded or ever will succeed in finding the key. According to this dialogue, the relation of the ideas to the sensible world reduces itself to the relation of the ideas to one another, because it is only a case of the relation of the idea of being to that of not-being (i. 232). Indeterminate unity and indeterminate multiplicity are equally nothing. Being is unity absolutely determined *per se*, and progressively determinable for us. Unity dominates and produces diversity. It is just because it comprehends all determinations that it unites even contraries within itself. A thing cannot rise to perfection except on the condition of becoming the perfection of all other things. For instance, discursive reason, in its purity and perfection, is one with the perfection of intuitive reason, and this again is one with the perfection of love (i. 233-4). This theory appears to M. Fouillée not only to be Platonic, but also to be satisfactory.

He makes use of it to explain the relation of the ideas to the Divine Being. There are no questions on which Plato's utterances are more vague and incoherent, but at the same time interspersed with the most profound and elevated views, than those which relate to God. Like Aristotle and the ancients in general, he fluctuated between polytheism and monotheism, and he certainly never dreamed of facing the question how the Divine personality can be made compatible with an abstraction like the Idea of Good. M. Fouillée thinks (i. 518) that Plato's aim was to maintain, whilst reconciling, the different forms under which God manifests Himself to our thought, and which had been grasped successively by his predecessors. According to him (i. 520), the God of Plato is neither ideal nor real, because he is indivisibly the idea realized. He is neither the only universal nor the only individual, because He is the Universal Individual—universal and impersonal in relation to us, individual and personal in Himself. In a word, God is the Unity of all things in their perfection.

This interpretation, or rather this transformation, of the Theory of Ideas, ought to have led M. Fouillée to reject all the objections raised by Aristotle. And, in fact, he does not admit that a single one of them has the least decisive validity. It follows from this that Aristotle's polemic is nothing but a tissue of mistakes; that Aristotle, in fact, understood absolutely nothing of the ideas of his Master. The enormity of this conclusion ought to have made M. Fouillée pause and reflect upon the possibly doubtful character of his own interpretation.

The sum of the whole book is, that for M. Fouillée Platonism is the true philosophy; and, in working out his own personal views, he shows that he possesses distinguished qualities of mind, which might have been better employed than in drawing out of a system that which it does not and could not possibly contain, and in making Plato into something quite different from that which he really was.

CHARLES THUROT.

Scientific Notes.

Physiology.

Commensalism in the Animal Kingdom.—Under this title a very interesting paper was read some time ago in the Académie des Sciences de Belgique by M. P. J. van Beneden, which we have not hitherto had an opportunity of noticing. It is well known to even the most careless observer that various animals are frequently found associated together. In some instances the smaller and often more active animal feeds upon the other, and is then termed a parasite; and this may either live on the surface or in the interior, but in either case at the expense of its host. In other instances, however, instead of forming a true parasite, the smaller animal may simply take advantage of the activity of the larger animal to which it attaches itself in order to obtain food, that it would be otherwise unable to acquire, and which is occasionally identical with that of its host. In such cases, instead of preying upon the latter, it simply dines at the same table with him; the two animals furnish together an example of commensalism. When the back of a whale is coated with Coronulæ or Diademata, it cannot truly be said to be covered with parasites. These crustaceans only require from their colossal neighbour a lodging, or more accurately, a vehicle. They do not in any way draw nourishment from him, but effect the capture of their own appropriate food, in which they are merely assisted by the motion of the whale. Commensals may be divided into two classes; the free, or those which can detach themselves at will, and the fixed. The free commensals are the most numerous, and various examples of them may be adduced. First, a pretty little fish named *Donzella*, or *Fierasfer*, which lives in the inside of the *Holothuria*, and is of elongated ribbon-like form. M. v. Beneden states that one of his friends, M. Semper, has in the Philippines seen *Holothuriae*, in whose interior were so many different kinds of animals as to present no distant resemblance to an hotel, with a table d'hôte. In the Indian seas, again, is a fish termed the *Oxibeles lombricoides*, which lives inside a star-fish (*Asterias discoidea*), and consumes a part of the food swallowed by the latter. A silurid fish of Brazil, of the genus *Platystoma*, lodges in its mouth several small fishes that were for a long time considered to be young silures, which were protected here as the young of the Marsupials are in the pouch of their mother; but it has lately been shown by Prof. Reinhardt that they are full-grown fish of a different species, and he has named them *Stegophilus insidiosus*. M. Bleeker has discovered a case of a crab (*Cymothoa*) living in the mouth of a fish, the *Stromataeus niger*. In the Chinese Sea Dr. Collingwood met with a large *Anemone*, two feet in diameter, in the interior of which a small fish swam about. Another interesting example of a free commensal is met with in the *Pinnotheres*, or small crabs about the size of a young spider, which live in the cavity of the bivalve *Modiola* and *Avicula*, whilst the *Ostracothera* similarly inhabits the *Tridacna*. On the other hand, in *Cochliolepis* parasites we have an example of a gasteropod living as a free commensal on the body of an Annelid *Ocoetes lupina*. Another small crab (*Fabia chinensis*) lives in the lower part of the intestine of an *Echinus* (*Euriechinus imbecillus*). The habits of the Hermit crab are well known, how it seeks out certain gasteropod shells, and conceals in them its feeble caudal extremity; but it is not so generally known that it is almost always accompanied by a commensal in the form of a little Annelid, whilst the surface of the protecting shell is often covered with *Hydractinia*, which to some extent at least are indebted to the crab for their sustenance. Other crabs inhabit tunicate animals, as the *Phronimus sedentarius*, which swims in the interior of the *Salpa*. The elegant gasteropod *Phylliroe bucephalus* has for a commensal a remarkable polype, the nature of which was long misunderstood, but which is now known to be the *Polype Mnestra* parasites. Lastly, the beautiful sponge (*Euplectella aspergillum*) of the Philippine Isles, contains in its cavity no less than three free commensals of the Crab-tribe, namely, the *Pinnotheres*, *Palemon*, and one of the *Isopoda*. In regard to the fixed commensals, the most interesting are the *Cirripedes*, which, in the form of *tubicinella*, *diadema*, or *coronula*, are found attached to whales, dolphins, sharks, and chelonia. Various genera of polypes and sponges are familiar as constituting fixed commensals.

New Remedy for Snake Poison.—A scientific investigation of considerable importance to the inhabitants of the warmer regions of the world, where snake-bites are of common occurrence, has lately been conducted by Dr. Halford, the professor of anatomy in the University of Melbourne. Dr. Halford's first paper appeared in the early part of last year, and in this he showed that the bite of the Australian snakes was very deadly, but that the effects might be promptly checked by the injection under the skin of about 30 drops of ammonia gas dissolved in water, or, in other words, of the liquor ammoniæ of the British Pharmacopœia, which has a specific gravity of '959. Dr. Halford's explanation of the poison was, that it consisted of or contained very active "germinal matter" which, when it entered the blood, caused the rapid development of an enormous number of minute cell-like bodies,

the growth of which seriously affected the constitution of the blood. He recorded various cases occurring both in man and animals, in which the action of the poison was stopped by his plan of treatment, and in which perfect recovery followed. The plan of injecting the solution of ammonia was extensively tried by Dr. Fayer in India, but from some circumstance or other, possibly the greater virulence of the poison emitted by the Indian snakes, failed in effecting a cure. Dr. Fayer is, in fact, of opinion that the activity of the poison is so great, that it is impossible to overtake it by any means whatever. In the pamphlet that has just reached us, Dr. Halford, whilst still maintaining the efficacy of the remedy he has adopted, has somewhat modified his views of its action. He records twenty cases in which it has been employed by various practitioners in Victoria, and of these only three ended fatally, though the snakes by which the bite was inflicted, belong to such exceedingly poisonous species as the *Hoplocephalus curtus* (tiger-snake) and *superbus*, the *Diemenia superciliosa*, or common brown snake of Victoria, and the *Pseudechis porphyriacus*, or black snake, all animals whose bite is little, if at all, inferior to that of the most poisonous snakes of India and America. Dr. Halford makes two important additional statements: first, that as the power of the ammonia injected is expended, fresh supplies must be injected, and secondly, that the greatest care should be used that none of the ammonia is spilt, or sloughing will follow; and the alteration he has made in his views is, that whereas formerly he thought that in consequence of the entrance of the poison into the blood, a rapid growth of new cells occurred, which took up and exhausted both the fibrine and the oxygen of the blood, and rendered it incapable of any longer ministering to the wants of the system, he now thinks that the new corpuscles are only the ordinary white corpuscles of the blood strangely altered and enlarged, the change in them being caused by an alteration in the medium (*liquor sanguinis*) in which they float; and this alteration being, in fact, a disappearance of the fibrine under the action of the poison. The ammonia of course counteracts this power of the poison.

Geology.

Fossil Birds and Reptiles of America.—Prof. O. C. Marsh, of Yale College, Connecticut, contributed to the March No. of the *American Journal of Science and Arts*, a notice of some fossil birds from the cretaceous and tertiary formations of the United States. Since the three-toed footprints in the Connecticut river sandstone have been shewn to be those of Dinosaurian reptiles, no species of birds has been included in the fossil fauna of America. Prof. Marsh is now able to describe five species of birds from the cretaceous beds (chiefly the greensand) of New Jersey; and a few remains also from the tertiary beds of the United States, the latter not differing generically from existing birds of the puffin, guillemot, and crane tribes. The Saurian remains, also from the cretaceous strata, belong to the Mosasauroids, a group comparatively rare in the Old World, and affording a striking contrast to the *Ichthyosaurus* and *Plesiosaurus*, the prevalent forms in Europe. The same geologist also describes a new and gigantic fossil serpent, the *Dinophis grandis*, from the tertiary greensand of New Jersey, the largest specimen of any known class of fossil Ophidians, and not surpassed by the largest of modern serpents.

Remains of Man in California.—In the *Transactions of the Chicago Academy of Sciences*, vol. i., p. 2, Dr. J. W. Foster claims for the human skull discovered last season in the gold-drift of California, a greater antiquity than that of any of the human remains which have hitherto come to light in the drift of Abbeville and Amiens, in the valley of the Somme, or in the loess of the Rhine. It was found in a shaft 150 feet deep, 2 miles from Angelos, in Calaveras Co., California, and is now in the possession of the State Geological Survey. The shaft passes through five beds of lava and volcanic tufa, and four deposits of auriferous gravel. The upper bed of tufa was homogeneous, and without any crack through which a skull could have been introduced from above. The date of these gravels is referred to the Pliocene, *i.e.* the age before the volcanic eruptions took place which cover a great part of the state, an age preceding the mastodon, the elephant, and other pachyderms. Since the appearance of man, therefore, in that region, the physical features have undergone mighty changes. The volcanic peaks of the Sierra have been lifted up, the glaciers have descended into the valleys, freighted with gravels, and the great cañons themselves have been excavated in the solid rock.

Botany.

Germination of Palms.—Mr. J. W. Jackson contributes to the *Gardener's Chronicle* for August 15th an interesting paper on the germination of palms. This is incorrectly described in all the botanical text-books commonly in use. Its peculiarity consists in the end of the cotyledon or seed-leaf remaining in the seed, whilst its stalk is pushed out, carrying with it the radicle, which germinates in the usual manner at a little distance from the seed. In the double cocoa-nut *Lodoicea*, the

protruded end of the cotyledon is as much as 12 or 18 inches long. The sheath or socket at the base of the stem of this palm is shown not to be peculiar to it, as has been supposed, though more developed than in other species, and to be formed by the vascular bundles of the rudimentary and early leaves.

Effects of the Poison of Hemp.—Professor H. C. Wood describes in the *Proceedings of the Philosophical Society of Philadelphia*, vol. xi., No. 82, the effects of extract of hemp on the system. The dose taken was an ounce and a half of the powdered leaves, heated with hot alcohol, and evaporated, making from 20 to 30 grains of the poison. No effect was felt for about two hours and a half, when the mind was suddenly thrown into a trance-like state, which was followed by great hilarity, and the appearance of alcoholic intoxication. The pulse then reached 120, and afterwards increased to 136, and spells of partial oblivion and unconsciousness succeeded, apparently of enormous duration, but in reality lasting at first not many seconds. These periods became longer and more frequent, accompanied by an oppressive and intense feeling of impending death. Even the next day, after a night's sleep, these paroxysms returned, and were attended with partial anaesthesia. The plants from which the extract was made were grown in Kentucky, and were of the same kind as that so largely used in India for producing a sort of intoxication. This Indian hemp has been thought to differ from the plant grown in Europe for the sake of its fibre, but Prof. Wood believes them to be of the same species; but the summers in England are not sufficiently warm to produce any quantity of the peculiar resinous body in which resides the narcotic and intoxicating property.

Cause of the Dehiscence of Anthers.—M. Chatin contributed to the sittings of the Paris Academy of Sciences on January 31, February 21, and March 21, a paper on this subject, in which he shows that the accepted opinion of Purkinje that the bursting is due only to the action of the fibrous cells of the endothecium or inner membrane, must be incorrect, since these fibrous cells are wanting in a large number of anthers which dehisce either longitudinally or by pores. M. Chatin's researches prove that an important part in this dehiscence is frequently played by the outer membrane or exothecium. The membrane called by Purkinje the endothecium is, however, not the true interior lining, but should rather be termed the mesothecium, the third or true endothecium lying within it. By the disappearance of this membrane the wall of the anther is prepared for its disruption. The connective again, to which botanists generally attribute no part in the dehiscence, unquestionably has a material influence. Lastly, whilst the dehiscence of anthers is determined by external causes, the organization of the tissues themselves prepare the way for it.

Chemistry.

The Origin of the Boracic Acid in the Lagoons of Tuscany.—At Monte Cerboli, San Frederigo, Acqua Viva, and other places in Tuscany, jets of steam, carrying along with them a variety of substances, escape out of volcanic orifices. At the mouth of the fumeroles the steam condenses into water. Thus originate the lagoons of Tuscany, whose waters have lately been examined by Dr. O. Popp. He found besides boracic acid, ammonia, ammoniac-sulphate, also the sulphates of iron, lime, manganese, very small quantities of sulphuretted hydrogen and chlorides. Besides these bodies, he obtained, in all cases, a double salt of magnesium and ammonium sulphates = $(\text{NH}_4)_2\text{SO}_4 + \text{MgOSO}_4 + 6\text{H}_2\text{O}$, which had escaped previous observers.

This salt separates when the waters of the lagoons are concentrated to a certain extent, and then allowed to crystallize.

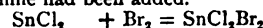
The crystals contain sometimes portions of the magnesium replaced by iron, manganese, or lime, and in consequence their colour is more or less brown. Dr. Popp has added to the above observations some speculations on the origin of the boracic acid of the lagoons. Dumas believes that strata or beds of a compound of sulphur and boron come in contact by some means with sea-water, and that accordingly sulphuretted hydrogen and boracic acid result by a process of double decomposition. The volcanic heat would convert the rest of the water into steam, and thus the production of the fumeroles would be explained. This view is now shewn to be untenable, because there is very little sulphuretted hydrogen in the waters of the lagoons, and a still smaller quantity of chlorides. Sea-water would introduce a considerable amount of chloride of sodium.

Wöhler and St.-Clair Deville found that boron will burn in nitrogen and form boride of nitrogen, B N. This compound and steam mutually decompose at a low red heat into boracic acid and ammonia. In their second paper on boron they express the opinion, that the boracic acid and the ammonia of the lagoons may originate by a process of the above nature. Dr. Popp thinks that this view is the most in accordance with facts, inasmuch as the presence of the two principal constituents, boracic acid and ammonia, is explained by it. The sulphates of the lagoons owe their origin to a different source. As the volcanic nature of the fumeroles is beyond question, it is sufficient, in order to account for the occurrence of sulphates in the water of the lagoons, to assume

that volcanic heat acts on iron pyrites in presence of air and certain carbonates.—Liebig, *Annalen*, Suppl. viii. 1.

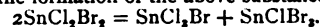
On the Molecular Weights of some Oxides.—Dr. Ladenburg, of Heidelberg, has lately made several experiments to determine the molecular weights of some of the metallic oxides. The ordinary method, the determination of the vapour density, cannot be used when the relative weight of such a molecule as ferrous oxide has to be found. Ladenburg thinks that the formation of a body of known molecular weight from a body of unknown molecular weight may enable us to form a correct estimate of the latter. Ferrous chloride, for example, becomes ferric chloride when acted on by chlorine. According to the interesting experiments of Deville and Troost, and of Scheurer-Kestner, the formula of ferric chloride is Fe_2Cl_6 . As ferric chloride contains half as much chlorine again as ferrous chloride, and is formed by addition of chlorine to the latter, Ladenburg thinks that the molecule of ferrous chloride does contain 4 atoms of chlorine and 2 of iron = Fe_2Cl_4 . Considerations of this nature have induced Dr. Ladenburg to attempt the preparation of compounds like $\text{Mn}_2(\text{C}_2\text{H}_5\text{O}_2)(\text{CHO}_2)$, $\text{Mn}_2(\text{C}_2\text{H}_5\text{O}_2)_2(\text{CHO}_2)_2$, $\text{Mn}_2(\text{C}_2\text{H}_5\text{O}_2)(\text{CHO}_2)$.

One of his experiments, however, ought to be mentioned in these records. He placed stannous chloride, SnCl_2 , in a retort, and permitted bromine slowly to mix with the tin-salt. Combination took place with considerable energy until for one molecule of the chloride one molecule of bromine had been added.



Stannous chloride

The new compound, SnCl_2Br_2 , ought to have been formed. A close examination of the product revealed, however, a very different result. The product contained three new substances instead of one, SnCl_2Br , SnCl_2Br_2 , SnClBr_2 . From this it appears that several molecules of SnCl_2Br_2 exchange their chlorine and bromine, atom for atom, and thus give rise to the formation of the above substances.



This reminds us of a hypothesis expressed by Professor Williamson, that the atoms of different salts in a solution are constantly exchanging their places. Sodico-sulphate and potassic-nitrate, dissolved in water, would constantly exchange their potassium and sodium, that is to say, at a given moment there would be really four salts in solution, viz. potassic-sulphate, potassic-nitrate, sodico-sulphate, and sodico-nitrate.—Liebig, *Ann. Suppl.* viii. 55.

Physics.

Measurement of the Velocity of Cannon-balls.—A very ingenious instrument is described in *Nature*, No. 45, for Sept. 8th, known as Noble's Chronoscope, for measuring the velocity of shot during its transit through the gun. The tube of the gun is fitted inside at certain intervals with metal rings (to the number of six or eight) the outside margins of which are sharpened into knife-edges. On a shot passing along the tube and through these rings, the edges of the latter are jammed down upon, and made to cut through, the ends of various insulated wires, one of which is placed under each ring. Each of these wires is connected with an electric battery; and, as one wire after another is cut through and the insulation removed, an electric current passes, and a number of electric sparks follow one after another, according to the number of rings and wires. The recording of the signals is accomplished by means of a series of metal discs, one in connection with each wire, which are made to revolve at a certain known velocity. The surface of the discs is of polished silver coated with lamp-black. As soon as a wire is cut by the passage of a shot, a spark hops over to the recording disc, removing a little of the lamp-black coating, and thus marking the place by laying bare a minute spot of bright metal. From the relative position of the successive spots on the discs, and the known velocity at which they revolve, a simple calculation determines the velocity of the shot. A shot usually takes from $\frac{2}{300}$ to $\frac{1}{300}$ of a second to traverse the whole length of the bore of a large gun, its speed being somewhat slow when passing the first rings, and increasing as it approaches the muzzle of the gun. From the extreme delicacy of the instrument, the calculation can be made with precision to a millionth part of a second, and the velocity determined with the greatest accuracy.

Contents of the Journals.

Nature, No. 36.—Prof. Tyndall, On Pasteur's Researches on the Diseases of Silkworms. [An important article already epitomised, *Academy*, No. 10, p. 262.]—Balfour Stewart, On the Conservation of Energy. [Summed up in the concluding sentence: "There is nothing for nothing in the universe of energy."]—The subject of Cuckoo's Eggs is re-opened by E. H. Layard, who shows that no African *caeculus* lays eggs in the least resembling those of the foster-bird (continued in No. 42).—Continuation of Dr. Bastian's paper on Spontaneous Generation

(concluded in No. 37; see *Academy*, No. 10, p. 261.—No. 38: Dr. Lankester, On Height and Weight. [Gives the normal weight for every variety of height in man, as the mean between the defective weight which indicates a tendency to scrofulous or tuberculous disease, and the excessive weight from which may be inferred a tendency to those diseases which end in sudden death. A table is added.]—Dr. H. Power, On the Physiology of Digestion.—No. 39: Prof. Rolleston, On the Relative Value of Classical and Scientific Teaching. [An account of the German, and especially, the Bavarian, system of science-teaching.]—A letter from Prof. Lionel S. Beale, On Spontaneous Generation, contesting the accuracy of Dr. Bastian's experiments.—No. 40: Balfour Stewart, On the Dissipation of Energy. [The principle of degradation and ultimate dissipation holds throughout the universe.]—A letter from W. G. Smith, On Spontaneous Generation, pointing out the improbability of fungus-spores being found as reported in Dr. Bastian's experiments, as spontaneously-produced organisms would certainly not originate from spores.—No. 41: Dr. W. H. L. Russell, On the Transmission of polarized light through uniaxial crystals.—No. 42: Archibald Geikie, On the Ice-age in Switzerland.—A. W. Bennett and M. J. Berkeley, On Wheat-rust and Berberry-rust. [Showing that these two fungi are different forms of the same species.]—W. M. Williams, Papers on Iron and Steel, No. 1. [Showing that it is a popular fallacy, which the text-books favour, that cast-iron can be converted into steel without being first changed into wrought-iron. (Continued in No. 44)].—Prof. S. Houghton, On the Natural Laws of Muscular Exertion.—No. 43. A letter from Dr. W. D. Carpenter, On the apparent discrepancies between his own views and those of Prof. Wyville Thomson on the extent of the Gulf-stream.—No. 44: Prof. S. Stricker, On the Medical Schools of England and Germany. [Contrasting unfavourably the "private-enterprise" system of our medical schools with the State-supported system of Germany. Cont. in No. 45.]—No. 45: G. S. Brady, On protective resemblances in marine animals. [Cases of a mollusc and a starfish which vary their colour and habits according to their milieu.] Noble's Chronoscope. [See above.]

New Publications.

- BRÜLL, A. Notice sur le Dynamite. Paris: Claye.
 DALL, W. F. Alaska and its Resources. Boston: Lee and Shephard.
 DEHÉRAIN, P. P. et G. TISSANDIER. Éléments de Chimie. Paris.
 JOEL, M. Spinozas theologisch-politischer Traktat, auf seine Quellen geprüft. Breslau: Schletter.
 JUSSIEU, A. DE. Cours élémentaire de Botanique. 9th edition. Par MM. Milne-Edwards, Jussieu, et Beudant. Paris: Masson.
 NOGUES, M. A. F. Traité d'histoire naturelle appliquée à l'Agriculture, &c. Géologie appliquée. Paris: Masson.
 PLITT. Aus Schellings Leben. In Briefen, 2er Band. Leipzig: Hirzel.
 PRUNER-BEV. L'Homme et les Singes. Paris: Masson.
 REICHENBACH, O. Die Gestaltung der Erdoberfläche nach bestimmten Gesetzen. Berlin: Lüderitz.
 ROSSI, D. C. Le Darwinisme et les générations spontanées. Paris.
 SUFFOLK, W. T. Microscopical Manipulation. Quekett Microscopical Club.

History and Archæology.

Sixte-Quint: par M. le Baron de Hübner, ancien ambassadeur d'Autriche à Paris et à Rome; d'après des correspondances diplomatiques inédites tirées des archives d'Etat, du Vatican, de Simancas, Venise, Paris, Vienne et Florence. Paris, 1870.

BARON HÜBNER qualifies the Life of Sixtus V. by Leti (1669) as nothing better than a romance; that by Tempesti (1754) as a conscientious panegyric; that by Ranke as a portrait, faithful, but incomplete, for that historian could not command access to the archives of Simancas. Viewed in reference both to the strongly-marked character of the man, and to the gravity of the events in which he was called upon to be an actor, the pontificate of Sixtus may claim a more complete elucidation than is furnished by the masterly sketch of Ranke. This task has been ably and exhaustively accomplished in the work before us, which deserves the highest praise, distinguished as it is no less by solidity and fulness of historical exposition than by the number and importance of the documents hitherto unpublished, supplied in the Appendix. As a professional diplomatist, M. Hübner bases

his narrative solely upon the despatches and correspondence of ambassadors and other official personages. "We would rather," he says, "deprive the reader of details which might interest or amuse him, than take from our work the merit of resting upon evidence which is official, and therefore perfectly trustworthy." Surely this is a piece of literary puritanism. Floating stories of a great man which have passed current among his contemporaries at once mark his time, and show him to posterity as he appeared to those who had personal knowledge of him. Though not of themselves history, they are the apologues of history, and as such deserve to be recorded with the necessary criticism. Notwithstanding his strictness on this point, the author quotes as authentic the apocryphal story that Queen Elizabeth, then well past fifty, being urged by her council to marry, met their importunities with the reply that but one man in Europe, Sixtus V., was worthy of herself. The career of Sir Francis Drake is touched on with the remark that his name is well nigh forgotten. In Austria, perhaps, but we think that some remembrance of our great seaman does linger in Great Britain and America.

The history of the famous conclave which raised Cardinal Montalto to the papacy, is given with a minuteness which renders that episode a most attractive part of the biography. From the time when it first met on the Easter Sunday of 1585, the reader is led through mazes of intrigue and turns of various fortune up to the crowning hour of the Thursday following, when the Romans, startled by the unlooked-for news that the choice of the Sacred College had fallen on "the monk-cardinal," flocked to St. Peter's, and felt the full significance of the words with which Palestrina's choir met their new-made ruler on its threshold—*Ecce sacerdos magnus*. Perhaps anxious to spare the fair fame of his hero, the author is decidedly chary of details respecting the Draconian measures taken by Sixtus to extirpate the banditti who infested his dominions, but the financial measures of his government are fully described, and the false principles of political economy which dictated them are clearly indicated. But the merits of the work by no means rest on details of internal administration. With equal mastery of the subject and wealth of important evidence the whole political situation of Western Europe is laid open. Sixtus V. and Philip of Spain are the central figures, each fighting desperately against the tendencies of their age for a kindred and visionary aim: the king aspiring to revive in his own person the imperial supremacy of Charlemagne; the pope aspiring to achieve the height of power reached by the great mediæval pontiffs. The narrative of the Pope's action in the great crisis of French affairs from 1588 up to his death, is of special value. For this part of his work Baron Hübner has gathered new materials; he has also, by the discovery and publication of the genuine paper of instructions given to the Legate Gaetani, Sept. 1589, established the spuriousness of the forged document, entirely contradictory to the true one, which has hitherto been cited as genuine by all historians. The copious history of these transactions, read in conjunction with the State papers in the Appendix, which confirm it point by point, cannot fail to disentangle the web of inconsistencies in which the Pope involved himself, thereby at once baffling and exasperating his skilful and inflexible adversary. Trained from childhood to middle age exclusively in the cloister and the Holy Office, disliked, and kept at a distance from all affairs by his predecessor, Sixtus, when he assumed the tiara, was a novice in European politics, and being above all things a self-reliant man, he trusted to the teaching of events rather than to the counsels of those about him. Hence it came to pass that his judgment wavered with the fluctuations of the conflict waged in France. The Pontiff believed

himself to be placed between the alternative of a Huguenot monarchy in France, followed by the gradual decay of catholicism throughout Europe, or the universal supremacy of Spain, which must reduce the papacy to a benefice at the disposal of Philip and his successors. Only within a few months of his death was he assured of the intended abjuration of Henry IV., by secret but trustworthy intimations from that prince, and saw the way clear to his recognition by the papal see. But this conviction arrived too late to save Sixtus from the blame of a flagrant breach of faith towards Philip, and from complications so painful and harassing as to overtask his irritable constitution. Olivares announced the Pope's death to his sovereign in a few words of undisguised hatred; "The attack was so violent that His Holiness has been carried off without confession—*y peor, peor, peor!*"

G. WARING.

English Gilds.—The original Ordinances of more than one hundred Early English Gilds, edited by the late Toulmin Smith, Esq., with an Introduction by his Daughter, Lucy Toulmin Smith, and a Preliminary Essay by Lujo Brentano. (Early English Text Society.)

WHILE following up some researches at the Record Office, Toulmin Smith's inquiries led to the bringing out of some hitherto almost unused bundles of documents, which at once attracted his attention as connected with the subject of Gilds. They proved to be the returns made by order of Richard II.'s Parliament held in 1388, of all details as to the foundation, statutes, and property of the gilds in each shire, with copies of their charters or letters patent, where they had any. These returns—of more than five hundred of the brotherhoods which were once scattered all over England—teach us clearly enough the characteristics, purposes, and value of these institutions. The principle of association is no modern discovery, it was the very life of the Middle Ages. Where we have benefit societies, insurance companies, clothing clubs, &c., our ancestors had their gilds, almost always with something of a religious form, but in the main for lay and social purposes. It will be sufficient to quote one rule of the Gild of Garlekhith, London, begun in 1375. "If any of the foresaid brotherhood fall in such mischief that he hath nought . . . and have dwelled in the brotherhood vii year, and done thereto all the duties within the time; every week after, he shall have, of the common box, xiii.d., term of his life, but he be recovered of his mischief." Toulmin Smith unfortunately died before he could complete his account of the early English free institutions in which he took such interest, but his daughter has done the task of editing well, and Dr. Brentano, of Aschaffenburg in Bavaria, has contributed an admirable introduction "On the History and Development of Gilds and the Origin of Trade-Unions." It is of this last that we propose to give a summary, as it supplies the means of comparing the growth of these institutions abroad with what it was in England.

At the time of the Anglo-Saxon immigration into this country, the Hundred, *i.e.* a community based on local relations as regards political interests, had already been developed out of the family community, *i.e.* one based merely on kinship; but the relations of private law—the legal protection of life, limbs, and property—were still provided for by the family. In the laws of Ini and Alfred, the paternal and maternal relatives of an offender are responsible in the first degree for his crime. But the constantly increasing number of kinless people and strangers (especially when the Anglo-Saxons became mixed with Britons and Danes) furthered the introduction of new institutions in place of the family protection, the state being not yet strong enough to protect its members. Hence the Frith-gilds took the place of the family in these respects, the name meaning "Peace

Associations." The word gild itself seems not to come from *geld*, a payment, but from *gild*, a feast, which soon came to mean those assembled, and then any association. (The word *company* has undergone a similar change.) The old family feasts among the Germans, at weddings, funerals, &c., were thus the germ of the gilds. Tacitus already remarked on the Germans transacting all business at feasts, and perhaps the English still retain something of this characteristic. Among our oldest gild-statutes are those of Exeter, Cambridge, and Abbotsbury—the last founded by Orca a friend of Canute. In fact the idea of the gild was probably transplanted from England to Denmark in or after Canute's time, when English ideas so much influenced all the north. London was probably the cradle of the European system of gilds. The *Judicia Civitatis Londoniae*, statutes of the London Gilds, were written down in the time of Athelstan, and they show that the numerous separate gilds of the city were already united into one gild, a sort of mutual assurance company against theft, &c. Hence it was from this union that town constitutions developed. These sworn brotherhoods for protection arose not merely in, but chiefly in, the towns. The gild merchants were those who possessed town land, which alone gave full citizenship, and "the citizens" and "the gild" became identical. In Paris the "mercatores aquae" formed the municipal body, and the grants of *communal* rights to the Northern French towns mean merely a recognition of the previously-existing Frith-gilds. Of course there were still numerous small gilds for special purposes, religious or social. At Bristol we find one devoted to education; some were formed to act religious plays like that now celebrated every ten years at Ammergau.

But the increase of poorer citizens gradually led to the closing of the old gilds, by the side of which others then formed themselves, the old gilds becoming hereditary and patrician owing to the division of labour; while the richer citizens traded, handicrafts were left to poor and unfree craftsmen, governed and oppressed by the gild, and having the chief burden of the taxes thrown on them. When the old gild had won its independence, the free and equal spirit departed from the citizens. Hence arose the Craft-gilds in the 13th century, which in their turn won equality with the superior gild in the 14th, when the old "gild" was replaced by the "commune," embracing them both. The struggle was less severe in England than on the Continent, because there has been always less of caste in our patriciate, and the towns were more dependent on a strong executive government. The same was the case in Denmark. The Craft-gilds of London had gained equality by Edward III.'s time, and they are what we now call the livery companies. These are not descended from the Roman *collegia opificum*, but arose in the 11th century among the free handicraftsmen excluded from the old gilds; the weavers were the first in rank, and those of London had a charter from Henry I. Then the bond handicraftsmen became partially free, and formed gilds of their own. At last they obtained a confirmation by the kings, bought, however, by heavy payments, and all who carried on the trade were forced to belong to the gild of that trade. This alone enabled them to maintain their independence, and carry out their trade rules, *e.g.*, as to the size and quality of pieces of cloth. Their trade policy may be defined as protection to industry, based on small capital and on labour. At first all the men of a particular trade might enter the Craft-gild after serving an apprenticeship, but a degeneracy began in the 14th century, and the new gilds in their turn sank into more or less of family coteries. In place of an oligarchy of landed proprietors, an oligarchy of capitalists stepped in. The serfs were drawn in masses into the towns as capital increased, and the crafts

then raised the entrance-fees, and required costly masterpieces from outsiders before admission; they became practically hereditary corporations; illegitimate children and sons of peasants were excluded; the great idea of association and solidarity was lost. Thus there arose a real working class below them with separate views and interests from those of the capitalists; and we now find numbers of regulations made for settling disputes between masters and workmen. The dreadful plague, called the Black Death, in 1348 brought out this antagonism on a large scale, since, owing to the diminished number of labourers in the country, the price of labour rose high. Hence the Statute of Labourers, and in 1350 the regulations by the Mayor of London as to wages and prices in all trades throughout the city, and a sort of Truck Act for the cloth-manufacturers in 1464-5. Owing to numerous strikes in the building trade, two laws were passed against combinations of workmen, 34 Edw. III. ch. 9, and 3 Hen. VI. ch. 1. We think most, perhaps, of Crecy and Poitiers when reading about Edward III.'s times; but in the next reign the effect of these victories had wholly passed away, the devastated country round Paris was again cultivated, and France was again a leading power in Europe. But the rise in the value of labour, the corresponding fall in the value of land, the long fifty-years' struggle of the serfs for emancipation, the changes in the constitutions of the towns, these are of far more important and enduring interest. This history of England has yet to be written, and before it can be written we must have more monographs like the present, each working out its special point as Dr. Brentano has done it for us in this case. These changes were not unobserved by thinking men under the Tudor reigns. Stow and Bacon complain of the oppression of the workmen by the gilds, the high entrance-fees, &c., and the apprentices being hindered from becoming masters. This last grievance caused that irritation against the foreign artisans, whom the kings favoured, and who were free from these hindrances, which led to the disastrous riot of "Evil May Day," 1517, to a similar occurrence in 1586, and to the petition of the apprentices to Parliament in 1641. In France as early as 1614, the third estate desired the suppression of the gilds. In England the richer members gradually got the whole government of these corporations into their own hands, they formed "courts of assistants," which filled up their own vacancies. At a still later period manufactures naturally fell into the hands of large capitalists, owing to a series of technical discoveries, and the capitalists set up the new system in places free from the control of the gilds. Hence Birmingham and Manchester soon left the old boroughs behind. Almost all that remains now of the twelve great livery companies in London (except the electing certain officers) is the common eating and drinking. But the analogous evils recurred under the modern manufacturing system which had caused the rise of the Craft-gilds, and the modern trades-unions of working men sprang up as a defence against the great capitalists who competed with each other at the expense of the weak. But we must refer our readers to Dr. Brentano's essay for the further development of these views on a subject which is now becoming so important. The number of the gilds existing formerly everywhere is astonishing. The little parish of Golant, or S. Sampson's, in Cornwall, contained at least six, as is clear from the inscriptions round the church of about 1509, the Gilds of S. Katherine, S. James, S. John Baptist, All Saints, S. George, and S. Eloi. One gild excludes priests altogether; another, if they come into the gild, does not allow them any part in its management; another provides for a chaplain, but if their funds get too low to maintain both a chaplain and the poor brethren, the chaplain's pay is to be

stopped. Most make some provision for services in their church, and for decent burial and burial-services for their members. In almost all cases women were admitted; we have frequent mention of "the brethren and sustren." Even where the affairs were managed by a company of priests, as in the Gild of Corpus Christi at York, women were admitted as lay members; and they had many of the same duties and claims upon the gild as the men. Women joined in the foundation of gilds, and wives as well as single women belonged to them. The sort of people who sometimes joined together may be judged of by Chaucer's description of the brethren who joined the Pilgrimage to Canterbury, and who, being all clothed in one livery, must have belonged to the same gild. The whole system came to an end when the Acts of Henry VIII. and Edward VI. vested the property of the gilds in the Crown. There was ground for the abolition of the monasteries, but the gilds were dealt with in a more unscrupulous fashion. Only trading-gilds were excepted, and this saved the livery companies of London. Lastly, we must not omit to notice that while many of the ordinances are in Latin or French, many are in our mother tongue, and Dr. Morris has contributed a glossary and remarks on the language. Toulmin Smith preferred to print the English ones, and has added to them "the old usages of the city of Winchester, the ordinances of Worcester, the office of the Mayor of Bristol, and the customary of the manor of Tottenhall-Regis." Altogether this is the most valuable book that the early English Text Society has yet published.

C. W. BOASE.

The Wars of Succession of Portugal and Spain, from 1826 to 1840; with Resumé of the Political History of Portugal and Spain to the present time. By William Bollaert, F.R.G.S. London: E. Stanford.

THE author was one of those luckless gentlemen volunteers whom Napier considers to have been "fairly kidnapped" for Dom Pedro's army, by offers of commissions from persons without any authority to grant them. Fully persuaded that honour and profit awaited him, he sailed for Oporto in October, 1832, to find himself on landing doomed to all the hardships of a lengthened siege, and with a private's rank and pay for his sole reward. After a year's rough service in the Liberal cause, and a short interval of rest in England, the soldier of fortune returned to the Peninsula, having, without a single qualm of his political conscience, transformed himself into the civil and secret agent of Don Carlos of Spain, in which capacity he was for some time in the personal service of Dom Miguel himself.

Neither among the Portuguese Liberals, nor the Spanish Absolutists, had Mr. Bollaert any position which could afford him extraordinary facilities for knowing the more secret counsels which directed the affairs of either party, and the tone of his narrative leads us to suppose that he set no high value upon this kind of knowledge. Of those characteristic traits which mark the military and political knight-errant the book furnishes a large assortment, and, under this aspect, it is of some value, as affording glimpses into the habits and the modes of thought prevalent among a class to whom the revolutionary outbreaks in Europe, from 1830 onwards, gave abundant employment. The autobiographical portion of the work only is worthy of notice. Had the writer limited his task to a chronicle of the doings of himself and his compatriots at the siege of Oporto, with his subsequent personal experiences among Spanish Carlists, the result might have been an entertaining, if not a very instructive book. Unfortunately, under the impression that he was writing a history, Mr. Bollaert has crowded into

two large volumes a bewildering mass of raw materials, of very unequal value, and which it was entirely beyond his powers to select, arrange, or recast. GEORGE WARING.

Contents of the Journals.

Bullettino dell' Instituto di Corrispondenza Archeologica, Luglio, 1870.—Henzen reports on some fragments of the *Fasti of the Feriae Latinae* lately discovered. The later ones correct the lists of consules suffecti in several places. That the first one refers to the year after the Decemvirate seems too much to infer from 'P. N. Putito cos,' which Henzen refers to L. Valerius Potitus, the consul of that year.—Helbig reviews R. Kekulé's book on the group of the sculptor Menelaus, in the first century of the Empire, supposed to represent Merope recognising her son Cresphontes.—Agosto, 1870: R. Schoell describes the results of recent excavations at Athens, one inscription personifies *Σοφροσύνη* as the daughter of *Αἰδώς*, an idea which recalls to mind several well-known classical passages.—Gamarrini notes that in Etruscan inscriptions Eiasun = Jason, and Aratha = Ariadne, just as Eita is formed from *Αἰδώς*.—Janzen recapitulates the guesses as to the above-mentioned group of Menelaus, and decides for its representing Aethra (the mother of Theseus) and Demophon.

Revue Archéologique, Juillet, 1870.—J. de Rougé continues his identifications of the places mentioned in the geographical lists at the temple of Edfou in Upper Egypt.—A. de Barthélemy concludes from the coins found at Mont-Beuvray (perhaps the ancient Bibracte) that it was deserted about the year 5 B.C., perhaps in consequence of Augustodunum being founded so near it—probably about 27 B.C., when the administration of Gaul was reorganised, and when the places whose names begin with Julio, Caesaro, or Augusto, followed by the Celtic dunum, magus, or nemetum, may have been made the official centres of the tribes called "liberi" and "foederati."—Lenormant thinks that Beit-hanoun, a village near Gaza, was named after Hannon king of Gaza, whom the cuneiform inscriptions mention as a tributary of Tiglathpileser II.; he compares Keft-Tebnit, near Sidon, perhaps named after Tebnit the father of Eshmunazer king of Sidon.—L'Abbé Cochet has a curious note on the death of Robert Reid, Bp. of Orkney, and the three other deputies sent by the Scotch Parliament to assist at the marriage of Mary Stuart with Francis II. in 1558: they all died at Dieppe, on their return journey, not without suspicion of having been poisoned by the Guises.—There is a good account, by Perrot, of the picture of Polyphemus and Galatea in the house of Livia on the Palatine.—Aodt, 1870: An article on the measurements of the Gaulish walls at Bibracte goes to prove that the Gauls had a cubit measure of 20 inches and a foot of 12, and that these lasted through the Roman times down to those of Charlemagne.—Lenormant discusses the Ethiopian period of Egyptian history which ends with Tirhakah, just before the Grecised dynasty of Psammetichus restored for a while the prosperity of Egypt.—E. Miller and Leon Renier comments on the Greek and Latin inscriptions discovered at Alexandria, some of them on vases. The distribution of the vases of Thasos, Rhodes, Cnidos, &c., around the Mediterranean, supplies curious materials for the history of ancient commerce.—P. Foucart describes the inscription containing the decree of the Dionysiac artists at Argos.—Cl. Ganneau, so well known in connection with the Moabite inscription of Mesha, comments on the "stone of Bohan, the son of Reuben" (Josh. xv. 6; xviii. 17), one of the points on the line of frontier separating Benjamin from Judah. He thinks "bohan" is not a proper name but means "finger," and identifies it with Hadjar Lasbah (= el-Asbah), close to the Dead Sea.—E. Desjardins explains a passage in the Itinerary inscribed on the 4th of the Apollo vases discovered at the Baths of Vicarello. Between Turin and Oulx occurs the station "Ad Fines xxx. xvii." The station is probably the modern Avigliana, on the right bank of the Dora Ripara, and xxx. seems to refer to the "quadagesima," the customs-duty levied on the Gaulish frontier: xvii. of course gives the number of miles.

Selected Articles.

L'Eloge Funèbre d'une Dame romaine, par Giraud. Part I. [The history of the *laudatio funebris*, as connected with the higher class of Roman matrons, is sketched. The only existing funeral oration in honour of a Roman lady, originally engraved on a large marble slab, has been recovered at long intervals by fragments. The first of these was discovered in the catacombs towards the close of the 17th century. The oration was made by the husband: unfortunately, it preserves neither his name nor that of his wife. M. Giraud conjectures her to have been Turia, wife of Q. Lucretius Vespillo, supposed to have died about 10 B.C.]—*Journal des Savants*, July.

Les Origines de la Confédération suisse, par Maury. [The current accounts respecting the origin of the Swiss League are now acknowledged to be mythical. Little is known of the true early history of the

Forest Cantons. The discord between the house of Hapsburg and these cantons was anterior to the reign of the Emperor Albert. Uri, an immediate fief of the empire, 1231; Schwyz a fief of the Hapsburgs. These cantons, with Unterwalden, formed a league in 1290. But their compact did not involve revolt against the empire; their resistance to the encroachments of Albert were strictly constitutional.]—The same.

Die Entdeckung der Stadt Herculaneum, von Justi. [The discovery was the result of excavations made in search of antique statues for the palace gardens of Charles III. The disinterment of the city, and the various finds of antiquities obtained, are minutely described. The excavations, which ceased with that king's reign in Naples, were reopened for the third time in 1869. Independently of the narrative, the writer enters largely into art criticism and the comparison of ancient with modern works of art.]—*Preussische Jahrbücher*, August.

Der antike Circus in Paris. [It is shown that certain objections raised to the existence of such a monument in Paris were ill-founded. The exaggerated statements of dilettanti, with the detection of a forged inscription among the ruins, threw discredit on the alleged discovery. Owing to consequent neglect all vestiges of the Circus either have, or soon will disappear.]—*Die Grenzboten*, July 29.

Analekten zur Geschichte des XV. Jahrhunderts, by Zeissberg. [Extracts from an account-book of Ladislaus II., king of Poland, for 1418–20. The name of his queen, Elizabeth of Pilcsa, frequently occurs in this document, which is preceded by a dissertation upon her marriage with the king.]—*Zeitschrift für die österreichischen Gymnasien*, Aug. 27.

Le Marquis de Pombal, par Michel Chevalier. [Rev. of a book throwing fresh light on Pombal's struggles with the Jesuits. The author, Luiz Gomes, is a Portuguese Indian.]—*Rev. des deux Mondes*, Sept. 1.

The Strasburg Chronicle of Closener, rev. in *Theol. Literaturbl.* for Aug. 15. [An invaluable authority for the history and philology of Alsace. The best thing in the vol. is the description of the progress of the Flagellants.]

Wheeler's History of India, by A. W. [Commends the book; but blames the use of second-hand authorities.]—*Lit. Centralblatt* for July 2.

Elliot's History of India, as told by its own Historians, edited by Prof. Dowson, rev. by A. W. [Commendatory: great stress is laid upon the editor's contributions to this posthumous work.]—The same for July 16.

O. Grossman's Des Grafen Ernst von Mansfeld letzte Pläne und Thaten, rev. by O. [Considered as a valuable contribution to the history of the Thirty Years' War.]—Same for July 30.

Dilthey's *Leben Schleiermachers*, rev. by T.—ces. [Very laudatory.]—Same for Aug. 13.

Montelius', *Iron Age of Scandinavia*, rev. by Petersen. [The reviewer offers some new considerations upon the questions treated by the author.]—*Gött. Gel. Anz.* for Aug. 3.

Nasse's *mittelalterliche Feldgemeinschaft und die Einhegungen des 16. Jahrhunderts in England*, rev. by Liebrecht. [Appreciative: cites numerous analogies from the agrarian institutions of mediæval Germany.]—The same, for Aug. 24.

The English Revolution of the 19th century, by Prof. Seeley. II. [The organization of public opinion by means of newspapers and leagues.]—*Macmillan's Magazine* for Sept.

Brunner's essay *Das Anglo-Normanische Erbfolgesystem* (Duncker u. Humblot) is well worth reading. The author thinks that English law has kept the old German law of inheritance by successive groups: (1) the descendants: (2) the nearest ascendants and their issue; (3) the next nearest, &c.—the nearest within each group taking: and that the father, grandfather, &c., are only omitted in Glanville owing to feudal principles. Britton, however, includes the fathers, following the Norman idea which admitted the father to succeed if none of his descendants remained. There is also some account of the law of Brittany on this subject. Several points in the history of our law are very clearly explained.

New Publications.

- ADLER, HERM. *The Jews in England: a Lecture.* Longmans.
 ARNETH, A. V. *Gesch. Maria Theresa's.* 4. Band. Wien: Braumüller.
 AVELING, J. H. *History of Roche Abbey, Yorkshire.* J. R. Smith.
 BACHOFEN, J. J. *Theodor Mommsen's Kritik der Erzählung von Cn. Marcus Coriolanus.* Heidelberg: Mohr.
 CLASON, OCT. *Tacitus u. Sueton. Eine vergleichende Untersuchung mit Rücksicht auf die beiderseitigen Quellen; nebst zwei Beilagen. I. über die Abhandlung Th. Mommsen's "Cornelius Tacitus u.*

- Cluvius Rufus;" II. über die Schrift L. Freytags "Tiberius u. Tacitus." Breslau: Mälzer.
- CUNNINGHAM, A. The Bhilsa Topes; or Buddhist Monuments of Central Indran. London: Trübner.
- DAUX, A. Recherches sur l'origine et l'emplacement des Emporia phéniciens dans le Zeugis et le Byzacium (Afrique septentrionale). Paris: Didier and Co.
- GUÉRIN, VICTOR. Description géographique, historique, et archéologique de la Palestine. 2 vols.
- LUCE. Chroniques de Froissard, vol. i. Paris.
- MALET, SIR ALEX. The Overthrow of the Germanic Confederation by Prussia in 1866. Longmans.
- PASPATI, A. G. Études sur les Tchinghianés ou Bohémiens de l'Empire Ottoman. Constantinople: Koroméla.
- SHERIDAN, THOMAS. Discourse on the Rise and Power of Parliaments. London: 1677. Reprint under the title Some Revelations in Irish History; ed. by Saxe Bannister, M.A. London: Longmans.
- SQUIER, E. G. Observations on the Geography and Archæology of Peru. London: Trübner.
- STUBBS, W. Chronica Magistri Rogeri de Hovedene, vol. iii. Longmans.
- WARING, J. B. Stone Monuments, Tumuli, and Ornament of Remote Ages. London: Day.

Oriental and Comparative Philology.

MOHAMMEDAN HISTORY.

The Chronicle of Tabari. [*Chronique de Abou Djafar-Mohammed-ben-djarir-ben-yezid Tabari*, traduite par M. Hermann Zotenberg, tomes i. and ii.] Paris: Imprim. impériale. 1867 and 1869.

THE violence which accompanied the establishment of the Mohammedan power was essentially prejudicial to any dispassionate treatment of Mohammedan history. Everywhere accomplished facts, the lapse of time, cool down the ardour of the political partisan; but in the Moslem world they only clothe historic judgments with fresh intolerance, and in fact the mutual attacks of the Shiites and Sunnites upon each other's party, are not now less foolish and immoderate than they were in the epoch of Moawieh, or at the time of Ayisha's political intrigues. Hence the special value of very ancient sources of information upon the origin of the Moslem state, for the lower we descend in our researches, the judgments pronounced upon facts of history, and even the detail of the facts themselves, become more and more dubious and confusing. Unfortunately, contemporary testimonies to the early condition of Islam are very scanty. Even those we possess have come down to us for the most part in an imperfect form, mutilated by later hands, and often even transformed and falsified, to serve the turn of some political or religious party. We may, therefore, easily understand why such value has always been attached by Orientalists to the *Chronicle of Tabari*. A writer of the first half of the 9th century of our era, he has been called, incorrectly, "the father of Moslem history." He was preceded by Obeid, son of Sériyeh and Djerhémi, contemporary with Moawieh, and mentioned as still living at the beginning of the 8th century, by Atha ben Rebbah, who died in the year of the Hijra 115 (733 A.D.); by Kiadet ben Diamet, who died nearly a hundred years before the birth of Tabari; and by several others. These, however, have left but scanty traces of their writings, and if Tabari is not absolutely the first of Moslem historians, he is certainly the first who has written in a consecutive and regular plan, and attempted, in a comprehensive historical survey, "to justify the ways of God to man."

Of the life of our author we know but a few facts, and M. Zotenberg has given an excellent *resumé* of them in the preface to the first volume of his translation.

Mohammed Djarir was born at Amol, a town of Taberistan (*hodie* Maganderan), in the year of the Hijra 224 (A.D. 838-9). The greater part of his life was passed at Bagdad, where he composed several voluminous treatises on

Arabian theology and jurisprudence. At a very advanced age he wrote a history of the world in 20 volumes, and died in the year of the Hijra 310 (A.D. 963). His history, as we learn from Abul-Feda, stopped at the year of the Hijra 302.

Few as these details are, they yet show how important must be the testimony of Tabari as to the origin of the Khalifat. A native of Iran, he was more able than the Arabians themselves to appreciate the consequences and even the progress of Islam in Persia. Born and reared at the foot of Demavend, the majestic volcano so often mentioned in the heroic traditions of Persia, he was familiarised from the cradle with the ancient form of those simple traditions which are known to us only through the transforming medium of the poetic genius of Firdoussi. Contemporary with eleven Abbassid Khalifs, he saw the Moslem theocracy in the height of that splendour with which it was clothed by the genius of Harun-al-reshid and his sons, but he knew it also in its decline, when the savages of the Transoxian country, the savage hordes whom the Arabs had conquered so easily two centuries before, crossed the Oxus in open rebellion, assailed the political fabric which the Khalifs had weakly entrusted to their defence. His advantageous position in the Musulman capital, enabled Tabari to draw his information from the archives of the Abbassides, for these had not yet been destroyed by fire, nor Bagdad been devastated by military insurrections. We shall have a better idea of the value of these sources, when we remember the jealous nature of the Arab administration. Even the commanders of important military divisions were not exempt from the duty of transmitting frequent despatches of their conduct and exploits. Kuteiba, for instance, son of Muslim, who had the command of the army of the Oxus, sent *daily* information to his superior, the governor of Khorassan, regarding the progress of his expedition; and these written despatches were immediately forwarded to Bagdad, there to be preserved in the archives of the state. This wealth of original documents, and the fear of being charged with partiality in according a preference to any single record, are perhaps the causes of the fragmentary and unconnected style which disturbs the perusal of Tabari. With the most scrupulous care he gives us the various versions of the same fact, and according to the Arabian custom, traces his authority back to its source, which is generally either a verbal communication of Akbariun (narrators), or of Mukhaddissun (traditionists), or of Rawi (narrators also, but not eye-witnesses), or of Hafizun (persons famous for their power of remembering historical facts), or of Nassab (genealogists), or, finally, of Muwarrikhun (chronologists). To us all this is well-nigh useless. These references present us with a mere series of names belonging for the most part to an unknown age, but the contemporaries of the author found in them almost the same guarantee of truth which we should derive from accurate citations from modern books. This prolixity is, too, the cause of the great size of Tabari's book, and also (1) of the small number of complete copies of it, and (2) of the plan (almost contemporary with the original edition) of reducing it in size either through translation or by means of extracts in Arabic. The historical method of Tabari is stereotyped (so to speak) in Musulman literature, and it reappears, with little variations, in nearly all his imitators. The first and second volumes comprised the creation, the history of the patriarchs, all the heroic epoch of Persia, and the history of the prophets and kings of Israel. The third, of which the original is at Leyden, recounts the adventure of "the Seven Sleepers," and the stories of Samson and St. George, as well as some facts in the history of the Himyarites. Portions of this volume were published by Schultens. The fourth is devoted to the history of Mohammed and the early progress.

of Islam among the Arabs. The fifth, which may be seen at Berlin, treats of the wars of Abu Bekr against the Arabian apostates, and details the first conquests of the Mohammedans in Irak, Syria, and Persia. The sixth, seventh, eighth, and ninth, of which the original text has not yet been discovered, contained an account of the reigns of the Khalifs Omar, Othman, and Ali. The tenth, which is preserved at Berlin, comprises the history of the Omeiyades from the year 71 to 99 of the Hijra; and the eleventh, also at Berlin, narrates the events that happened from 100 to 130. The twelfth and last recounts the facts of the first Abbasside reigns, down to El Mehdi, and ends with the year 159. On this showing, the eight missing volumes would have contained the history of forty-three years, a fact which seems very unlikely, for not only were the eastern writers in general afraid to speak fully about contemporary events, but, as Dr. Weil has observed, the Persian and Turkish translations prove how small a space was allotted by Tabari to the reigns of Mutassim and his successors.

In 1850 Sprenger found in India the original of Tabari's fourth volume. The manuscript department of the Bibliothèque Impériale, as well as the Taylor Collection in the British Museum, contain the third volume. Professor De Goeje found in the Bodleian Library two volumes of the Arabic text of this chronicle, one containing the history between the years 61 and 82 of the Hijra, the other a continuation of Tabari, treating it of a later epoch, especially of the years 209-256. Lastly, in the third volume of the journal of the German Oriental Society, we find a communication of Sprenger regarding the existence at Medina of two complete copies of Tabari. Thus we see that notwithstanding the want of certain essential parts of our author's work, it would still be possible, since we possess more than half of the Arabic text, to resume the work left unfinished by Kosegarten, who published in 1831 the text and the Latin translation of Tabari's fifth volume. Sooner or later, no doubt, we shall see this accomplished; but meanwhile we may ask whether the Oriental Translation Society has done well to resume the publication of the French version, which was made from the Persian translation, and commenced more than thirty years ago by the late Dubeux. In order to answer this question, we must speak of the Persian translation more particularly.

The importance of the *Chronicle of Tabari* attracted, from the first appearance, the notice of the Moslem world, and already, in the year of the Hijra, 352, forty-two years after the author's death, Mansur, son of Nuk, a Samanide prince, imposed upon his vizier Mohammed, son of Abdallah Bel'ami the task of translating it into Persian. His example was afterwards followed by the Turks and by the Usbeks, one of whose princes, Kutschkendji of the 10th century of the Hijra, caused a translation to be made into the Djaghatai dialect. We need not at present dwell upon the two last versions, which are sufficiently known from the learned notices of Kosegarten and Dr. Mordtmann.

We know hardly anything respecting the motives which induced an obscure prince of the Transoxian territory, who reigned only fifteen years (350-365 of the Hijra), to cause the work of Tabari to be done into Persian. The translator confines himself to saying that he received the order of his sovereign "to render the chronicle into the best Persian he could, so that not a single fault might be found in his translation." He is silent about the literary tastes of his master; and this circumstance leads us to believe that an intelligent curiosity was not the sole motive which induced a prince, residing at Bokhara and distracted by rebellion among his subjects, to engage his first minister of state in a laborious literary undertaking. I think, then, that a more likely motive

may be found for the mission entrusted to the vizier Mohammed Bel'ami. As we know from Mirkhond (see M. Defrémery's excellent translation of the history of the Samanides), the year in which the vizier was ordered to translate Tabari falls between the year of the Hijra 351—in which Vachmeguir (prince of Djordjan and Taberistan) is driven from his dominions by Rukn ed-dowlet, flies to Bokhara, and urges Mansur to invade Taberistan—and the year 356, in which another exiled prince from Kirman, Abu Ali, son of Elias, proposed the same enterprise to the Samanide emir. On this occasion the advice was followed; and we know that the expedition he undertook into the Majurden resulted in a treaty of peace with Rukn ed-dowlet, by which the latter bound himself to pay a yearly tribute of 150,000 dirhems. This coincidence, which cannot be merely fortuitous, leads me to regard the translation of Tabari as dictated by political expediency, the intention must have been to soothe the national vanity of the Taberistan tribes, and perhaps to induce the relatives and friends of Tabari to co-operate in the projected invasion. If this is so, the translation, already valuable by its antiquity, acquires still greater importance.

From another point of view, this hypothesis enables us to understand the principles which must have guided the translator. A good Mohammedan, as I doubt not he was, yet of Persian descent, Bel'ami must have attached great importance to the religious and theological details in his author; but at Bokhara these could not be treated so fully as at Bagdad, where the theological interest was predominant. On the other hand, all the legends respecting the past of the Iranian race, a subject which had little interest for purely Arab readers, appealed to the heart of the Iranian public; and hence the details about ancient Persia are developed in the translation with a fulness far exceeding that of the original. Now it is clear that these details are much more valuable to us than the most minute and orthodox account of the sacred legends of Islam, for of the latter we have a complete version in the Koran and its commentators. But we do not know the sources whence Bel'ami has drawn his information. The poetic rendering, by the masterly hand of Firdusi, of the ancient annals of the Dihkans, has been fatal to the popular use of those simple but very old versions, which were religiously preserved by the patriots of Iran down to the epoch of Mahmoud of Gazna. We may still hope to find some works of this description in the Seistan and the south of Persia between Kirwan and the shore of the Persian Gulf; but who can say when a European, with the requisite ability for such researches, will be able to penetrate into those parts. Bel'ami's omissions are of small importance. They are chiefly omissions of the proofs adduced in support of the correctness of the traditions.

However much we may wish for a complete edition of the original text of Tabari, we cannot but congratulate the committee of the *Oriental translation fund* on their happy idea of publishing a translation of Bel'ami. Had they begun by publishing the text, or the translation of the original, it is almost certain that the translation of the Persian version would never have seen the light, or, at most, would have been known only by a few scattered notes, intended to show the differences between the original and the translation.

As for the French version, by the highly competent pen of M. Zotenberg, I have but a few remarks to make. Wherever I have compared the Persian text with its translation, I have been satisfied of the fidelity of the latter. The translator's judicious preference for the oldest copy of the Persian Tabari (that in the Bibliothèque Impériale of Paris) cannot but render the translation more authoritative, while, at the same time, from the changes that ten centuries have brought about in the Persian language, it must have ren-

dered M. Zotenberg's task doubly difficult. The Semitic fixity of Arabic has no doubt contributed to give solidity to Persian, and to preserve it, to some extent, from the grammatical changes which have effected the other living languages of the same family. Still the Persian translation of Tabari is not everywhere easy to make out, and we must congratulate M. Zotenberg on having so successfully overcome the difficulties of his task. The notes appended to the two volumes published are well done, but perhaps it would be better if the geographical and historical illustrations were more numerous. The rectification of the spelling of proper names, which the translator has attempted by aid of the Arabian text, is very useful; but as they are not transcribed in Oriental characters, the reader is at the mercy of our capricious method of transcription, which may occasionally embarrass him. M. Zotenberg, for example, is well aware that the name "Amrou" does not exist, and that the final *u* was added only for the purpose of distinguishing Amr from Omar. Yet though he sometimes employs the name in its correct form, he has not altogether excluded the fabulous form "Amrou," which De Sacy inadvertently bequeathed to his numerous disciples. N. DE KHANIKOFF.

De Nominibus Verborum Arabicis commentationem scripsit
Dr. J. Roediger. Halis: Orphanotropheum, 1870.

THE same high importance, generally ascribed to Panini and his successors in the history of Sanskrit literature, may justly be claimed by Sibawaihi, Zamakhshari, Ibn Mâlik, &c., in that of Arabic. In both countries philological researches, which resulted even in a complete grammatical system, go back into the most ancient literary periods, a fact to which Greece and Rome can furnish no parallel. Both constructed their systems in a manner alike ingenious and original, and, as it seems, entirely free from foreign influences; and Panini and Sibawaihi are at the same time the keys which first opened to the west a thorough comprehension of Sanskrit and Arabic.

Whilst Sanskrit philology was so fortunate as to discover Panini, and to recognise his inestimable value, in the very first stage of its history, Europeans have been studying Arabic for centuries without any knowledge of the works of Arabic grammarians, the most excellent and easily available aids in this task, a deficiency which the scholars of the present century have been earnestly endeavouring to repair. The fruits of these researches are already considerable, and among them is the monograph of Dr. J. Roediger.

Of course, the value of the grammatical views of Arabic shaikhs, in comparison with the actual development of philology, is only relative. They are gifted, however, with such an instinctive power of observing and appreciating the subtleties of their wonderful language, that their opinions, even when they are erroneous, yield us a store of precious material and curious information. Such, for instance, is the case with the *nomina verbi*, a class of words which occur only in exclamatory and imperative sentences, partaking, according to the Arabian view, of the nature of the noun as well as of the verb. Sentences of this kind have their peculiarities in most languages, and words which express an exclamation or command are particularly difficult to explain, as the structure of language is not distinguished in such cases by the same pellucid regularity as in the simple logical sentence of subject and predicate, subject and object, and in the two great categories of noun and verb. Instead of forming a separate class by themselves, the *nomina verbi* belong to different classes, some to that of nouns, others to that of particles. The word *hâti*, according to the author (p. 28), is an imperative; but perhaps it is rather a particle

related to the demonstrative *hâdhâ*, in the same way as the Hindustani *idhar* to *yih*. *Yuhâti* was probably formed upon the analogy of *hâti*, and the forms *'arâka*, *harâka*, are in our opinion not in point, as they appear not to be of Arabic, at all events not of Muḍarite origin. Another chapter, which might well have been combined with this, relates to the formation of verbs and nouns from interjections, in which analogy has produced effects unparalleled in any other language. For the elucidation of this subject valuable materials might be derived from a treatise of Kuṭrub (died 206 Hijra), called *Kitâbu mâ khâlafa fihî 'l'insânu 'lbalimata*, an unique copy of which is preserved in the Court Library at Vienna (N. F. 61).

As an appendix, Dr. Roediger has given the Arabic text of the corresponding chapters of Alfârisi's *Kitâb sharḥi 'abyâti 'l'idâh*, and of commentaries on Zamakhshari's *Mufaṣṣal* and *Umûdhaj*. ED. SACHAU.

Intelligence.

The Moabite Stone.—M. Clermont-Ganneau has transmitted to the French Academy a plan of Dibhan, made by Mr. E. H. Palmer, of St. John's College, Cambridge. From this it appears that a hill, the summit of which forms a plateau, rises above the small plain where the ancient Dibon lay. This, in M. Ganneau's opinion, is the Korah of the Moabite inscription.

Pali Literature.—The Rev. F. Mason, D.D. has published the "Pali text of Kachchayano Grammar" (in Burmese character), with English annotations, in an 8vo. volume of 210 pages. Toungoo, 1870. Should 100 copies be subscribed for it is proposed to make the following additions:—1. The aphorisms arranged alphabetically. 2. A vocabulary of the grammatical terms. 3. An English translation of all the aphorisms.—From *Triibner's Record*.

Contents of the Journals.

Zeitschrift für vergleichende Sprachforschung. By A. Kuhn. Vol. xix. part 4. B. Delbrück: On the Gothic dauhtar. [Reply to Pott, in part 1.]—V. Fick: Etymologische Beiträge. [*'Epaμai* is from the root *ram* (or rather *ra*), to hold to: *ελυθ-* is Sansc. *ruh*, to mount: *μινυρος* is from *min*, to whine: *ελελιζω*, Sansc. *rêg*, to make to hop: *spissus*, *crassus*, *grossus*, are participles from roots ending in *t*: Gr. *ἀκροσ*, blind, *ἀχρὸς*, *ἀχλὺς*; Lat. *aquilus*, dark, &c., are from a root, *ak*, to be blind or dark, found as a verb only in Lithuanian: *aeger*, *necopinus*, *faber*, *tremo*, *πελεμίζω*, *ερείπω*, *ripa*.]—G. Michaelis: Towards the history of the use of double consonants [in German orthography].—J. Schmidt: review of Leo Meyer, *Die gothische Sprache*. [A book which considerably advances our knowledge of Gothic, and also lightens further researches. The comparison of the Slavonic and Lithuanian languages—the nearest to the Teutonic—might have been more employed, and there is sometimes a want of strict scientific method. The reviewer adds many interesting notes: e.g. the identification of *η* in *ἐγώνη*, *τή*, &c., with a of Goth, than-a, that-a; and the traces of an aorist found in the participles *digands*, *hatands*, which are to the pres. part. *deigands*, *hatjands*, as *λιπών* to *λείπων*, or *pariens* to *pariens*.]—Shorter reviews: by Schweizer-Sidler; Kraushaar, *De radicum variatione*; Deecker, *De reduplicato Lat. praeterito*; Rumpelt, *Das natürliche System der Sprachlaute*; Mémoires de la Société linguistique de Paris.—By E. Kuhn; Scholle, *Ueber den Begriff Tochtersprache*; Curtius, *Erläuterungen*.—By C. Pauli; Merguet, *Die Entwicklung der lat. Formenbildung*.—Miscellaneous: Grassmann, *Feihoss τοῦχος déhas*. [Reply to Pott in part 1: see also the first article.]—A. Birlinger: *Bavarian orthography* [and other notes on South German dialects].

Journal of German Oriental Society, vol. xxiv. Nos. 1 and 2. On the cuneiform inscriptions of the second class, by A. D. Mordtmann. [Analysis of inscriptions at Susa.]—Contributions to the knowledge of the Aramaic dialects, Part III. by Th. Nöldeke. [On the orthographic and linguistic peculiarities of the Palmyrene inscriptions published by M. de Vogüé.]—Proper names as distinguished from appellatives, by A. F. Pott.—On Turkish verbal roots, by S. W. Kölle. All Turkish roots are monosyllabic; $\frac{1}{2}$ consists of a vowel and a consonant, $\frac{3}{4}$ of two consonants with a vowel in the middle.]—On the Somali language, by F. Praetorius.—The chess of the Chinese, by K. Himly.—A Himyaritic sculpture and inscription, by J. Gildemeister. [A more successful interpretation than that of M. Ganneau in the *Journal Asiatique*. The peculiarity of the inscription is the occurrence of 'Athtar (comp. Ash-toreth) with a verb in the 3rd person masculine. Was there then a god Ash-tor ?]—On E. Meier's explanation of the sacrificial tablets of Marseilles and Carthage, by Dr. Unger. [Contains several plausible objec-

tions to E. Meier's readings, though the proposed substitutes are seldom quite satisfactory.]—On five Himyaritic inscriptions, by M. A. Levy.—On nine Himyaritic inscriptions, by the same.—A formula of healing, Rigveda, x. 137, by Th. Aufrecht.—Explanation of Vedic words, by the same.—History of the etymology of the word Nuh, by J. Goldziher. [Quotes a legend designed to confirm the etymology from *naha* to weep.]—The stone of Mesha, by A. Geiger; also an article by Schlotmann. [See *Academy*, p. 272.]—REVIEWS. Elliot's History of India, by A. Sprenger.—Jäschke's works on Tibetan, by Schlagintweit.—Courteille's Turkish dictionary, by Vámbéry.—Goldziher on Tanchum, by Rödiger. [Needlessly severe.]

Journal Asiatique, No. 57.—Les mots égyptiens de la Bible, par M. Harkavy. [A discussion of eighteen Hebrew words possibly of Egyptian origin.]—Du régime des fiéfs militaires dans l'Islamisme, et principalement en Turquie, par M. Belin.—Un sacrifice à 'Athtar, bas-relief avec inscription himyarite, nouvellement découvert, par M. Clermont-Ganneau. [See above.]—Le Dictionnaire chinois-russe de Vassilief, par M. Pauthier.—Sur un titre sacerdotal babylonien, par M. Lenormant. [A reproduction of Rawlinson and Oppert.]—Aufrecht's Catalogue of Sanskrit MSS. par M. Mohl.

Literarisches Centralblatt, July, 23.—Muir's Sanskrit Texts, vol. v., rev. by A. W.—Nutt's edition of Hayug., rev. by Nöldeke. [Favourable.]—Frankel's Introduction to the Jerusalem Talmud. [A clear and instructive analysis.]—Aug. 27. Plänckner's translation of Laotse's Way to Virtue. [Correct, but the influences of Indian philosophy on Laotse should not have been ignored by the translator.]

Zeitschrift für ägyptische Sprache, July and August.—On the question of a so-called prehistoric stone-period in Egypt. [Begins by showing that if the use of stone-weapons can really be traced in Egypt, they must have belonged to the negro aborigines, who preceded the earliest entrance of Hamitic tribes, such as the Somali, the Galla, the Ethiopians, and the Egyptians. Lenormant claims to have discovered a manufactory of flint instruments at Thebes, near Bab-el-meluk. Dr. Lepsius gives reasons for questioning whether any but natural causes have been at work in producing the phenomena. In fact, all that class of instruments which necessarily presupposes human workmanship, such as large axes or hammers, dagger-knives, points of lances or arrows, and saws, are entirely deficient.]—The Prisse Papyrus, by F. Chabas.—Sardanapallus, his place in history, by D. H. Haigh. [Identifies Sardanapallus with Assur-daninpal, and Jareb (Hos. v. 13; x. 6) with Sennacherib.]—A new date fixed by the star Sothis, by H. Brugsch.—On two characters employed in the sense "class, order," by F. Chabas.

Göttingische gelehrte Anzeigen, Aug. 10.—Nutt's edition of Hayug's grammatical works, rev. by H. E. [Merely descriptive.]—Aug. 17. Martin's Tradition karkaphienne, rev. by Nöldeke. [A reprint from the *Journal Asiatique*; see *Academy*, vol. i. p. 166. M. Martin seems to attach too great a value to the labours of the Karkaphian monks, whose monastery, by the way, was not in Hauran, but in Mesopotamia. The extracts from their Masora contain much that is of lexicographical interest: the pronunciation of the vowels is identical with that of the later western Syrians.]

Rabbinical studies, by J. Perles, in Grätz's *Monatschrift für Gesch. und Wiss. des Judenthums*, August and September. [In continuation of a series of articles important for Syriac as well as for Hebrew scholars.]

New Publications.

- FAVRE, P. Dictionnaire javanais-français. Paris: Maisonneuve.
IMMANUEL (ben Salomo). Makamen m. Anmerkungen von J. Wildheimer. Berlin: Bergemann.
JULIEN, STAN. Syntax nouvelle de la langue chinoise. Tome ii. Paris: Maisonneuve.
MÜLLER, F. Armeniaca. Vol. ii. Vienna: Gerold.
PERNY, P. Dictionnaire français-latin-chinois de la langue mandarine parlée. London: Trübner.
PERNY, P. Proverbes chinois. London: Trübner.
STEELE, E. Handbook of the Swahili language. Bell and Daldy.
TASSY, GARCIN DE. Hist. de la Littérature hindouie et hindoustanie. Seconde édition. Tom. ii. Paris: Labitte.

Classical and Modern Philology.

Corpus Inscriptionum Latinarum consilio et auctoritate Academiae litterarum Regiae Borussiae editum. Vol. ii. Inscr. Hispaniae latinae. Ed. Aemilius Hübnér. Adjectae sunt tabulae geographicae duae. Berolini: ap. Georg. Reimerum, 1869. fol. lvi. pp. 780, 48.

[SECOND NOTICE.]

WE will endeavour, though the task is not an easy one, to illustrate the value of these researches in detail. Beginning

with the geography of Roman Spain, and comparing the maps in the present volume, specially prepared for it by Kiepert, with those in common use, we may see how much progress has been made in fixing sites or determining localities hitherto uncertain. The new light thus cast on ancient geography has, it is true, revealed not a few gaps in our present knowledge, but at the same time it overthrows many a groundless assumption and clears the way for a surer criticism. The difficulty of M. Hübnér's task may be seen from these facts. In a number of localities he found considerable ruins, and monuments attesting the existence of organised cities whose names and sites could not be fixed with any certainty. Nor was his success greater in the attempt to trace, even approximatively, the limits of the three conventus of Lusitania. Much perplexity is caused by the inadequacy of our information regarding the ancient ecclesiastical divisions, which in Spain, as elsewhere, were based on the division made by the Romans for purposes of administration. But in order to show with what scrupulous care every means of investigation has been employed, we cannot do better than choose an instance at random out of the number before us.

The "conventus" of Astigi, in the province of Baetica, was one of the richest and most populous in the peninsula, but like other divisions of Spain, was devastated on several occasions by civil war. Of twenty-one cities, whose existence is known to us, the site of fifteen has been determined with certainty, the names of four have not been recovered, and the arguments of M. Hübnér for the two remaining (Callenses, Itucci) are plausible but not convincing. Comparing this result with the information furnished by ancient authors, we are led to make the following remarks. At first, several towns are known to us only by the inscriptions: these are Ipsca, Igabrum, Iliturgicola, Ipolcobilcula, and a Municipium Flavium Gosontigi Aeglianorum. We should remember the reason why ancient writers, and Pliny in particular, mention one place and not another is that they had such difficulty in reproducing barbarian names in their own language ("ex his digna memoratu, aut Latino sermone dictu facilia," *Plin. H. N.* iii. § 7). Now, in order to see how fruitful is the comparative study of documents on points of this kind, let us look at the results gained in the case of Pliny, who (iii. § 12) gives us a list of the most famous Spanish cities of his time. In the edition of Detlefsen we find only 17 towns for the "conventus" of Astigi; but the MSS., which are known to be especially at fault as to proper names, are here palpably corrupt, and have baffled the most skilful philologists. M. Hübnér, however, has reconstructed Pliny's text in such a way as to raise to twenty the number of towns in the conventus of Astigi. Of these only ten have left monuments that enable us to fix their site. In the time of Pliny the celebrated city of Munda had already disappeared. Of five Roman colonies one only (Iptuci, or, as M. Hübnér would write it, Itucci) is very uncertain. Of two free towns, one, Astigi Vetus, has left no memorial: probably it was at a later period merged into the colony of the same name. It is the secondary towns above all (stipendiariae down to Vespasian's time) that have disappeared; and the decline of several of them may no doubt be assigned to the epoch of the civil wars and of those of the first century of the empire. Of nine out of thirteen it has been found impossible to ascertain the site. Of the other four two are not mentioned in the editions of Pliny. At this point we must recur to the passage already mentioned as it appears in the edition of Detlefsen (iii. § 12, ad. fin.) It is as follows: "Oningis. Ab ora venienti prope Maenubam amnem et ipsum navigabilem haut procul accolunt Alontigicaeli, Alostigi." Such is the way in which it has been thought possible to reconstruct the passage.

The MSS. have: "Oningis abora venti prope Maenubam, &c. Olontigicaeli alostigi." Now two towns in Sabora and Ventipo are known to us by inscriptions, and M. Hübner points out that names ending in *gi* are very common in that part of Spain, and therefore at the beginning of the passage he would read, "Oningi Sabora, Ventipo (or Ventippo). Maenubam amnem" . . . ; and at the end, "Olontigi, Laelia, Lastigi." The two last are mentioned by ancient geographers. Of this emendation the first part seems incontestable; the construction "prope . . . haud procul accolunt," was already seen to be suspiciously awkward; but the second appears less convincing, and is rather hard to bring into harmony with other geographical data. How, for instance, could Saedia, which is placed by M. Hübner at Arcos de la Frontera, quite to the south of the river Baetis, and on its left bank, have been near the river Maenuba which (according to Forbiger and M. Hübner) flows into the Baetis on the right bank? But I do not know on what authority the latter statement rests, nor have I read it in any ancient author. Enough, however, of this. It may be worth adding that four important cities (Basilipo, Carmo, Ipagrum, and Ulia) mentioned in other writers besides Pliny, and situated in the "conventus" of Astigi, are also rich in inscriptions. Indeed there is scarcely any locality which does not furnish material for such discussions as the above, to say nothing of questions as to the general divisions of Spain and the proportion maintained between the aboriginal and the Roman population.

It is on such points as this last that linguistic science comes to the aid of history. In this work, indeed, we have no inscriptions in the native tongues, except those which are partly in Latin ("bilingues"); but proper names of places, persons, and certain divinities, supply an ample field to students of Celtic and Iberian. The Celtic element, in particular, seems to be strongly represented in the *cognomina*, and may be discovered by the appearance of the diphthong *ou* (especially in Lusitania) in such names as Boudica, Boutius, Cloutius, Coutius, Doutius, Touto, by terminations in *ovesus*, *accus* or *aegius*, *ugenus*, and by the termination *briga* in names of places.

The history of the Latin language receives also some fresh contributions from the collection. First of all, the inscriptions of an archaic character, especially as to the forms of letters, are more numerous than we should have expected. It is true that the forms **AA** representing **A**, **II** for **E**, **I'** or **I** for **F**, continued so long in the "cursive" writing as to make it likely that they should be found in inscriptions even later than the first century, and we cannot therefore infer with certainty from their appearance any great antiquity for particular monuments. Still they are not to be neglected, and it is singular they should be found in the most diverse localities—among the Balears, in Baetica, in Tarraconensis, more rarely, if at all, in Lusitania and Asturia. Less uncertain is the archaic spelling: *ai* for *ae*, *ei* for *i*, *o* for *u* after *v*, &c., to which may be added some rare instances of the absence of the double letter (tesera, posedisent, &c.). We find also in these inscriptions a great number of examples of vulgar Latin, illustrating most of the linguistic phenomena remarked in the work of M. Schuchhardt (*Vocalismus des Vulgärlateins*, Leipzig, Teubner, 1866-68, 3 vols. 8vo.). We have a notion, however, which, of course, a thorough study of the sources would be necessary to justify, that these present scarcely any traces of the influence of local dialects. For instance, the spelling Baliares instead of Balears seems to be rendered certain not only by the inscriptions of Spain, but by those of Rome, by the Codex Bambergensis of Pliny, and the Greek writers; so that M. Schuchhardt would, perhaps, have done well to give this as an instance of the change of *i* into *e*, rather than

of *e* into *i*. The decay of Latin grammar is better attested than the gradual change of orthography and pronunciation. The latter, however, may be traced in the dropping of final consonants, above all of *m* (*annoru*, *praemiu*, *quindeci*, &c.). Besides confusions of conjugations, as *praeteries* for *praeteribis* (No. 59), *vocitus* for *vocatus* (No. 4514), we find, as in the *Itineraria* of Vicarello (published by Garrucci; cf. Henzen, p. 25), numerous violations of prepositional syntax, *cum filios*, *ob meritis*, *iacet in locum*, &c. In regard to single words, we may remark the oldest instance of the word *barca* in an inscription of a *sevir Augustalis*, who had held a regatta (*certamen barcarum*). The word, which is probably of Phœnician origin, is used also by Isidore. We find, too, some special forms, such as *domnina*, *termen*, *conlactia*, *disex*, &c., and the use of the word *solamen* in the sense of *subsidiu annonarium*.

The state of Spain under Roman dominion, and its political, religious, and military organization, are the subjects best illustrated, both directly and indirectly, by the documents contained in this volume. We can only give a very few particulars: (1) Those which furnish us with indirect information are such as can be used, by way of evidence, only in combination with a large number of the same kind. Thus, for example, the list of family names, and of the names of tribes, serves to give us an idea of the way in which the Peninsula was gradually Romanized. As to the tribes, the study which Grotefend has given to them (*Imperium Romanum tributim descriptum*, 2nd ed., Hanover, 1862) is being partly confirmed, partly completed and rectified, by the new corpus. It seems to be quite certain that the great majority of districts was divided between the tribes *Galeria* and *Quirina*. For reasons not yet sufficiently ascertained, some cities belonged to other tribes, Astigi, for example, and Emerita to the *Papiria tribus*, Zucci to the *Sergia*. On some points of detail Grotefend must be set right: he has assigned certain towns to tribes which do not appear to have predominated there. In Carthage he admits two tribes: M. Henzen thinks we must reckon three, the *Galeria*, the *Quirina*, and the *Sergia*. But on these questions we can form no decisive opinion till the work before us is completed. The rules which regulate tribal organization beyond the pale of Italy are not well known; they must have been dependent on the conditions under which the *civitas* was gained and held.

Closely connected with this question is that of the spread of Roman Gentile names, and the light which it throws on the successive extension of civic rights and the influence exercised by the conquerors. These names were transmitted, we know, in various ways; at first by enfranchisement, afterwards by the somewhat similar medium of the *clientela*. The conquered peoples (*dediticii*), who had the *jus civitatis* or the *jus Latii* given them by the emperor, whether individually for services rendered, or in the mass, became in a manner the clients of the generals and the emperor, and adopted their names. As regards the Latini and certain number of free *peregrini*, the adoption of these Roman names is attested by the inscriptions, and a tribal one alone is wanting to make their nomenclature wholly Roman. While thus able to draw conclusions as to the influence exercised by certain historical personages, we must be careful to remember that chance and immigration into the colonies may have multiplied particular names more than others. In Spain that of the *Julii* is, in almost every district, the most frequent (341), and must be referred to Julius and to Augustus, the former of whom was, as we know, very liberal in conferring the *jus civitatis*, the latter much less so. From the number of *Cornelii* (290), *Fabii* (190), &c., as also from the decree of Paulus Emilius emancipating the slaves of the inhabitants of Hasta, we can infer that the well-known

generals who bore those names, regulated the position of the conquered in the provinces as intelligently as the senate had done in Italy. Again, we remark the traces of the civil wars in the number of *Pompeii*, *Timii*, *Antonii* (100), *Porcii* (63); on the other hand, it is difficult to refer the immense number of *Valerii*—which is in Spain almost equal to that of *Julii* (309)—to any well-known Valerius. In Africa we find 150 *Julii* and 650 *Valerii*, the latter traceable probably to the Val. Flaccus, who triumphed in B.C. 81 over the Gauls and Celtiberians, and distinguished himself among the former by his liberality in bestowing the *civitas* (see Herzog, *Gallia narbonensis*, p. 69, not. 67; and Zündel, *Jahrbuch des Vereins von Alterthums Freunden im Rheinlande*, xxxix. p. 62). The names of emperors are less frequent; the *Flavii*, *Aelii*, and *Aurelii* occur, 80, 90, and 70 times respectively; there are far fewer *Claudii* and scarcely any *Ulpii*, though these last are very numerous in other provinces, as on the banks of the Danube and in Africa.

(2) The direct information supplied by the inscriptions on the political constitution of Spain does not add very much to that which may be found in works written on this subject within the last twenty years. We can trace in them the divisions made at different times, but we do not find either the province of Carthagenæ or that of the Baleares. The best of governors, legates, quæstors, procurators of provinces, cannot be completed until the inscriptions of other countries are brought together. There seems to have been a uniform system of imposts for all the provinces of the peninsula: we find the *vigesima hereditarium*, the *vigesima libertatis*, and a right of toll called *quingagensima*, i.e. of two per cent., vested in a particular company (*Socii quingagensimæ*, No. 5064). The provinces were divided into judicial districts (*conventus*), in the chief town of which the governor, on fixed days, dealt with all causes that were beyond the jurisdiction of the municipal magistrates. Here also was the residence of the *flamines*, delegated by the various cities, who had the care of the *cultus* of the emperor. There were also other *flamines*, either for the whole province or for each city by itself. On the politico-religious organization of Spain the inscriptions are fertile of information; but on this and other interesting subjects, we cannot now dwell.

The municipal institutions must occupy us a short space. The following kinds of towns in Spain are enumerated by Pliny:—1st. *Coloniae*; 2nd. *Municipia* or *Oppida civium Romanorum*; 3rd. *Oppida Latina*, or *Latinorum veterum*; 4th. *Civitates liberae*; 5th. *Civitates foederatae*; 6th. *Oppida stipendiaria*. These divisions belong to the period anterior to Vespasian. Pliny adds the remark, "Universae Hispaniae Vespasianus Imperator Augustus iactatum procellis reipublicae Latium tribuit." We have here the key to the meaning of *Latium vetus* (or *ius veteris Latii*), which is simply opposed to that of the new Latin cities constituted by Vespasian. What the organization of the latter was, the tablets of Malaga and Salpeusa inform us; they show, besides, that the *Latini* had now the title of *Cives* as well as that of *Romani*. On the reforms of Vespasian and of the Flavian emperors in general, the study of the municipal inscriptions of Spain brought out much that is valuable. The first result was a simplified classification of towns; the last three of Pliny's classes disappeared. Next came the discovery of a nearly uniform administration in all the cities. The *Coloniae*, it appeared, were distinguished from the *Municipia* by the circumstance that the former had *Duumviri*, the latter *Quatuorviri*, as chief magistrates. Now, after the times of the Flavian emperors, we do not find *Quatuorviri* in Spain at all, not even in the *Municipia civium Romanorum*, where we should most expect them to be retained. Thus Gades had "iv-viri," No. 1717; then "ii-viri," No. 1731: and so also Asido, Nos. 1315,

1314. In other towns, known as *Municipia civium Romanorum*, for instance Olisipo, we find only "ii-viri;" and at Aeso and Ilipula Minor the same person appears first at "iiii-vir," then as "ii-vir" (Nos. 1470 cf. addenda, and 4466). This change to the older form of constitution is now proved by a letter of Vespasian graven in bronze to have been due to the Flavian emperors; as the occurrence of the name of Flavius in the tablets of Malaga elsewhere had already rendered probable. It contains these words: "Vespasianus salutem dicit iii viris et decurionibus Saborensium. Cum multis difficultatibus infirmitatem vestram premi indicetis, permitto vobis oppidum *sub nomine meo* ut voltis in planum extruere:" and at the end we read "*ii-viri* C. Cornelius Severus et M. Septimius Severus publica pecunia in aere inciderunt." Thus we see that on permission obtained from the emperor, the Saborenses had adopted the constitution which was doubtless prescribed for all the *Municipia Flavia*, and which is no other than that of Malaga and Salpeusa. We may add here that in those Spanish tribes which maintained a comparative independence in the mountains, are designated in the inscriptions by the name of *gentes*, as in Pliny by that of *populi*, and well deserve the attention of historians and philologists.

In this brief and inadequate review of the results of M. Hübner's work, we have been obliged to pass over two classes of inscriptions possessing much interest. The *Inscriptiones funerariae*, in which we find the formula, peculiar it would seem to Spain, *te rogo praeteriens dicas, sit tibi terra levis*; and those on utensils (including potters' marks), which form a remarkable addition to the *Inscriptiones coctae* collected by M. Fröhner (Göttingen, 8vo.). But a complete analysis would have been little less than a transcript of the table of contents, and we cannot in conclusion do more at present than commend to our readers the work itself.

CHARLES MOREL.

Apuleii *Metamorphoseon* Libri IX. Franciscus Eyssenhardt recensuit. Berolini, 1869: I. Guttentag. pp. 225.

DR. EYSSENHARDT, already favourably known to the philological world by his critical editions of *Martianus Capella*, the *Scriptores historiae Augustae*, the *Historia Miscella*, &c., deserves our best thanks for his new edition of the *Metamorphoses of Apuleius*. Not to speak of the general literary significance and importance of this work, we need scarcely observe that merely on account of its language and style it is of the highest interest to the critical and historical student of the Latin language. G. F. Hildebrand's bulky and ill-digested edition (Lips. 1842), hitherto the latest, was, however, most unsatisfactory, especially since Keil had shown, in his *Observ. critt. in Varronem*, p. 77-81, that the criticism of Apuleius should be based exclusively on two Florentine MSS., the one of the 11th century, and the other (a copy made before the first MS. was corrected and revised by an emendator) of the 12th—two MSS. not collated by Hildebrand. With regard to the *Metamorphoses*, the late lamented Otto Jahn had published the tale of "Psyche and Cupid" [= *Met.* iv. 28—v. 24] with a complete critical commentary—one of those tasteful bijou editions which only Jahn understood how to make; and Dr. Eyssenhardt, in the edition before us, completes the work by giving us an amended text with the full *varia lectio* of the Florentine MSS. The criticism of a capricious and affected writer like Apuleius is, of course, beset with numerous difficulties, and we have all the more to commend the tact with which the present editor chooses between the numerous conjectures of former critics, and the circumspect sagacity conspicuous in his own emendations. There are, indeed, not many passages where we

should venture to disagree with him; though there are also not a few left to exercise the ingenuity of future critics. Some emendations have, quite recently, been suggested by M. Haupt in the *Hermes*, iv. 337; but it strikes us as curious that so acute a critic could overlook the manifest gloss *vatis*, p. 34, 25, where the MS. reading *musteluat* should be explained as *mustae vel vatis*, the latter being, of course, an explanatory gloss. In p. 12, 4, *cuis* appears to be very unmeaning, and should no doubt be *ei Veneris*, "us" being a contraction of *Veneris*. P. 137, 29, we should punctuate *et ecce mariti cadaver: accurrit*, by which the narration becomes first of all more lively and an awkward tautology is avoided, as *mariti cadaver accurrit* would be pretty much the same as *se super corpus effudit*. The very difficult Greek passage, p. 215, 26, should perhaps be *παρὰ θεᾶ Ἐφεσίου*, while Spengel's conjecture (mentioned by Eysseh.) yields no satisfactory sense, *ita* seems to have arisen from some Greek word, and from *υραα παρὰ* may be obtained without much difficulty. Lastly, there is no doubt to my mind that p. 50, 27, the MS. leads to the reading, *omnibus abiectis amicalis ac protenus denique intecti atque nudati, bacchamur, &c.*

In spite of the high antiquity of the first Florentine MS., its spelling cannot throughout be accepted as trustworthy, and Dr. Eyssehhardt is, moreover, somewhat arbitrary in his choice of them. Thus, e.g., he adopts *laguena*, p. 27, 25, but rejects *planguor*, p. 43, 18; in the first four sheets he (wrongly) follows his MS. in the spelling *oportunus* which he replaces by the legitimate *opportunus*, after p. 97, 12; but throughout the book he clings to *pp* in the imperfect tenses of *reperire* (p. 38, 6; 42, 24; 56, 22; 88, 8; 101, 18, &c.), thereby destroying the difference between *reperio* and *repperi* (= *repeperi*). See, moreover, Lachmann on *Lucr.* III. 1050, and L. Müller, *de re metr.*, p. 361. If *repperire* is in our eyes a very serious blemish, we find even more fault with *sorbillat*, p. 27, 25, though there at least the MS. is in favour of *ll*, but p. 47, 18 both MSS. have the right spelling *sorbila*: and surely this ought to have been adopted by the editor, as there is no doubt that the penultimate is short, cf. Plaut. *Poen.* I. 2, 182, *nām mihi iam vidēo propter te vīctitandum sōrbillo*, and see my note on Ter. *Ad.* 591, where the Bembine MS. (according to Umpfenb.) has *sorbilans*. In *cantilare*, a word of the same formation, we are again annoyed by *ll* in Eyssehhardt's text, p. 61, 4, but satisfied to find the proper spelling borne out by both MSS.

Finally, we venture to disagree with the editor as to several grammatical points. P. 129, 22, his two MSS. read *morsicat*, why does he replace this by *morsitat*? Or why does he leave *commorsicantibus*, p. 195, 20, unchanged? *Morsicare* is, however, a legitimate form, like *vellicare*, *claudicare*, *formicare*, on the last of which see my observations in the *Trans. of the Philolog. Society*, 1867, p. 226. Nor do I see why the editor rejects the almost constant spelling of his MSS. *dirrumpere*: the justice of which will be easily understood from such a line as Plaut. *Bacch.* 441, *extemplo puer paedagogo tabula dirumpit caput*, where the various modes of spelling may be estimated by Ritschl's note "dirumpit B, dirumpit C D, dirumpit F Z"

The book is tolerably free from misprints, only in the last part we have observed *destabilis*, p. 208, 19, instead of *detestabilis*, and *at* for *ac*, p. 212, 18. We also presume that *tempestillam*, p. 135, 8, is an error for *tempestiuam*. In the same way, *astulo*, p. 155, 18, seems to be a mere misprint instead of *astuto*.

There are a few linguistic observations among the critical notes (e.g., p. 118, 1, *membra* ["*membri*" is the modern expression to denote chambers at Turin]; p. 149, 11, *cribum*, cf. the Italian "crivello") showing what Dr. Eyssehhardt could do for the explanation of his author, if he had leisure or

inclination to do anything in this way. The new edition is a real gain for the critical study of the Latin language; but its value would have been increased tenfold, if the editor had at the same time presented us with an accurate "Index verborum." This would have been the more welcome, as Forcellini generally quotes Apuleius merely according to the books, omitting the chapters, and it is thus extremely difficult to verify a reference. Perhaps some young scholar will deserve the thanks of philologists by elaborating an Index of this kind not only for the *Metamorphoses*, but also for the *Apologia* and *Florida*, both lately edited by Dr. Krüger.

W. WAGNER.

Le Besant de Dieu, von Guillaume le Clerc de Normandie, etc.
Edited by Ernst Martin. Halle: Waisenhau, 1869.

GUILLAUME le clerc de Normandie lived from about 1170 to 1230, and is known by several poetical works, three of which have been published some time ago, namely (1) *The Fabliau of the Priest and Alison* (edited in Meon *Fabliaux et Contes*, 4, 427), which describes a priest cheated and treated badly because of his mean behaviour. (2) *The Romance of Fregus* (published by F. Michel for the Abbotsford Club, 1841) which belongs to the cycle of Arthur and his round table, and well deserves a new and critical edition promised by M. Martin. (3) *The Bestiary*, edited from an inferior copy by Hippeau Caen, 1852—one of those numerous mystical explanations of the natures of animals. Several other poems are ascribed to him with more or less truth; but a fourth belongs certainly to him, the *Besant de Dieu*, now published by Martin. It is a moralising poem, a class of poetry highly in favour with Norman and Anglo-Norman poets. Especially interesting is the latter part of the poem, where the poet speaks strongly against the Albigensian wars and complains of the loss of Damietta and Jerusalem which happened because a clerk (the legate Pelagius) wished to rule over the knights. This allusion and others serve also to fix the date when the poem was written, probably 1227.

As for the text of the poem, its being preserved in a single MS. of the 16th century renders the task of a critical editor not very easy, though at least the dialect of the poem is not altered by a Picardy scribe, as is the case with the *Romance of Fregus* just mentioned. This is not the place for pointing out the passages in which we differ from the corrections which the editor or his able contributor, the Berlin professor of Romance languages, A. Tobler, thought it necessary to make in the text. But we much regret that some alterations, though happily not many, are introduced into the text without mentioning the real MS. readings. We consider that the first duty of an *editio princeps*, when there is only one MS. preserved, is to make known the text as it stands. If the editor chooses to give a critical edition, he ought to be more radical than Prof. Martin dared to be, and at the same time complete in his critical apparatus. Prof. Martin begins his elaborate prefatory essay on the present poem, the other poems belonging or ascribed to Guillaume, and on his life and character, with a description of the MS. and its manifold contents. As we hear that he intends to bring out later additions and corrections to the present edition, we add the following list of literary notes to his description of the contents of the Paris MS., a list mainly compiled from materials in the Bodleian Library, Oxford, hoping that he will accept them as a sign of gratitude for the industry he bestowed on his first publication relating to Norman-French literature. No. 2. The poem of Prestre Herman on the Assumption of the Virgin Mary occurs also in two Oxford MSS. (E Museo 62; Digby 86) in a MS. of the

public library at Cambridge, Gg. I. 1, and in an old MS. in possession of Lord Ashburnham. See also Th. Wright, *Biographia Angl. Agn. Period*, p. 334-337; and Dinaux: *Trouvères, Jongleurs, &c.*, vol. iv. p. 356-359. No. 3. *La vision S. Paul* is preserved also in a Caius Coll. MS., Cambridge, No. 435. No. 4. The life of Ste. Marie Egiptienne is preserved in the Bodl. MS., Canonici Misc. 74, fol. 109 ff. (not Bodl. Library Misc. 4to, 74, as Dr. Brakelmann states in the appendix). An extract of it is given in M. P. Meyer's 3rd Rapport. No. 10. *Du Jugement de Dieu* is preserved at the end of the same MS. just quoted (Paul Meyer in his *Third Rapport, Archive des Missions*, 1868, does not mention the Paris copy). No. 11. The sermon is also preserved in Bodl. MS. Digb. 34, and in Caius Coll. Cambridge, 435. No. 13. Jubinal's edition of Guichard de Baulieu's "Sermon," is made from the imperfect Paris copy, and not from Harl. 4388. A third copy is preserved in MS. Digby, 86. No. 16. Another copy is preserved in St. John's College, Oxford, No. 75. I shall shortly bring out a critical edition of this sermon from these MSS. No. 20. The life of Tobias is also found in Rawl. Misc. 534, and Jesus Coll. Oxford, 29, and the dispute of the four daughters of God inserted into this poem is preserved separately in the Brit. Mus. MS., Arundel, 292, from which it was printed by Fr. Michel (*Libri Psalmorum*, p. 364-68). It differs entirely from a similar episode in the *Chateau d'Amour* ascribed to Robert Grosseteste. De la Rue had apparently seen the Arundel MS. and was aware of the coincidence with the episode in Tobias' life. He is therefore wrongly blamed by Fr. Michel (*ibid.* p. xxxi. note). We terminate our review by expressing once more our thanks to the able editor, and hope he will soon bring out his promised new editions of *Fregus* and the *Roman de Renard*; for the latter, we understand, he has gathered the complete critical apparatus.

EDM. STENGEL.

The proposed meeting of the Philologists at Leipsic is proposed for the present, and the *Revue Critique* suspended. The numbers in arrear will be published together on its re-issue.

Contents of the Journals.

Curtius, *Studien zur Gr. und Lat. Grammatik*, vol. iii. part i. H. Rase: De præpositionis παρά usu. [Valuable contribution to Syntax, carrying out the historical method for which Greek offers peculiar opportunities.]—H. Hager: De Graecitate Hyperidea.—C. Angermann, 1. ἄναξ, &c. [The root is probably van, to protect, Τετέδοιο τε ἴφι ἀνδρῶσις. 2. The suffix τητ in primary formations. [viz. ποτής, ἐσθής, πινυράς—oxytones.]—H. W. Roscher. 1. Interchange of β and μ. [Careful enumeration.] 2. On μήχι, νάλχι, οὐχι, ἦχι. [-χι is from -κι, and that from the indefinite pronoun κί, so that οὐκί is another form of οὐτι; compare Lat. ne-que, in nec-opinus, &c.]—Fr. G. Benseler, De nominibus propriis et Latinis in ἰς pro ius et Graecis in ἰς ἢ pro ius ἰων terminatis. [Full discussion of the controverted points, with new matter, especially Greek.]—G. Curtius: 1. πᾶμφι. [Adv. like ἴφι.] 2. φαρῶσι. [An imperative, as Lat.—to(d).] 3. ι (printed τ on the cover) in abgeleiteten Verbalstämmen. [Clears up some of the many Greek forms answering to Sanscr. -ajāmi.] 4. κυβερνάω. [κύβη head, κύβερπος head-man, capitano.] 5. φωρ, für. [From φέρω: dialectical forms ἀποφῶρα, &c. Cf. ἐπ' αὐτοφῶρα, "in the act of carrying off."]

Philologus, vol. xxx. part i.—L. Gerlach: On the unity of the Iliad, and Lachmann's criticism. [A refutation of Lachmann. The theories which break up the Iliad into lays proceed upon two principles, that everything faulty is an interpolation, and that every contradiction points to a difference of authorship. They are to be met partly by a more just estimate of the difficulties to be found in the structure of the Iliad, partly by pointing out the elements of unity which it possesses. The paper contains many new observations showing delicate poetical feeling, and happily illustrated by parallels from Music and the Fine Arts. The argument from the unity of the characters is well put, and one application of it seems especially forcible. Each of the Homeric orators, it is shown, has a style of his own; Achilles is lofty and poetical, Nestor is dramatic and artful, Odysseus is pithy and logical. Another observation

is especially valuable in reference to Mr. Grote's theory of the Iliad. The later books did not yield so easily to Lachmann's analysis. His tenth lay, for instance, consists of fourteen fragments of books xi., xiv., and xv.; and certain incidents, such as the wounding of the chief Greek warriors, run through several lays. The reason, it is suggested, is simply that in any great composition of the kind the different threads of the narrative are separate at first, but are woven together more closely as the narrative goes on, until they form a single tissue. H. Gerlach is perhaps most successful in showing that the lays which Lachmann offers us in place of the Iliad are not in reality deserving of the name. There is hardly one that has a good beginning and end, or a distinct and sufficient subject.]—E. Hiller: On the Πλατωνικός of Eratosthenes. [An attempt to recover portions of it from Theon of Smyrna, who quotes from it some passages relating to ratios and proportion. All the fragments lead to the supposition that it treated of the creation of the world as represented in the Platonic Timæus; and if so, it is probable that some references to Eratosthenes or the Musical ratios belong to this work also. Of the two alternative explanations given of fr. 1, line 2, the second seems much more probable.]—W. Dindorf: On the Venetian MS. of Athenæus and the copies from it. [A most valuable account of the codex archetypus of Athenæus, indicating its relations to later MSS. by an elaborate comparison of readings. Four pages of facsimile are appended.]—E. von Leutsch: The Greek Elegiac Poets. I. Theognis.—MISCELLANEA. E. von Leutsch: The maxims of the Seven Sages. [Points out vestiges of an original metrical form in some of them.]—H. Sauppe: Plinius Panegyricus. [Emends one or two passages.]—Vol. xxx. part 2: W. Clemm: Hippomedon's shield in the Phœnissæ of Euripides. [Shews the symmetrical character of the composition.]—E. Bohren: Contributions to the Life of Solon.—E. von Leutsch: The Greek Elegiac Poets. I. Theognis. [Continued from previous number.]—MISCELLANEA. H. Sauppe: Hipponax.—F. Liebrecht: On the Philogelos of Hierocles.—J. Jansen: Lucretius in the Middle Age. [Proves that the Middle Age knew Lucretius only through fragmentary notices or quotations in grammarians.]

Jahrbuch für romanische und englische Litteratur. Vol. xi. part 3.—1. Beiträge zur Kenntniss der französischen Sprache des 14^{ten} Jahrhunderts, by Dr. Otto Knauer. [Continuation of a series of articles on the French language during the 14th cent. The present article treats the pronouns.]—2. Romanische Elemente im Chronicon des Prosper von Aquitanien, by H. Fernow. [Prosper, living towards the end of the 5th cent. in Southern France, belongs to that class of Mediæval-Latin writers who, from want of knowledge, mixed up their Latin with a good many vulgarisms (vulgar spellings, forms, and words); Fernow tries, by means of those vulgarisms, to throw light on the state of sounds and inflexions of the vulgar tongues in a period where no written documents in any of them are preserved to us.]—3. La collezione bolognese dei drammi spagnoli, by Emilius Teza. [A collection of 27 vols. of rare prints, containing 268 comedies by about 70 poets. Teza describes it in detail. The Bodleian library, Oxford, is in possession of a similar collection.]—4. Etymologisches, by Caroline Michaelis. [Derivation of the words bizaffe, refe, from the Arabic, and of orle, ourlet, from Aqs orl=border. Fräul. Michaëlis is, we think, the first lady-scholar for comparative Romance-philology.]—5. Titoli dei Capitoli della Storia Reali di Francia, publ. by H. Michelant. [Continuation.]—6. Reviews.

New Publications.

- BRILL, BERNH. Aristoxenus' rhythmic and metrical Messungen. Leipzig: Vogel.
- BRYANT, W. C. The Iliad of Homer translated into blank verse. Vol. ii. Boston: Fields, Osgood, and Co.
- FAIDHERBE. Collection complète des inscriptions numidiques (libyques) avec des aperçus ethnographiques sur les Numides. Paris: Franck.
- HOMER'S Iliad erklärt von J. La Roche. Part III. (lib. 9-12). Berlin: Ebeling und Plahn.
- SCHMIDT, Dr. J. H. H. Die Synonyme des Schlafes. Husum.
- SOPHOCLES, E. A. Greek Lexicon of the Greek and Byzantine Periods. London: Trübner.
- USSING, J. L. Darstellung des Erziehungswesens bei Griechen und Römern, deutsch von P. Friedrichsen. Altona: Menzel.

ERRATA IN No. 11.

- Page 277 (a) 12 lines from bottom, for "take" read "took."
 " 286 (b) 13 " " for פּוֹנֵיִךְ read פּוֹנֵיִךְ.
 " 287 (a) 10 " " for "for" read "and to."
 " 290 (a) line 37, for "from an equal" read "of an equal."
 " " (b) " 7, for "328" read "338."
 " " " 23, for "one of" read "locally among."
 " 294 (b) 24 lines from bottom, for "hatred" read "hated."

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